

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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2018 Motto Text

*“Take heed unto thyself, and unto the doctrine; continue in them:
for in doing this thou shalt both save thyself, and them that hear thee”
1 Tim. 4:16.*

Hymn for the day is #4 in the Manna Book — Hymn for the Year 2018 #44 The Warfare

At all times, but especially when one year is ending and another is beginning, we should appreciate God’s kind favor. Well may our hearts go out to Him in praise and thanksgiving for His tender mercies and His bountiful blessings. Looking over the past, we can all, if we are honest with ourselves, recognize that we have committed many sins, both of commission and of omission, *i.e.*, we have done many things that we should not have done, and have left undone many things that we should have done. If we have never come to God in His appointed way, or if we have come to Him but have more or less backslidden, *now* is a good time to turn over a new leaf. We suggest the text quoted above as our annual motto text for 2018, and pray that it will bring to all of us a rich blessing as we apply it to our minds, hearts and lives.

As our text says, we begin by taking heed unto ourselves by preparing our hearts and minds in repentance for whatever sins we have committed. A sin is a violation, a transgression, of the law of God (1 John 3:4), whether it be in a great matter or in a lesser matter, and even the slightest infraction of God’s law makes us guilty of breaking it as a whole (James 2:10). True repentance means much more than a change from a wrong to a correct knowledge as to sin and righteousness.

A close analysis of repentance as to sin reveals that it has seven parts, as indicated in the Scriptures: (1) intellectual conviction of sin (John 8:9; Luke 18:13; Psa. 51:4); (2) heart’s sorrow for sin (Luke 10:13; 2 Cor. 7:9-11); (3) hatred of sin (Deut. 7:26; Psa. 101:3; 119:128, 163; Rom. 7:15; 12:9); (4) abandonment of sin (Prov. 28:13; Jer.



4:1; Eph. 4:31); (5) confession of sin (2 Sam. 24:10; Ezra 9:5-7; 10:1; Neh. 9:1, 2; Psa. 32:5; 51:4; Matt. 3:6; 1 John 1:8, 9); (6) restitution for sin (Lev. 5:15, 16; 6:4, 5; Num. 5:6, 7; Ezek. 33:15; Luke 19:8); and (7) opposition to sin (Rom. 7:15, 19, 23; Eph. 6:11-13; James 4:7; 1 Pet. 5:8, 9). In addition to these seven distinct parts of repentance in respect to sin, it has also three parts in respect to righteousness. True repentance includes also (1) a love for righteousness (Psa. 51:1-15; 119:113, 163; Rom. 7:22; 12:9); (2) practice of righteousness (Acts 26:20; Rom. 6:19-22; 1 Pet. 2:24), and (3) warfare for righteousness (2 Cor. 7:10, 11; 10:3-5; Heb. 12:4).

If we exercise such repentance, in its parts both as to sin and as to righteousness, we are making good progress in preparing our hearts unto the Lord; however, repentance is not

the end of this preparation; rather it is only the beginning. The most that repentance can do, is to cleanse us from a measure of the power of sin. It cannot cleanse us from the guilt or condemnation of sin. No sinner, no matter how repentant, can have the Divine favor of everlasting life, unless he additionally takes further steps.

“The wages of sin is death,” and death, eternal destruction, would be the portion of every one of us, even though repentant, were it not for God’s great mercy extended to us through Christ—“the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). God’s proposition is not to save people *in* their sins, but to save them *from* their sins (Matt. 1:21)—and to this end He in His great love sent His only begotten Son, Jesus, into the world to suffer and die, “the just for the unjust, that he

might bring us to God” (1 Pet. 3:18). “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Jesus is the One “whom God hath set forth to be a propitiation [satisfaction] through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:25), and “he is the propitiation for our [the Church’s] sins; and not for ours only, but also for the sins of the whole world” (1 John 2:2).

