

# 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**

# FAITH PATIENCE HOPE

*“Knowing this, that the trying of your faith  
worketh patience.” James 1:3.  
“Now faith is the substance of things hoped for,  
the evidence of things not seen”  
Hebrews 11:1.*

The higher primary graces are the qualities of character that are developed by the proper exercise of our religious brain organs—spirituality, hopefulness, firmness, continuity, conscientiousness, benevolence and veneration—acting either separately or combinedly. Faith, hope, self-control, patience, piety, brotherly love and charity are these higher primary graces (2 Pet. 1:5-7). Faith, the first of them, is developed by the exercise of our organ of spirituality and *faith* brings trust in the LORD’s teachings about justification “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

Faith is the first of the higher primary graces, not only in order but also in importance in this dispensation. It is the most important, not by reason of supremacy—for to the quality love must be ascribed the place of the greatest grace “faith, hope, charity, these three” (1 Cor. 13:13)—but by reason of its present office, and by reason of its being the foundation and energizer of all the other graces. Of no other grace does the Bible have so much to say; and when we consider that we are living in a faith dispensation, the reason for its occupying now the place of greatest importance becomes at once apparent. In the next Age it will yield its place of primary importance to love; for that will be a dispensation of works, when love will be the most important as well as the greatest grace. Now it is according to our faith; then it will be according to their works, i.e., love. But the faith that now avails is the “faith which worketh by love” (Gal. 5:6).

A quality of such commanding importance to God’s people deserves to be clearly understood and should necessarily be possessed in large measure by them; and to contribute toward securing these two objectives the subject will here be treated from both a theoretical and a practical standpoint, with the earnest prayer that the LORD will be pleased to bless this study to these ends.

## FAITH IN THREE SENSES

To make our subject clear it is necessary for us to explain the meaning of the word faith. In the Bible this word is used in three senses: (1) what one believes, (2) the quality by which one believes and (3) the quality which its first and second senses produce—faithfulness. It is because of having these three senses that faith is the most important grace in a faith dispensation. Let us study a little more closely the three senses of faith.

Faith’s first sense is what one believes, e.g., Truth people would say, My faith is the present Truth, the Divine Plan as now unfolding, the Bible teachings as now due to be understood; a Presbyterian would say, My faith is the Westminster Confession and its catechisms; a Lutheran would say, My faith is the Book of Concord; an Episcopalian would say, My faith is the 39 Articles of the Anglican Church, its Common Prayer and Apostolic Succession; a Roman Catholic would say, My faith is the Decrees and Canons of the Council of Trent, its catechism

and the pronouncements of the Popes of Rome. These examples will suffice to clarify the first sense of the word faith in common, ordinary use.

Let us return to the Bible as it uses the word faith in the sense of what one believes, e.g., Jude exhorts us to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3). Paul and Barnabas exhorted the brethren “to continue in the faith” (Acts 14:22). Paul gives a notable exhortation to the Corinthians, saying, “Watch ye, stand fast in the faith” (1 Cor. 16:13). Again he encourages them, “Examine yourselves, whether ye be in the faith” (2 Cor. 13:5). He also desires for the brethren “that they may be sound in the faith” (Titus 1:13). The record is that many of the priests “were obedient to the faith” (Acts 6:7). Jesus asks whether at His Second Advent, “Shall he find *the* [so the Greek] *faith* on the

## THE THREE SENSES OF FAITH

### Sense 1

What one believes

### Sense 2

Quality by which one believes

### Sense 3

The quality which senses 1 & 2  
produce = Faithfulness

earth?” (Luke 18:8). Peter says that with the Apostles the brethren have “obtained like precious faith with us” (2 Pet. 1:1). John says that the Truth is the victory that overcomes the world, “This is the victory that overcometh the world, even our faith” (1 John 5:4). These passages sufficiently prove the first sense of *faith* as given above.

As we wish to give a much deeper consideration to sense (2) we will first consider sense (3). By the word faithfulness, as the third sense of the word *faith*, we understand loyalty to God and Christ in Their persons, characters, words and works, in enlightenment, justification, sanctification and deliverance, to be meant. That *faith* has this meaning we can see from the following passages: Isa. 26:2 “Open ye the gates, that the righteous nation which keepeth the truth may enter in.” Rom. 3:3 “For what if some did not believe? shall their unbelief make the faith of God without effect?” 2 Cor. 1:24 “Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.” 1 Tim. 1:19 “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.” Heb. 10: 38 “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.”

In this sense of the word (faithfulness) it includes loyalty to God and Christ in all of life’s affairs, in the four stages of the Christian life which are: disposition, graces, affection and character development in all our sufferings, trials and tests. In the sense of faithfulness it is the one unlimited universal grace, i.e., the grace that works, not only through all the other graces, but through every other expression of the Christian life. While self-control is almost a universal grace and patience is still more nearly a universal grace, faithfulness is the one unlimited universal grace. No matter how much one may have attained in other features of Christian character, if he lacks in this grace all his professions of Christianity are vain. He has made a failure of his calling and election. So with all our getting let us get this quality. Yes, it is the one that is tested above all, since it is the chief quality that God seeks in us, the indispensable grace that He seeks in overcomers. God strongly suggests that we be faithful unto death.

Faith in sense (2) may be defined as mental appreciation of and heart’s reliance upon certain objects. Christian faith has God and Christ as its objects. That this definition is correct is proven by the Apostle Paul. He states: “Faith is the confidence [heart’s reliance] of things hoped for, the

proof of things not seen [mental appreciation]” (Heb. 11:1, Imp. Ver.). The respects in which we have mental appreciation of and heart’s reliance upon God and Christ are as to Their beings, characters, words and works. In all of these four aspects concerning Them we must have mental appreciation and heart’s reliance, if we have faith in Them.

**FAITH**  
makes all  
things possible  
**HOPE**  
makes all  
things work and  
**LOVE**  
makes all  
things beautiful

It will be noticed that the Apostle in Heb. 11:1 traces the matter in reverse order to its unfolding of its two parts; one of these is exercised by the mind, i.e., mental appreciation; the other is exercised by the heart, i.e., heart’s reliance. Neither of these can be absent in a genuine faith. Both must be present in a true faith. Mental appreciation must be present as the foundation, and heart’s reliance must be present as the superstructure; both are as necessary to the house of faith, as a natural foundation and superstructure are necessary to a natural house.

#### MENTAL APPRECIATION

Accordingly, in *faith* the mind will have to exercise an intelligent appreciation. Such an intelligent appreciation embraces three elements: knowledge, understanding and belief. In a real mental appreciation all of these parts are present. Knowledge is the first of these. We cannot exercise *faith* in a person or thing of whose existence we know nothing. “How shall they believe in him of whom they have not heard?” (Rom. 10:14). That this proposition is self-evident appears from the form of the question in which the Apostle states the thought. Therefore, to have faith in God and things about God we must have knowledge of Him and them. Vs. 14 “How then shall they call on him in whom they have not believed?”

Knowledge by itself is not sufficient; additionally, an understanding of the person or things believed in is necessary. Oh, faith must have a reasonable basis for the things on which its knowledge lays hold. Therefore God invites us to reason with Him on the things of faith, saying, “Come now, and let us reason together” (Isa. 1:18). For this reason the Apostle speaks of his understanding the mysteries of Christ and prays that we may be able to comprehend with all saints the “breadth, and length, and depth, and height” (Eph. 3:18); and Jesus assures His own that it is theirs, but not the world’s, to understand the mysteries of God “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables” (Mark 4:11). Indeed, it is this understanding of the things of faith that works the subsequent parts of faith, as is apparent from Rom.