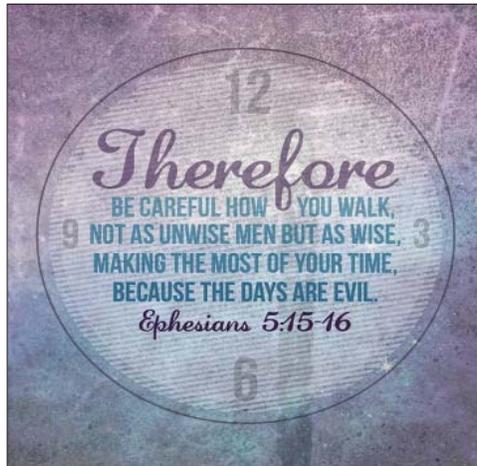
Only by taking the steps of repentance, justification by faith and consecration can we become real Christians (for details, see the article, “What is a Real Christian?” in Bible Standard No. 353—a copy free on request). And if we have become real Christians and then have backslidden—if we have become more or less negligent of our covenant relationship with God, more or less unfaithful in our consecration to give up our own wills and to do God’s will—it is necessary for us to repent for our sins, to seek forgiveness on the basis of Christ’s merit, and to renew our consecration. Since through the weaknesses of our fallen flesh we daily commit sins, both of omission and of commission, we need daily to pray, “Forgive us our sins” (Luke 11:4). Daily we should renew our covenant relationship with our Heavenly Father, and daily we should strive to carry it out. Then only can we remain true Christians.

BIBLE STUDY NECESSARY

After we become true Christians, and as we daily strive to carry out our consecration, and to develop in Christlikeness, we need to seek more and more to know what God’s will is for us. And how can we do God’s will, except we learn what it is? And how can we learn what it is, except we diligently study the Bible, God’s Word, in which He reveals His will for His people? “This is the will of God, even your sanctification” (1 Thes. 4:3). Jesus prayed to God for His Church, “Sanctify them through thy truth: thy word is truth” (John 17:17). We are to be sanctified (set apart unto God) and cleansed “with the washing of water by the word” (Eph. 5:26), and this sanctification of the Spirit and belief of the Truth leads to obedience (2 Thes. 2:13; 1 Pet. 1:2).

Our Lord explains that “God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24). He here makes a distinction between worship in spirit and worship in Truth. We might have

the Truth of God’s Word and know a great deal about God, but if we do not go to Him in spirit—in the right attitude of heart—our worship will not be acceptable, no matter how much we might know. On the other hand, a man might be a heathen and yet have a great deal of the spirit of worship and make great sacrifices in sincere devotion, but his service would not be acceptable to God nor honor His holy name unless rendered in harmony with the Truth. Many have “a zeal for God, but not according to knowledge” (Rom. 10:2). How important it is, then, to study God’s Word, that we may have both the Truth and the spirit of the Truth—that we may worship Him, may serve Him, both in spirit and in Truth!



In preparing our hearts unto the LORD, let us, then, remember also the Apostle’s exhortations: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15), and if we accept and act upon

God’s invitation; “My son, give me thine heart, and let thine eyes observe my ways” (Prov. 23:26), we will study His Word to learn of His ways. If we prepare our hearts properly unto the LORD, He promises: “I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Cor. 6:16). Jesus stated the matter clearly: “If a man love me, 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). To “keep his words,” we must know them—this is the importance of personal and group Bible study.

Someone might ask: how do I “take heed unto thyself and unto the doctrine?” Our answer is, by feasting with the Lord. In Rev. 3:20 our Lord Jesus says: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” We must ask, have I opened the door of my mind and heart for Him to enter? Once an artist painted a picture of our Lord standing at the door. An observer pointed to what seemed to be an oversight—the absence of a latch on the outside of the door. But the artist explained that he had omitted it intentionally—that this was a door that was to be opened only from the inside.

Our Lord does not open the door and enter into the mind and heart. He wants us to open the door. “Any man,” *i.e.*, anyone, who hears the “knock” and the “voice,” may, if he so wills, *exercise faith* and open the door [his heart].

This requires activity on our part. It means the giving up of not only self-will but also the errors and traditions of men; and it means not only the accepting of the Lord's will to govern us in all things, but also the receiving of the Truth message and its Spirit into the mind and heart. It means sanctification by the Truth and the "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Jesus said, "If any man will do his [God's] will, he shall know of the doctrine." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed" (John 7:17; 8:31, 32, 36). And we read in Psa. 25:9, "The meek will he guide in judgment: and the meek will he teach his way." Do I properly appreciate the coming of God and Jesus into my mind and heart and feasting with me on the Truth as due? Do I recognize that in the rejected nominal church systems there is "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD" (Amos 8:11; 2 Tim. 3:1-7, 13; 4:3, 4)?

By hearing the words of the LORD we have the ability to properly appreciate that since our consecration to God we are His temple, His dwelling place, in that He dwells in us, not personally, but by His holy Spirit, His holy power and disposition (1 Cor. 3:16)! Am I glorifying God in my body and in my spirit, which are His (1 Cor. 6:19, 20)? Our mind is filled with questions: Do I properly appreciate the sumptuous banquet on the table that God through Jesus has prepared for me in the present Truth and its Spirit? How am I partaking of this great spiritual feast—the understanding and appreciation of the Divine Plan and the soul nourishment and strengthening such as was never mine before? Am I earnestly practicing the Truth and its Spirit, "letting my light so shine before men, that they may see my good works, and glorify [not me (Matt. 6:1), but] my Father which is in heaven," and am I showing forth to all, as I have opportunity, "the praises of him who hath called us out of darkness into his marvellous light" (Matt. 5:16; 1 Pet. 2:9)? And whether I eat or drink, or whatever I do, am I doing all to the glory of God (1 Cor. 10:31). Am I living as a good "example of the believers," and can I truly say to others, "Be ye followers of me, even as I also am of Christ" (1 Tim. 4:12; 1 Cor. 4:16; 11:1)? Can I expect God and Jesus to fellowship with me?

THE CHRISTIAN WALK

Walking conveys the thought of making progress in a certain course of conduct. One's walk is his course of conduct, including motives, thoughts, words and acts. It may be good or evil, depending on the course he is

following. The Christian walk would therefore be the course of conduct in following the example of Christ Jesus, in doing God's will day by day. Jesus encouraged ones to become His disciples, to take up their cross and follow Him (Matt. 4:19; 9:9; 16:24; Luke 14:27, *etc.*). The Apostle Paul says, "Walk ye in him" (Col. 2:6). The Apostle Peter says that Jesus left us "an example, that we should follow in his steps" (1 Pet. 2:21). The Apostle John says, "He that saith he abideth in him [Christ] ought himself also so to walk, even as he walked" (1 John 2:6).



In the Apostle Paul's Epistle to the Ephesians he indicates very clearly what the walk or course of the Christian should be, outlining it in seven different respects:

(1) The Christian should *walk not according to the course of this world*, not according to the prince of the power of the air, the spirit that now works in the children of disobedience (Eph. 2:2; Col. 3:5-7). This is the walk of the world, the walk of evildoers, the walk of scoffers (2 Pet. 3:3, 4), the walk of the children of wrath; it is the very opposite of the walk of the children of light.

(2) The Christian should *walk in good works*—For we are God's workmanship, created in Christ Jesus *unto* [not by] good works, which God has before ordained that we should walk in them (Eph. 2:10).

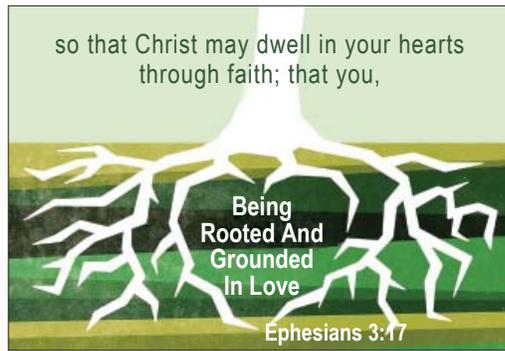
(3) The Christian should *walk worthy of the vocation* [a strong inclination to a particular course of action] *wherewith he is called* (Eph. 4:1). "Walk worthy of God, who hath called you unto his kingdom and glory" (1 Thes. 2:12; Col. 1:10). As Christians we have the highest vocation on earth: we are representatives of our Heavenly Father and of our Lord and Master Jesus Christ, and Their Kingdom; we bear Their names, and should seek in everything to bring Them honor and glory. What we do, what we say, what we think—in fact, even general appearance and deportment, and the places in which we are seen, all reflect more or less upon the great King, whose ambassadors we are (2 Cor. 5:20). Our vocation is that of servants of God, and no earthly avocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God and as brethren of our precious Lord and Savior.