10:17: “So then faith cometh by hearing, and hearing by the word of God.” The word hearing is here used in the sense of understanding, for the Word of God is here said to be faith’s source; the word’s reasonableness works an understanding of it in a properly disposed mind.

To believe in non-understandable things—things with incomprehensible meanings—is credulity, [a tendency to believe whatever one is told] *not faith*. Satan desires us to be credulous. God desires us to be believers. Satan would have us believe that such credulity is the acme of faith, but God prizes a *faith* built upon an understanding of the things that He reveals to us. In this respect Satan acts like a confidence man who picks out as his victim a credulous, and therefore a foolish person; while God acts like a wise father who seeks to raise, not foolish, but wise children.

To have only an understanding of the objects of faith, is not sufficient to give us that full degree of mental appreciation, which is an ingredient of faith; for many infidels, e.g., Thomas Paine and Robert Ingersoll, had an understanding of some Biblical matters, but lacked the fullness of mental appreciation necessary for faith. A third thing is therefore necessary to fill out this idea, i.e., belief; the mind must give its assent to the things of which it has knowledge and understanding as true. This accords with the Lord’s statement, (John 3:36), “He that believeth not the Son [does not believe that the Son tells the truth] shall not see life.” Heb. 11:6 is also to the point “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Accordingly, we see that the three elements of the mental appreciation part of *faith are knowledge, understanding and belief!*

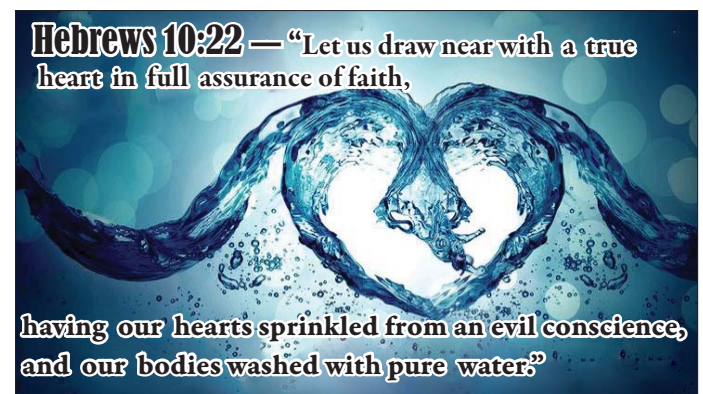
But mental appreciation in its three elements is not enough to constitute Biblical faith as the quality by which we believe; for the devils have all three of these features of mental appreciation; as the Apostle James says, “The devils also believe, and tremble” (Jas. 2:19); yet who would say that they measure up to the quality of *Biblical faith*? The reason they fall short of it is that they do not exercise the second part of faith [the quality by which one believes].

### HEART’S RELIANCE

We now consider the second part of faith which is heart’s reliance. Not simply the head, but the heart must act in a genuine faith. By a heart’s reliance we understand such a full persuasion as to the trustworthiness of the person or thing as makes them at heart one’s own and produces corresponding conduct in him who exercises such confidence. Such heart’s reliance makes the person

or thing toward which it exercises itself a reality to, and at heart a possession of, the believer, and makes him act in harmony with this reality and possession. Accordingly, just as there are three elements [knowledge, understanding and belief] to the mental appreciation of faith, so there are three elements to the heart’s reliance of faith, i.e., full persuasion, or assurance, appropriation and corresponding activity.

The first of the three ingredients for hearts reliance is full persuasion, or assurance. Numerous Scriptures prove this to be a part of heart’s reliance “And being fully persuaded that, what he had promised, he was able also to perform” (Rom. 4:21); “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22). This part of heart’s reliance makes the objects of faith real to us and is indicated in the prayer: “Lord Jesus make thyself to me, a living bright reality; more clear to faith’s vision keen, than any outward object seen.”



Heart’s reliance has confidence, trust, or full assurance, as to what it knows of, understands about and believes as to God and Christ in Their persons, characters, words and works. It has no doubts of these things, but most heartily and fully is persuaded of their truth. No matter what may be urged, with however much plausibility, against such knowledge, understanding and belief, it heartily trusts, is fully persuaded and has full assurance of them.

The second ingredient of heart’s reliance is appropriation, i.e., one must accept these things, especially the promises in the Word applicable to him, as his own. Many have confidence, trust, full persuasion or assurance of the truth of these things, and believe that others have the privilege to appropriate them to themselves, but do not believe that they are promises to them; therefore they do not appropriate these promises to themselves. They fail to take the second step of heart’s reliance; this creates a breakdown of full faith which leads to trust. What is necessary to take

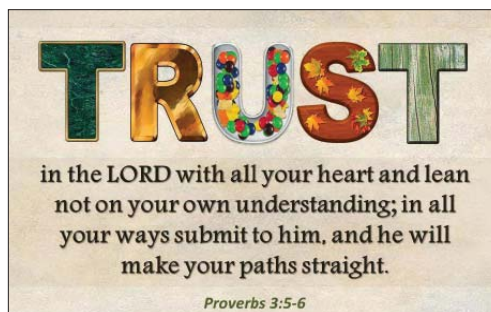
this second step of heart's reliance is to appropriate the ingredients to oneself, saying, they are offered to me and with full power of my will I accept them as mine. In faith justification he heartily accepts God's offer to forgive him his sins and to impute Christ's righteousness as made to him, if he truly believes, and accepts it as his, appropriates it as his, makes it his own. Similarly, as to the promises on sanctification and deliverance his heart's confidence must be that they are true for him; and he must accept them by will power as his own. This feature of heart's reliance is beautifully described by Paul in Heb. 11:13, where he wrote of Abraham, Sarah, Isaac and Jacob embracing the pertinent promises of their time, taking them to themselves and hugging them closely as belonging to themselves. Yes, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." What a great God we have; just as His promises went out to the Ancient Worthies, His pertinent promises continue today for the Consecrated Epiphany Campers!

The third ingredient of heart's reliance is responsiveness, activity, i.e., acting out the implications of the things of which we are fully assured and have appropriated to ourselves: e.g., in faith justification our full assurance and appropriation imply that we respond by giving up sin and practicing righteousness. If one says that he has full assurance as to God's offer to forgive him and to impute Christ's righteousness to him, if he truly believes, and has appropriated these promises to himself, but gives himself over to a life of sin and of neglect of righteousness, he does not exercise the fullness of heart's reliance; for it implies that he would react to the justifying grace of God by responding to its implication to give up sin and practice righteousness.

Similarly, the acceptance of God's grace of sanctification [setting oneself aside for holy living] implies, as to full assurance and appropriation, that one continue, in deadness to self- and world-will and aliveness to God's will, to remain so dead and so alive while laying down his humanity unto death in God's service and in developing Christlikeness, as the responsiveness that such assurance and appropriation imply.

Likewise, in deliverance, with the same deadness and aliveness, this assurance and appropriation imply that we make the response of fighting sin, error, selfishness,

worldliness and death in and about us as they are led by the Devil, the world and the flesh, obeying the battle orders of Jesus our Captain. And if in justification, sanctification and deliverance we do not make the above-described responsiveness, we fail to attain the fullness of heart's reliance in these steps of the Christian life.



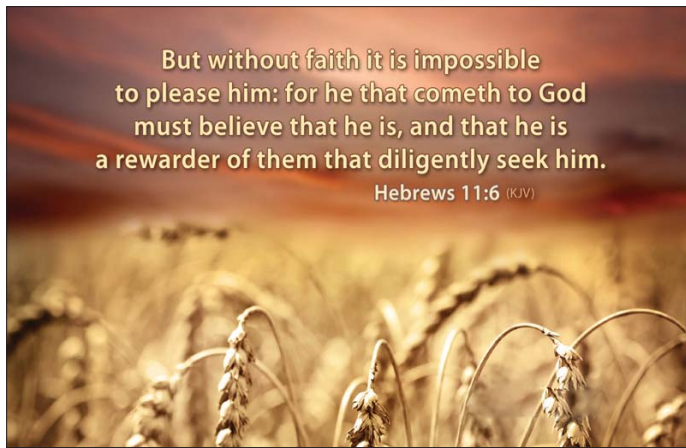
In studying what Heb. 11 says of the Ancient Worthies there named, it will be noted that in every case responsiveness to the implications of mental appreciation and heart's reliance is set forth. Abel brings an acceptable sacrifice; Enoch walks with God; Noah builds the ark; Abraham leaves Ur and makes a pilgrimage all the way to Canaan; he, Sarah, Isaac and Jacob sojourn in the land; Abraham offers up Isaac; Isaac blesses Jacob and Esau; Jacob blesses Joseph's sons; Joseph arranges for his bones to be taken to Canaan; Moses is hid by his parents; he acts as an Israelite and not as an Egyptian, forsakes Egypt and keeps the Passover; Israel passes through the Red Sea and encompasses Jericho to its destruction; Rahab protects the spies; and the same responsiveness is implied in the course of David and the rest of the prophets. The following are some more passages on heart's reliance: (1) Rom. 14:23; Heb. 10:22; (2) Gal. 3:2, 14; (3) Gal. 5:6; 1 Thes. 1:3; 2 Thes. 1:11; Jas. 2:20, 26; "And Jesus answering saith unto them, Have faith in God" (Mark 11:22); "For we walk by faith, not by sight" (2 Cor. 5:7); "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

### FAITH'S OBJECTS

There are proper and improper objects of faith, i.e., there are proper and improper persons and things toward whom and which faith exercises itself. The human heart was originally adapted to exercise a mental appreciation of, and heart's reliance upon God and the things of God; but by the fall a deep perversion of the organ of spirituality, whose proper quality is faith, has fallen to the lot of most people. Therefore we find the vast majority of mankind either lacking in faith, in large part or altogether or else putting their confidence in wrong objects. Many either exercise very little faith, or have none at all; or they attach their faith to wrong objects, such as themselves, husbands, wives, parents, children, brothers, sisters, friends, governmental, religious and social leaders and positions, wealth, false gods, creeds, nature, knowledge, native land, sects, etc. While some of these are properly

to be given a measure of our confidence, none of them are to receive such mental appreciation and heart's reliance as constitute faith in its Biblical meaning. Such a faith should be given to God and Christ alone in respect to the matters that Scripturally pertain to Them: "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). Also Jer. 17:5-8.

We should therefore exercise a mental appreciation of, and a heart's reliance upon God and Christ personally, and with respect to matters scripturally pertaining to Them. Our confidence in Them and these things should be full and absolute (Prov. 3:5-7), after we come to a knowledge, understanding and belief of them. Our confidence should be in God and Christ as Persons and not as abstractions; real Persons, who become ours in certain respects as faith appropriates Them to itself in certain relations. This would imply at least four things: that we exercise a mental appreciation of and a heart's reliance upon Them in respect to Their existence, Their attributes, Their words and Their acts, no matter whether they belong to the past, present or future. Proverbs 4:18 "But the path of the just is as the shining light, that shineth more and more unto the perfect day."



The first respect in which we are to *exercise faith in God and Christ* is Their existence. We must have knowledge of, belief in and understanding of the reality of Their existence, as well as such a full confidence in it as makes it a living reality to us and our possession, and as makes us live in harmony with such an attitude toward Their existence as given in Heb. 11:6 "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Before we take any other *step of faith in God and Christ*, this feature of faith must be present in us. It is not only the antecedent, but also the foundation of faith as it unfolds itself toward other things pertaining to God and Christ. If Satan convinces a person that God

and Christ do not exist, he makes it impossible for that person to exercise faith in Them in any sense whatever. Such a person is poor indeed.

The second respect in which faith exercises itself toward God and Christ pertains to Their attributes, which may be divided into two classes: attributes of being and attributes of character. While Their attributes of character are in every case similar, in some features Their attributes of being are not the same, the Father having some that the Son does not possess. The following are the Father's principal attributes of being, some of which the Son does not have: Personality, corporeality [not material, yet substantial], spirituality, self-existence, eternity, self-sufficiency, immortality, unfathomableness, omnipotence, omniscience, omnipresence [not in body, but in certain of His attributes], supremacy, unity and invariability. A well-rounded faith will have a mental appreciation of, and heart's reliance upon Him in respect to these qualities of His being.

The principal attributes of the characters of God and Christ are wisdom, justice, love and power. A *well-ordered faith* will have a mental appreciation of, and a heart's reliance upon Them in respect to these qualities. It will be fully persuaded of these qualities of individual perfection, of their perfect mutual blending, of their perfectly dominating all Their other qualities of character in such a blending, and of the perfect crystallization of all these features of Their characters. These features of character imply the presence in Them of other, but less important, qualities on which our faith operates. As faith in Their existence is the basis of all the other steps of faith in Them, so faith in Their attributes of being is the *basis of faith* in Their qualities of character, which in its turn becomes the *basis of faith* in Their Words and acts as in harmony with Their characters. Let us as the highest order of the Quasi-elect [Consecrated Epiphany Campers] work diligently to have God's disposition in us!

The third respect in which faith operates toward God and Christ pertains to Their Words, more particularly to God's Word, the Holy Bible, which is also Christ's Word, since He was God's Agent in giving it "He shall glorify me: for he shall receive of mine, and shall shew it unto you; All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." (John 16: 14, 15). An analysis of the thought contents of the Bible shows that its thoughts are of seven general kinds and as faith in God's Word grows, it will increasingly have a mental appreciation of and heart's reliance upon the doctrines, precepts, promises, exhortations, prophecies,

histories and types of the Bible—and that because it has full assurance with respect to the reliability of God’s and Christ’s characters. In summing up the discussion of *objects of a proper faith*, we would therefore say that they are *God and Christ as Persons*, especially in respect to Their existence, attributes, words and acts.

### FAITH’S REASONABLENESS

Those who have exercised faith have been and frequently are the targets of ridicule by those that are unbelievers. While there are many things palmed off as objects of faith that are superstitious [beliefs or practices resulting from ignorance and fear of the unknown, even putting trust in magic] foolish and therefore open to ridicule, however, the things that are the objects of a real Biblical faith are the acme of reasonableness. The four [existence, attributes, words and actions] respects in which we are to exercise faith in God and Christ are demonstrably reasonable, even apart from the Scriptures, as we now proceed briefly to show from grounds that satisfy reason.

To the consecrated child of God *faith in the existence* of Him is reasonable. We reach the conclusion that there is a God, by reasoning from effect to cause, and that He has personal characteristics by reasoning from design, motivation and adaptation, as we see these in nature and ourselves. Reasoning from effect to cause, we see that all things existing about us came from certain causes, until we come to the first examples of these things. This the reader can trace throughout all the forms of nature about us, in fruits, flowers, trees, plants, mammals, reptiles, fowls, fish, insects, etc., etc. When we come in our reasoning to the first of these and the things of which they are made, and the planet on which they were made, as well as the other heavenly bodies, the question still obtrudes itself: What is the cause of these? We are finally forced to conclude that there must be a first Cause of all first effects; and if there is a first Cause, it must be causeless, or it would not be the first Cause; and if it is causeless it must be eternal. This first cause, from which all other causes in the ultimate analysis proceeded, is God. “Justice and judgement are the habitation of thy throne: mercy and truth shall go before thy face” (Psa. 89:14). By reasoning from effect to cause, we are forced to conclude that there is a God, “For every house is built by someone; but he that built all things is God” (Heb. 3:4).