(4) The Christian is to *walk not as other Gentiles walk, in the vanity of their mind* (Eph. 4:17). We are to refrain not merely from the sins and gross immoralities of the natural man in his fallen condition, but we are to allow this principle or spirit to pervade all of life's interests. We are to

refrain from following foolish, worldly fashions, from being influenced by a worldly spirit; we are to have the Spirit of the Lord, His disposition, the spirit of a sound mind (2 Tim. 1:7), to direct us in our joys, in our sorrows, in our wedding celebrations, in our funeral services—in fact, whether we eat, or drink, or whatsoever we do, we are to do all to the glory of God (1 Cor.

10:31). We are not to be influenced by the spirit of the world nor yield to the vanity of the mind of the world, but contrariwise are to set a proper example for the world in all matters—in gentleness, kindness, patience and faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of God's true people is on a narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is traveling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a Christian.

(5) The Christian is to *walk in love* (Eph. 5:2). Our thoughts, words, deeds and everything with which we are connected, are to be governed by this law of love. "Love is the fulfilling of the law." "This is my commandment, That ye love one another, as I have loved you" (Rom. 13:10; John 15:12). In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love one another as to lay down our lives for the brethren (1 John 3:16). We do this in sacrificial service, especially along the lines of the spiritual or higher interests. This spirit of love is to control our conduct with all; we are to love our neighbors and seek to do them good, to serve their best interests. "Love worketh no ill to his neighbor," would not take advantage of his neighbor to cheat him, to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbor, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man" (Titus 3:2). Love would obey this injunction from principle, because it is right, but more than this, Love ultimately takes such an interest that the brother exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honor and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love even our enemies and be glad for the privilege of doing good to those who despitefully use us and persecute us (Matt. 5:44).



(6) Christians are instructed also to *walk as children of light* (Eph. 5:8). Their course in life is always to be with respect to the things that are true, honest, just, pure, loving, noble and kind, the things that are in harmony with the Divine character and Word, the things that prove to be of greatest blessing to their brethren, neighbors and friends. In

1 John 1:5-7; 2:9-11 we read: "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Likewise, Jesus said: "He that walketh in darkness knoweth not whither he goeth" (John 12:35; 8:12). Children of the light will every day and year see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. Even a small lighted candle will give light to the farthest corner of a dark room, but all the darkness of the room cannot extinguish the lighted candle. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

(7) Finally, Christians should *walk circumspectly* (Eph. 5:15). This word *circumspectly* signifies to look carefully all around at every step. The Christian cannot be one who lives carelessly, and as he looks around him and realizes the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way (Heb. 12:13), but additionally he will seek Divine aid, counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have Divine approval and glorify God in his body and spirit, which are God's (1 Cor. 6:20). This circumspection of our walk as Christians is the more necessary because our Adversary, the Devil, is especially on the alert to ensnare us; and our tests are permitted to be the severer as we come nearer the goal of fully developed character. We should walk circumspectly

also because we profess to be true Christians, partakers of God's holy Spirit and not the spirit of the world, but separate from it; and because our lights, so shining, more or less reprove the world. Therefore those who have the spirit of the world, instead of sympathizing with us, usually hate us, and watch either to see what fault can be found with our walk, or to stumble and trip us, sometimes from malicious impulses and sometimes for other reasons.

Sometimes even our brethren seek to keep us from the way of sacrifice. *E.g.*, the Apostle Peter, when speaking to our Lord, said, Far be it from thee, Lord, to sacrifice thyself and die (Matt. 16:22). To walk circumspectly is to take note of these various hindrances and stumbling-stones and pitfalls; to hearken to the instructions of God's Word and to the leadings of His holy spirit, and to walk carefully and in so doing to develop characters which are pleasing to our Lord and Head.

The Apostle Paul adds that this circumspection is necessary in order to our walking "not as fools [unwise], but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world (1 Cor. 1:18-25). The wisdom of God is to be ours, and we are to exemplify it in all the affairs of life. Faithful Christians should be the most exemplary, the most wonderful people in the whole world, the wisest in the management of their affairs, in the governing of their children, in their eating, drinking and dressing. Not that the world will always approve, but that the end will justify the course which God's Word directs, and which His wise children, walking circumspectly, will take.