So, too, reasoning from design, motivation and adaptation, we conclude that this God is personal; because the universe overwhelmingly evidences personality in

the Creator by the exhibition of His wisdom, power and determination, marking the millions of examples of design, motivation and adaptation confronting the student of nature. The universe itself, the planetary systems in their rotations and cycles, the planets in their movements on their axes and in their orbits, the laws of gravity, adhesion, attraction, repulsion, etc., the seasons, day, night, light, darkness, the distribution of land and sea, the tides, zones, minerals, atmosphere, mountain chains, plains, streams, rain, shine, heat, cold, foods, drinks. And what about all living creatures and their organs designed for and adapted to one another: do these things not demonstrate to one and all that Jehovah has marvelous personal attributes as the Creator, Preserver and Director? God’s existence and attributes of being as a person are demonstrable from reason, and faith in them is therefore reasonable. Any human being, unless grossly perverse, can see this.

Further, nature about us and within us demonstrates the attributes of God’s character. His wisdom and power we have already seen demonstrated from nature about us “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power” (Rom. 1:20). The multiplied evidences of His great kindness in giving His creatures so many blessings demonstrate His love, while the laws of nature, blessing those who use them aright and injuring those who abuse them, demonstrate His justice. Moreover, our marvelous physical, mental, moral and religious capacities demonstrate His wisdom, justice, love and power. Surely if He has given us the sentiments of wisdom, justice, love and power (now much marred by the fall, yet present in us), He must have them in super abounding measure, on the principle “He that formed the eye, shall he not see?” (Psa. 94:9).

Also, the fact of Jehovah having such attributes, coupled with the other facts that as beings of mental, moral and religious endowment we deeply need and continually crave a proper knowledge of, and a heart’s fellowship with Him (which man’s contradictory and barren efforts to gain prove him unable of himself to originate), demonstrates that He will give or has given the knowledge necessary to effect such a fellowship, i.e., demonstrates the reasonableness of expecting a revelation from God of His Plan with reference to man, and his past, present and future. If it is reasonable to expect a Divine revelation of God’s purpose for man, it is reasonable to assume that such a revelation would be properly accredited as coming



from God. And of all the books which claim to be such a revelation, the only one which meets this requirement is the Bible. Oh, this should be a very conclusive help in recognizing the reasonableness of accepting the Bible as such a revelation.

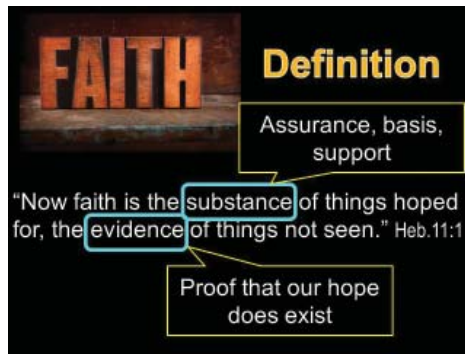
The following reasons very briefly stated are sufficient proofs of the Bible's Divine origin: The intellectual inability of its writers to invent it; their good characters; their obviously good motives; the impossibility of their knowing, apart from inspiration, some of the events which they give (science since demonstrating them as facts); the times of their writing; their ignorance of the meaning of much of what they wrote (which has since proven true); the Bible's miraculous and prophetic evidence; its harmonious contents and the practicability of its plan; its marvelous efficacy to realize its designs; its wondrous arrangements and irrefutable evidence of its inspiration from God, should satisfy any doubt about the reasonableness that the Scriptures are God's revelation to man, and are worthy of acceptance as such.

Finally, in His dealings with various individuals, God has always given each one as large a degree of evidence of the reliability of His acts as the person's degree of faith warranted his receiving. To some, more evidence in this respect is given than to others, the reason being that the former exercise their faith in a larger degree and wider sphere than the latter; God's rule is to give the greater and more elaborate evidence to the greater and more elaborate faith. Whenever we have trusted the LORD with respect to Divine knowledge, we have invariably been given evidence of its reliability; those who go no further are given no further evidence. Matthew 13:12 makes this thought very clear "For whosoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him" (NKJV).

Whoever "trusts" the LORD with respect to the steps of justification, i.e., repentance toward God and faith in the Lord Jesus, is given experiences which demonstrate to him the truthfulness of the Scriptural teachings on these lines, and God's acting in harmony with His character and teachings in His providential acts in one's justification experiences. Yes, we have been taught that Justification is the stepping stone to consecration!

Whoever takes the various steps toward and in

consecration and deliverance, is given in his experiences connected therewith the evidence that God's character is acting in the providential events of his life along the lines that the Scriptures teach He will act. Many instrumentalities and events come into his life to produce these results, just as the Bible teaches. He always finds God doing His part in the providential events of his course. Therefore he is given to see the reasonableness of relying upon God's acts. This has proven true in the experiences of multitudes who have closely watched these events. And to them, though not to others, the evidence is demonstrable that God is reliable in His acts along the lines of their sanctification and deliverance as well as of their justification. Rom. 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."



### FAITH'S FUNCTIONS

Faith's field of activity is large among the graces. Its function in general is to initiate and share in all Christian activities and in many instances almost exclusively to conduct them. Its fields of work are indicated best in 1 Cor. 1:30, where we read that Christ "is of God made unto us wisdom, and righteousness [justification], sanctification, and redemption [deliverance]." In the first two of these, as far as our activities are concerned, faith is almost exclusively the active grace. It is true that Christ teaches us, yet that quality in us which does the learning—understanding, appreciating and appropriating it to ourselves—is faith. "By faith we understand" (Heb. 11:3). It enables us to perceive, reason on, appreciate and appropriate not only the surface truths, but also the deep truths; not only those that pertained to our condition while we were yet in sin, showing us the way out of sin, error and alienation into righteousness, truth and fellowship with God in justification, but also those truths which lead through justification to consecration, spirit-enlightenment, strengthening, balancing, perfecting, final deliverance and future glory in the resurrection. It is the *student quality in us* along religious lines.

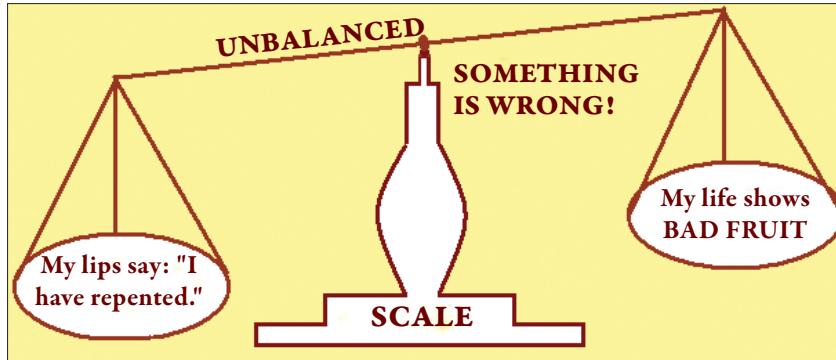
Then, too, *faith has the function* of almost exclusive activity in leading us under Christ's ministry through the successive experiences associated with justification: first, repentance toward God, whereby it enables us by the knowledge it gives us of God's Word to hate and forsake sin, and to love and practice righteousness; second, faith in Christ whereby we believe that God for Jesus' sake



is merciful to us, receiving us into, and keeping us in, fellowship with Him. Therefore the Scriptures have so much to say on justification by faith and not by works.

Faith likewise helps us to live a justified life after we have accepted Christ as our Savior. It purifies our hearts from sin and our minds from error by the good Word of God, which it uses as a holy water “Now ye are clean through the word which I have spoken unto you” (John 15:3), and it continues us in fellowship with God through Christ.

Faith also exerts all the initial and much of the subsequent activity, the stepping stone, in us whereby we progress to consecration. Through the good Word, which it holds on our hearts and minds, it adds to itself consecrating powers, over and above its justifying aspects, and it grows into a consecrating faith. By increasing its mental appreciation of, and heart’s reliance upon, God in respect to the reliability of His character, words and acts, it attains the condition in which it can trust Him where it cannot trace Him, in which it does not need sight to enable it to walk with God, and in which it can say with Job, “Though he slay me, yet will I trust in him.” With the assistance of a consecrating love, it enables us to present ourselves living sacrifices. And throughout our experiences in the consecrated life, both with respect to the human will and body and with respect to the new will, heart and mind, faith takes exclusively the initial parts of all the steps leading us onward. And not only so, but it also assists very markedly in all the subsequent parts of these steps. Therefore the Apostle assures us that we walk by faith and live by faith “For we walk by faith, not by sight” (2 Cor. 5:7). Therefore it enables us to see, appreciate and teach the deeper things of the Spirit of God; to strengthen ourselves and others for the journey to the kingdom; to offer acceptable sacrifices of sweet-smelling savor; to fight the good fight of faith; to lay hold upon the precious promises; to remain dead to self and the world and alive to God; to watch our conduct to conform it to God’s Word; to approach God in prayer with prevailing petitions; to detach our affections from evil, as well as hate, avoid and oppose it; to use our all in the LORD’S service; to abound in the graces, in balance and in crystallization of character; and to suffer in harmony with the Word. Faith initiates all of these activities and largely supports them after they are initiated. *Faith greatly assists us in sanctification.*



Faith has its final function in deliverance, or victory. “This is the victory that overcometh the world, even our faith” (1 John 5:4). In all the conflicts of the Christian life,

faith, under the LORD, is largely responsible for every victory that we gain. In our temptations it enables us to manifest it, as well as hope, love, obedience and every other good word and work. Satan, the world and the flesh

are conquered by it. It takes away the sting from losses, disappointments, delays, restraints, our and other’s faults, chastisements, failures, hardships, oppositions, siftings and sufferings. It beats down death’s terrors and makes us victorious, through Him who loves us. And largely on account of it we will gain the victory over the grave through God’s resurrecting power swayed by our Lord. All of these activities of faith show us how very large are its functions. Faith’s functions are undoubtedly among the largest of those of the graces; therefore in this, *the faith dispensation*, it is the most important of all the graces!

#### FAITH’S DEVELOPMENT

A grace having such remarkable functions, and through them exercising such glorious activities, is highly desirable; and its development is a thing diligently to be sought. Fortunately, those who are of faith, “So then they that are of faith are blessed with the faithful Abraham” (Gal. 3:9), have it by heredity in large measure. It has undoubtedly been increased in them by educational and environmental influences and experiences in which they have taken an active and purposeful part. However, faith of the overcoming kind requires more than simply natural causes and agencies for its cultivation. Faith is not simply a natural gift of God; in its overcoming aspects it is a gift of God’s grace wrought in us by Him in connection with Christ’s ministry on our behalf through the means of the Spirit, Word and providences of God. Eph. 2:8 “for by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God.”

Accordingly, we are not *to consider ourselves* as the source of such a faith, nor even the primary agent of, nor as having at our natural disposal the necessary means for, its production; rather, we are to consider God as the source, Jesus as the primary agent, and the Spirit, Word and providences as the means of producing and sustaining it. Our relationship as Christians to its cultivation is that of

secondary agents co-operating with God, the source, Jesus, the primary agent, and the Spirit, Word and providences, the means of its production and continuance, as it is developed in us (Eph. 2:10). Yet as secondary agents we have a necessary part in its cultivation, a part which is so important that, if not fulfilled, will leave us without its attainment.

In cultivating faith, therefore, our part would be in obedience to God under the direction of Christ to use faithfully the Spirit, Word and providences of God to produce and maintain it. In so doing we will use the lines of procedure for developing Christlikeness, i.e., adding, acting and abounding (2 Pet. 1:5, 8); the process of procedure, i.e., maintaining the consecrated attitude toward faith, arousing our powers to activity in faith, producing, strengthening, balancing and perfecting our faith; the modes of procedure, i.e., detaching faith from wrong, and attaching it to proper objects, suppressing its enemies, presenting it as an impenetrable obstacle to attacks, supporting it by other good features of character, using it as a servant of righteousness and holiness, and adjusting it properly to other qualities; the order of procedure that the LORD by His Spirit, Word and providences marks out for us to follow; and finally the methods of procedure, both the general and the special.

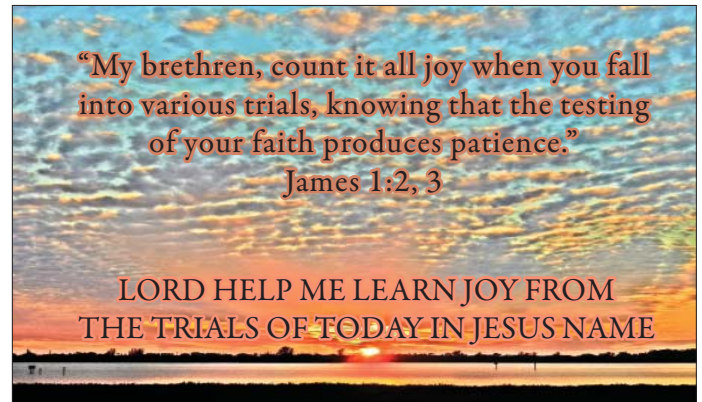
The *cultivation of faith* in its finer ramifications will tax our vigilance, perseverance and strength; for with the possible exception of love no other quality requires more attention than faith; and without exception none is more frequently, more sorely, and more continually called into exercise than faith. The results that it achieves more than compensate our efforts in cultivating it. Let us therefore with all diligence seek to make it ours as a permanent and inalienable possession, relying upon our Heavenly Father to assist our efforts through His Son's ministry on our behalf by His Spirit, Word and providences.

### FAITH'S TRIAL

Our *faith must undergo trial* in ever-increasing severity, until it is crystallized. The trial of our faith implies its subjection to the pressure of untoward experiences. The LORD allows all sorts of contrary circumstances and events to come into our lives, and the natural tendency of these is to weaken, to compromise or to crush our faith. When we prevail in these experiences we are victors in the trial of faith; when we fail in them, we suffer defeat. Our faith being subject to their pressure is the trial of faith as given in 1 Pet. 1:6, 7 "Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, [being] more

precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."

It is a mistake of many popular preachers to assure their hearers that their becoming and remaining Christians makes them immune from trials, and that life will henceforth be one song of joy. Such teachers need to be taught some of the first principles of the oracles of God. The Christian life in its deeper aspects is one of a continual succession and intermingling of joy and sorrow. As the Lord Jesus, who rejoiced in spirit, was nevertheless called the man of sorrows, so the LORD's people do greatly rejoice, though, if need be, they are in heaviness for a little season through manifold temptations (1 Pet. 1:6). Fiery trials are therefore to be expected "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4:12); especially along the lines of faith (James 1:2-4).