P REACH AGAINST PERVERSE THINGS

R Acts 20:30 NKJV Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

A *diastrepho*

Y Thayer Definition:
 1) to distort, turn aside
 1a) to oppose, plot against the saving purposes and plans of God
 2) to turn aside from the right path, to pervert, corrupt (Read Romans 1:20-32)

Let all of us, regardless of any sectarian affiliations or any family or other human relationships, hold firmly to God and to the real teachings of His holy Word. Many leaders will endeavor to get us to accept contrary

teachings and to follow them (Acts 20:30), and the more we listen to them the more confused we will be. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). The Apostle Paul exhorts, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

In preparing our hearts unto the LORD, let us, then, remember also the Apostle's exhortations: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15); and if we accept and act upon God's invitation, "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26), we will study His Word to learn of His ways. If we prepare our hearts properly unto the LORD, He promises: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16). Jesus stated the matter clearly: "If a man love me, 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).

God's Word is filled with precious promises. We should by faith lay hold on and appropriate to ourselves those promises that pertain to us in Christ Jesus. We should never doubt our Heavenly Father, for "He is faithful that promised." "The secret of the LORD is with them that fear [reverence] him; and he will show them his covenant" (Psa. 25:14). Let us make sure that we reverence Him supremely and have no other gods before Him. Our full religious allegiance must be to Him and to Christ, His only begotten Son, our Lord and Head. If we would be true Christians we must deny self, take up our cross and follow Him (Matt. 16:24). "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21).

If doubts or fears intrude in some dark hour, we have only to take the "Lamp" (God's Word) and examine again the facts and the foundation for our faith, and if our hearts are still loyal to God, then faith, joy and peace will soon return to us, but if we find that our faith in God's Word is weakening, or our spirit of consecration and our full devotion to Him is slipping away, we know the true condition of affairs, and can at once make the necessary adjustments and repairs and re-establish our "full assurance of faith" (Heb. 10:22).

But be it noted that each one who would have this *assurance* must "set to his seal that God is true" (John 3:33), and that our Lord changes not, but is "the same yesterday, and today, and for ever" (Heb. 13:8).

Let us be active and diligent in our study, practice and service of the true faith (Jude 3). Let us “be not slothful, but followers of them who through faith and patience inherit the promises” (Heb. 6:12). “Let us hold fast the profession of our faith without wavering; FOR HE IS FAITHFUL THAT PROMISED” (Heb. 10:23).



At this season let us all resolve that by the Lord’s assisting grace we will be more faithful in the study, practice and spread of His Word. Let us be careful that nothing—including such things as home, property, family, titles, friends, ambitions, country, leaders, the opposite sex, *etc.*—will absorb more than its rightful amount of our time and attention. Let us be careful that no idols creep into our hearts to divide our affections



LET US KEEP THE FEAST

“Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Cor. 5:7, 8).

The Passover ceremonies, the first institution of Divine favor with the nation of Israel, prefigured the first institution of Divine favor toward Spiritual Israel inaugurated by our Lord Jesus in the Eucharist, or Holy Communion. As the Apostle indicates in our text, the Jewish Passover was a foreshadowing, or typifying, of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype. First of all, we should notice that the Passover directly affected only the first-borns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their first-borns, and the Passover celebrates the fact that the first-borns of Israel were spared, or passed over, by the destroying angel in that night. As the younger

children of the Egyptians were not endangered, neither were the younger children of the Israelites. The latter were not passed over. Yet they were certainly interested in the passing over, or sparing, of the first-borns, not merely because of their relationship, but because in the Lord’s providence those first-borns became leaders and deliverers of the people on Nisan 15, as they left Egypt (Num. 8:17, 18).