The *necessity of the trial of our faith* becomes manifest from the figure that Peter uses in the last reference. Because our faith is more or less mixed with human-mindedness, he compares it with the gold and dross in gold ore, which must be subjected to the fires of the crucible to separate the dross from the pure gold. So fiery trials purge out of our faith whatever of the natural and sinful disposition is connected with it, and give us a quality far more valuable than gold. Without such trials these faults would cleave to our faith and make us unfit for our glorious Kingdom inheritance. These trials tend to separate the fully faithful from all others, and are of great worth because of their marvelous results. 2 Corinthians 6:1 "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

The Apostle speaks of our being tried by fire. Though some of the LORD's people, being burned at the stake, have had trials by literal fire, his thought refers mainly to symbolic fires, i.e., severe experiences. This we can readily recognize when we see the things whereby the LORD

tests us. It is of utmost importance, if we desire victory, to become fully assured that of ourselves we are unequal to the endurance of the trial of our faith (John 15:4, 5; 2 Cor. 3:5, 6). But “our help cometh from the LORD” (Psa. 121:2), and is ours for the asking and appropriating.

Watchfulness to overcome unbelief and retain faith will prove of greatest assistance; for our trial times are danger times. Our enemies are especially active at such times to overthrow our faith and will succeed in their endeavors, unless we are watchful. We must “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith” (1 Pet. 5:8, 9). Prayer to overcome unbelief and maintain faith is likewise very helpful whenever faith is laboring under heavy pressure.

Submitting our hearts to the influence of the *faith-sustaining portions of the Bible* by holding them upon our hearts, will mightily support us in trial. Its doctrines, promises, exhortations, prophecies, histories and types are especially adapted to this use and will mightily strengthen us in our hour of trial. If our faith staggers under repeated blows let us support it by other strong features of character. This is one of the most helpful methods to use during trial.

### FAITH'S RESULTS

Faith in God and Christ is exceedingly fruitful. Its results are probably larger than those of any other grace. It results in blessing to God. Oh, my dear friends it is testified of Enoch that he pleased God because of his faith and when He sees that we give Him that same confidence “without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6) it leads to His receiving the honor that He so richly merits. God and Christ have been greatly dishonored by Satan and his servants, who have treated Him with unbelief, hatred, malice, disobedience, ingratitude, misrepresentations, reproaches and blasphemy, whereas He deserves the opposites, which He has received through the faith of His Old Testament servants and His New Testament sons.

Again, the *faith of His servants and sons* has ministered to Him in the interests of His plan. Faith helped Abel to sacrifice acceptably, Enoch to live righteously, Noah to save the worthy, Abraham to become the father of the faithful, Jacob to gain the covenant favors, Joseph to save many lives, Moses to free, organize and rule a nation, Joshua to conquer many nations, Samson to perform unexemplified exploits, Samuel to defend his people, David to consolidate and make powerful his kingdom, Elijah to brave the wrath of Ahab and Jezebel, Daniel

to stop the mouths of lions, Shadrach, Meshach and Abednego to quench the heat of fire, and Zerubbabel and Ezra to lead back a nation from captivity to a waste but promised land. In all these acts these men not only furnished types of God's plan, but contributed toward its service.

The *faith of God's sons* has even in larger measure helped carry forward to completion the plan of God and has served Him. Jesus' faith enabled Him to become the Center and Executor of the Divine plan, even to the braving of the Jews' wrath and enduring the rigors of crucifixion. Faith enabled a Saul to become a Paul and William Miller to inaugurate the modern movement on the subject of the second coming of Christ, and to overcome gross ridicule when some of his views failed of realization. Faith carried the reaping and gleaning work to a successful conclusion; and it is advancing to such a conclusion the work of the Epiphany, as it animates the hearts of the Epiphany-enlightened brethren and their co-laborers.



Faith likewise results in great blessings to its possessors. In this life it greatly rewards its possessors. For every advance step that a possessor takes is a reward of a previous step of faith. This is manifest in every stage of their experience! Faith also blesses others; for as God's servants and sons have exercised *faith in serving God's plan*, their endeavors resulted in helping all who were responsive. Because of our rich faith God invites us to develop and maintain, giving us thereto all the helps of His Oath-bound Promise, of Christ's High Priestly ministry, and of the possession and operation of His Spirit, Word and providences.

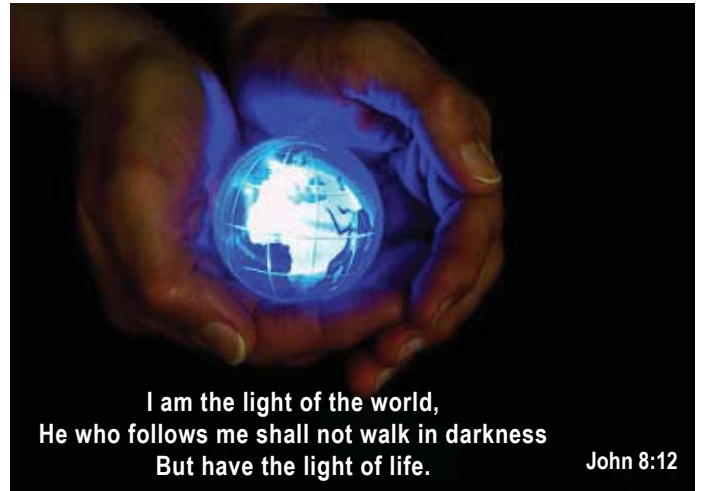
We close this *exhaustive study in faith* with King David after his great act of sinfulness and he was longing again for the joy and gladness which he had experienced in times past, and figuratively, he likens himself to one whose bones had been broken. He knew that his joy and comfort would return if he could but have back again the LORD's favor. He knew, too, that the LORD could not look upon

sin with any allowance, his prayer: “Hide thy face from my sins and blot out mine iniquities [unrighteousness]. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence and take not thy holy Spirit from me. Restore to me the joy of your salvation: and uphold me with thy free Spirit” (Psa. 51:9-11).

No true Christian can read these words without feeling a deep sympathy with the different expressions which weighed upon the heart of David, nevertheless, our greater responsibilities and more enlightened conceptions of sin under the “new commandment” and under the instructions of the holy Spirit, now operating in the faith classes, cause us to feel with proportionate weight these transgressions which, in the sight of the world, would appear as nothing, however, from the higher standpoint of the Divine view of the consecrated child of God we recognize the great faith King David had in the promises of forgiveness in righteousness.

In Psa. 51:13 the Prophet Nathan proposes to the LORD that David’s embarrassment and humiliation in the light of Divine displeasure was used for the instruction of others, to show transgressors the LORD’s ways and to turn sinners from the evil of their course: “Then will I teach transgressors thy ways; and sinners

shall be converted unto thee.” How appropriate this thought is to us! Not until we know, through faith in the blood of Christ, that our sins have been put out of the Father’s sight, not until we have experienced the joys of his salvation and forgiveness, are we in any condition to be servants to the Truth or assistance to others. We see that it is only those who are consecrated and have the holy Spirit of understanding who are thereby authorized to preach the gospel. To others the LORD says, “What right have you to declare My statutes, or to take My covenant into your mouth, seeing you hate instruction and cast my words behind you?” (Psa. 50:16, 17, NKJV).



## WHY ARE NOT ALL SAVED AT THE PRESENT TIME?

This subject requires very deep study, understanding and acceptance of Jehovah’s plan of salvation for all mankind as stated from before the world, as we know it, began. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9). “In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Titus 1:2, 3). The most wonderful part of this plan of salvation is God’s oath given in Isa. 46:9-11. “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . . yea, I have spoken

it, I will also bring it to pass; I have purposed it, I will also do it.”

That there is a mighty, wondrous work of grace wrought upon, in, and for, every true believer by the eternal Spirit, through the word of Truth, by faith in Christ, in this present lifetime, as a means of fitting men for the kingdom of righteousness and everlasting glory, some [Christ’s Bride of 144,000] in blessed immortality: a work now completed! However, God’s great plan of salvation does not stop with that calling, as the poet wrote “still there is more to follow.” We are given to understand that God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. We compare Psa. 72:3 “The mountains shall bring peace to the people and the little hills, by righteousness.” God will exalt these five pre-restitution classes for this purpose. The non-elect

will come from the various parts of the earth to receive the blessings that will be administered by the Christ [Jesus and His Bride] and assisted by the other four pre-restitution consecrated classes.



We understand that God is now preparing the C o n s e c r a t e d E p i p h a n y Campers who are experiencing “the love of God our Savior,” and have come to a saving knowledge of his

mercy by the washing of regeneration, and a renewing of the holy Spirit, being justified by his grace, which God (who cannot lie) promised before the world began, . . . and hath made his Son the depositary of this life for us. By obeying the Truth, these five classes have been given a privilege of special service, under the elective salvation features, as Jehovah is working out His Plan of salvation for all mankind.

God’s Plan as given in His Word, our Bible, is somewhat difficult to understand as to why some have been accepted during the Gospel Age and its Extended Harvest and others not. In Rom. 11:30-32 we note how the Elect are spoken of as gathered out for the very purpose of blessing non-elect Israelites and Gentiles: For as ‘ye’ [the Gentile Elect throughout the Gospel Age are here addressed] in times past [before your selection from among the nations] have not believed God [they were unbelieving and disobedient when they walked as other heathen], yet have now [during the time of the elective calls] obtained mercy [under special callings] through their unbelief [Israel’s unbelief resulted in there not being enough Israelites qualified to fill up the Gospel-Age election; so by their unbelief the opportunity was opened to the Gentiles to furnish the lacking number of the very Elect, and by Israel’s unbelief the mercy of the high calling of the Gospel Age fell to the lot of certain Gentiles—‘ye’]: Even so have these [the blinded, or hardened Israelites] also now [throughout the Expanded Gospel Age] not believed [manifested especially in their rejection of Christ throughout this Age], that through your mercy [the high calling will exalt the faithful Elect Little Flock to the Divine nature and joint-heirship with Christ, and this is the special mercy shown the very Elect, here referred to. The exercise of this mercy of the high calling is, in

the Millennium, for the purpose of blessing blinded, or hardened Israel, as the following words show]: they also may obtain mercy [which the Elect will show in the next Age].


Vs. 32 “For God hath [because of their unbelief Rom. 11:20] concluded [by making it impossible for such to understand His Word, and this occasioned their going more and more the way of wrong] them all [the non-elect] in unbelief [why did He shut them up to unbelief and that to such unbelief as lasted until the death of these blinded or hardened ones throughout the Gospel Age; even unto this very day]? St. Paul explains: that he might have mercy upon all” [if this life ended all probation for them, God would have defeated His very purpose for shutting them up unto unbelief until death, which purpose was the giving of mercy to all of them; for in such a case death would effectually preclude mercy coming to them]. We may be certain that God would not so arrange His Plan as to defeat His purpose in His Plan.

The confusion on this subject arises from the error that this life ends probation for all. It does, indeed, do so for those given the opportunity of gaining the present, the elective salvation, but not so for those shut off from such an opportunity. These, as this verse teaches, have been shut up unto unbelief and kept in that condition until death for the very purpose of God’s giving mercy to them. This mercy comes to them after their awakening from the dead. When will this be? Rom. 11:25-27 says that it will be after the Elective features are completed, and will be through the operation of the New Covenant (Jer. 31:29-34), which is the Millennial Mediatorial Reign of Christ. It will be during the Millennium that the blinded or hardened non-elect Jews and Gentiles will be awakened and be saved, through the mercy that the Elect will extend to them, from blindness or hardness and Adamic sins, as Rom. 11:26, 27 teach.

**Better to get hurt by the TRUTH  
than comforted with a lie.**

We are to understand that God recognizes our free will [free moral agency] and will not force us to go against that. We have been made recipients of God’s mercies and blessings, and now he tests us, to see to what extent we are worthy to abide in his love and in his favors. He is willing that we should abide in them, and has made every necessary provision, and yet he will not coerce our wills. Let us be persuaded, full of confidence and determination to permit nothing to separate us from the love of God manifested in Christ—neither fear of death nor love of

life, and that none of God's other creatures will intercept or turn aside God's favor from us—neither angels nor principalities nor powers at present created or ever to be created. We can be sure that no temptation is of God—temptations are the result of our own natural desires and weaknesses!

**FAITH IS**   
**"Now FAITH is the substance of things hoped for, the EVIDENCE of THINGS NOT SEEN."**  
**Hebrews 11:1**

To the inquisitive mind this question comes to the fore: why does God shut up the non-elect Jews and Gentiles now to unbelief

so that in the Millennium He can give to them a full opportunity of gaining salvation? Why does He not give them this opportunity now? We reply, God adapted His Plan to meet the needs of all. Some are so constituted that by a faithful use of God's grace they can gain the elective salvation, and others are so constituted that they cannot now make a faithful use of God's grace and cannot gain the elective salvation. Why this difference? The Scriptures explain that this difference is due to the relation of mankind to faith, in view of Jesus' ransom securing one favorable opportunity of salvation for everyone. All do not

have faith (2 Thes. 3:2). This is a faith dispensation, and only those who have the faith that will trust where they cannot trace God can in this faith-testing dispensation gain salvation. God gives these the opportunity to gain the elective salvation and if they prove faithful they will get it.

If the unbelief class were given an opportunity to gain the elective salvation, lacking the requisite faith they would inevitably be lost. So, to prevent this, God puts the Truth and His ways in such forms as to blind or harden them against these, and this shuts them up unto unbelief. His purpose therein is (1) to prevent their being lost forever and (2) to reserve them for their trial for life until the Millennium, when, amid conditions not taxing to faith, a favorable opportunity to gain life will be given to those lacking faith; for God hath concluded all of such into unbelief that He might have mercy upon all. No wonder that the Apostle, at such a display of wisdom, justice, love and power, rising to the heights of adoration and praise, cries out in Rom. 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [to the fleshly mind] are his judgments, and his ways past finding out." God reveals them only to the spiritually minded (1 Cor. 2:7-14).

## IS FAITH THE GIFT OF GOD?

"By grace are ye saved through faith; and that not of ourselves: it is the gift of God" (Eph. 2:8). The Apostle seems to intimate that grace is God's favor; in fact, the word "grace" has the signification of gift, or that which is favor. Our salvation is of Divine favor—not of to any necessity on God's part, not because Justice required it, not because anyone could have demanded it from Him, but it is His own merciful, gracious provision, and this salvation in our case is through faith. And the faith is not of ourselves, as a matter of course.

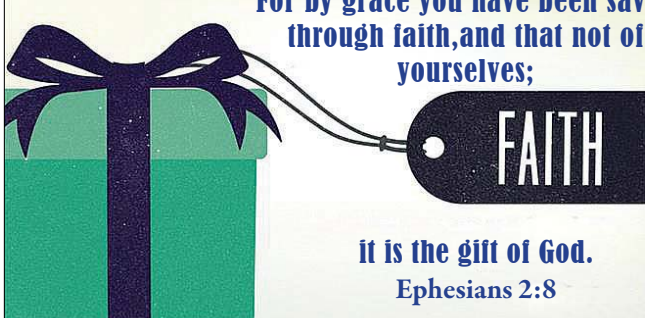
Therefore we think that when the Apostle says, "it is not of ourselves," he must refer to faith. However, faith, in a very important sense, is of the individual; we are urged to "have faith in God" (Mark 11:22). One cannot have faith for another. The individual must exercise his own faith in God; and yet in this text we are told that our faith is of God.

In what sense could this be of God? We answer that it is of God in the sense that every good and every perfect gift comes from the Father. Our faith must have a foundation, must have a basis. We must have knowledge of a matter in order to have faith in it.

We have knowledge of God, and this knowledge, which is granted us as a grace or favor, brings us to the place where we are enabled to exercise the faith. The faith in a great measure rests upon the knowledge. The knowledge shows us God's character; the Divine Revelation makes known to us certain facts respecting God's purposes, and we see the purposes outlined to be in harmony with the character of God, and this enables us to believe the promises; and believing them, we are enabled to act upon them; and this is faith.

So, then, our faith, while it is of ourselves is the sense that we must exercise it, is of God in the sense that He supplies the necessary elements from which that faith is to be compounded.

**For by grace you have been saved through faith, and that not of yourselves;**



**FAITH**

**it is the gift of God.**  
**Ephesians 2:8**



## KINGDOM WORK ILLUSTRATED

Not only did Jesus and His disciples preach about the Kingdom, and teach about it in parables, but the mighty works which Jesus did were intended to foreshadow the still greater work to be accomplished by His Kingdom during His Millennial Reign.—Matt. 4:23; Isa. 35:5,6.

This is intimated by the words, “These things did Jesus and manifested forth His glory.” In other words, the works of Jesus were fore gleams of the work of His Glorious Kingdom. Many of His mighty works were done on the Sabbath for the same reason. As the six days in the week represent toil and travail, the result of sin, so the seventh day represents the Millennium, “the rest of the people of God,” secured to all who accept it through the merit of Christ’s sacrifice.

The turning of water into wine represented how the plain things of the present time, the simplicity of present Truth, will yet be transmuted by the Lord into the joys of the Kingdom, at the Marriage Feast in glory.

The cleansing of the lepers represented cleansing from the leprosy of sin. The one who returned to give glory to God represents the fact that only a “little flock” appreciate the favor of sins forgiven during this Age.

The healing of the sick represented the great fact that all diseases (mental, moral, physical) will be healed by Messiah, the “Good Physician,” Royal Priest, typed by Melchisedec.

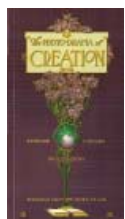
The opening of the blind eyes and of the deaf ears represented the greater fact that in due time the eyes and ears of understanding of all mankind will be opened, and God’s glory will be appreciated. “All flesh shall see it together.”—Isa. 40:5.

Our Lord’s Transfiguration on the Mount was another illustration of the Kingdom. His disciples knew not whether it was a reality or a vision, until Jesus said, “Tell the vision to no man until The Son of Man be risen from the dead.” Later, St. Peter declared that what they saw in the holy mount represented Messiah’s Kingdom.—2 Peter 1:16-18.

## Lesson 64

- 1\* What did Jesus and His disciples preach and teach about? Par. 1
- 2\* The mighty works which Jesus did were intended to foreshadow what?
- 3 How is this intimated in Scripture? John 2: 11. Par. 2
- 4 The works of Jesus were fore gleams of what?
- 5\* Which day were many of His mighty works done?
- 6\* What do the six days in the week represent? What does the seventh day represent?
- 7\* What did the turning of water into wine represent? Par. 3
- 8\* The cleansing of the lepers pictured what? Par. 4
- 9\* How many returned to give glory to God? What does this represent?
- 10\* What did the healing of the sick represent? Par. 5
- 11\* Why is the Messiah called the “Good Physician”?
- 12 What does the opening of the blind eyes and of the deaf ears represent? Par. 6
- 13\* Will God’s glory be appreciated? Isa. 40: 5
- 14\* Our Lord’s Transfiguration on the Mount was another illustration of what? Par. 7
- 15 Did His disciples know if it was a reality or a vision?
- 16 What did Jesus say regarding this? Matt. 17: 9
- 17\* Later, what did St. Peter say was represented by what they saw in the holy mount?

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



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### VISITING MINISTERS 2017

**Leon Snyder**

Athens, Ohio Convention, July 14, 15, 16

**Donald Lewis**

Denver, CO, August 19, 20

**Daniel Herzig**

Athens, Ohio Convention, July 14, 15, 16

**Thomas Cimbura**

Athens, Ohio Convention, July 14, 15, 16

**John Wojnar**

Athens, Ohio Convention, July 14, 15, 16;

New Haven, CT, August, 6

**Jon Hanning**

Athens, Ohio Convention, July 14, 15, 16

**David Seebald**

Athens, Ohio Convention, July 14, 15, 16;

Minneapolis, MN, Aug. 5, 6

**Michael Hanning**

Athens, Ohio Convention, July 14, 15, 16;

Galloway, OH, Aug. 20

**Brandon Penney**

Barlin, France, August, 4, 5, 6;

Birmingham, England, August, 12, 13

**Richard Piquene**

Athens, Ohio Convention, July 14, 15, 16;

Independence, KS, August 6; Minneapolis, MN,

August, 27

**Lawrence Williams**

Athens, Ohio Convention, July 14, 15, 16

**Robert Steenrod**

Galloway, OH, July, 2; Athens, Ohio Convention, July

14, 15, 16; Muskegon, MI, August, 20

### EVANGELISTIC SERVICES

**Kenneth Arends**

Athens, Ohio Convention, July 14, 15, 16;

Grand Rapids, MI, August 27

**Richard Chong**

Athens, Ohio Convention, July 14, 15, 16

**David Hanning**

Athens, Ohio Convention, July 14, 15, 16;

**Michael Dukette**

Athens, Ohio Convention, July 14, 15, 16;

Chester Springs, PA, August 27, 28

**Jessie Julian**

Athens, Ohio Convention, July 14, 15, 16;

Boston, MA, August, 27

**David Lounsbury**

Athens, Ohio Convention, July 14, 15, 16;

Pittsfield, MA, August, 12; Springfield, MA, August 13

**Ainsley Maine**

Carlstadt, NJ, August, 20

**Roger Mullen**

Athens, Ohio Convention, July 14, 15, 16

**Krzysztof Witko**

Athens, Ohio Convention, July 14, 15, 16

**Lawrence Williams II**

Athens, Ohio Convention, July 14, 15, 16

### THE BIBLE STANDARD MINISTRIES 2017 CONVENTIONS

#### ATHENS, OHIO CONVENTION

**July 14, 15, 16**

Site: Ohio University Inn; 331 Richland Avenue, Athens, Ohio, 45701; 740-589-3704 Reservation Deadline: June 14, 2017. You must mention the Bible Standard Ministries Convention to get the special room rate of \$85.00 plus tax. For inquiries contact M. Hanning 740-707-4898 or K Hanning 740-590-3802.

#### TULSA, OKLAHOMA CONVENTION

**September 29, 30 & October 1**

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