Furthermore, those first-borns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them, and they, as the sacrificing Priests and the teaching Levites, became the ministers of the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle Paul, namely, that the elect Church of this Gospel Age is the “Church of the First-born, which are written in Heaven.” These are the “able ministers of the New [Law] Covenant” (Heb. 12:23; 2 Cor. 3:6 NKJV). These first-borns alone are being dealt with during this Gospel Age, or “night.” These alone are in danger of a death penalty. As the Apostle declares, If we sin willfully after we have

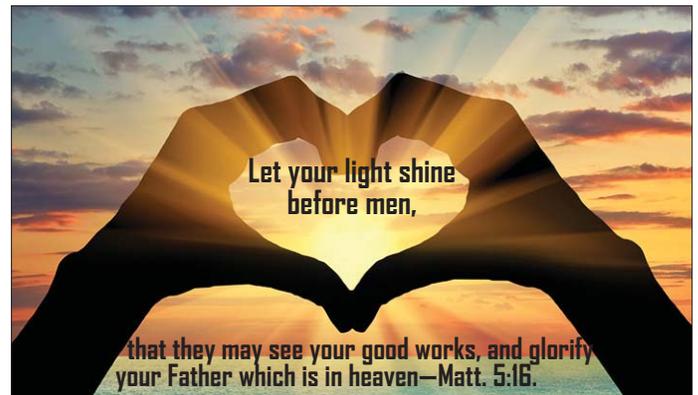
received the knowledge of the Truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God and of righteousness (Heb. 10:26, 27). Nevertheless, the whole world of mankind is certainly interested in this Church of the First-born, in its successful passing over, its attainment of everlasting life, for these are the spiritual elect, their instructors under the New Covenant, which is shortly to be sealed and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessings of the Millennial Kingdom, associated with the New Covenant (Jer. 31:31- 34). Having noted the first-born class, we should discern clearly also the Passover Lamb, through the merit of whose blood the passing over of the first-borns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and is a suitable picture, or type, of our Lord, who was non-resistant and who fully and freely surrendered His rights and His earthly interests on our behalf—on behalf of the First-borns. True, others than the First-borns will ultimately profit by His sacrifice, but these especially and peculiarly so. As far as God's only dealings during this Gospel Age are with this class. These alone, reconciled to God, have an Advocate with the Father—Jesus Christ the Righteous (1 John 2:1, 2).



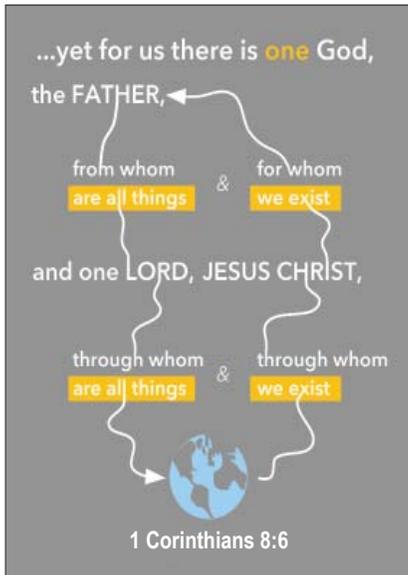
All of God's blessings to the unbelievers must come in the future, under the New Covenant; for only believers can be justified by faith and receive the blessings of the

Faith Covenant—the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the First-born, and later, in the Millennium, will bless all who become Abraham's seed. There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of these. The Passover Lamb represented our Lord Jesus Christ as "the Lamb of God, which taketh away the sin of the world" (John 1:29). But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but has imputed it only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid

with the Head upon the altar, typifying Christ Jesus as the Head and the Church as His members (Ex. 29:15- 18). But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice (Ex. 12:46; John 19:36). Be it remembered that the passing over took place in the night, not in the daylight. During the next night [see E Vol. 11, p. 206] the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during that night they were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. That night of the type represented the Gospel Age.



This same thought is given by our Lord when He says, "Let your light so shine before men"; again, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matt. 5:15, 16). The Apostle Peter expresses the same thought, saying, "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 in your hearts" (2 Peter 1:19). Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of Righteousness shall arise with healing in His beams, and in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the night time, but to the Day, to the Reign of Righteousness, for which they are praying, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." Nineteen centuries ago our Lord said that He had come as a Light into the world but that men loved



darkness rather than light (John 8:12; 3:19-21). Only a few yet recognize Him as “the true Light.” But eventually He “lighteth every man that cometh into the world” (John 1:9). Indeed, His Church are invited to become associated with Him as lamp-bearers, and if faithful in permitting their light to shine now, they will by and

by be associated with the Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this Age He would gather the wheat into the barn; and that “Then shall the righteous shine forth as the sun in the Kingdom of their Father” (Matt. 13:43). Alas, that so few have “an ear to hear” and accept the wonderful teachings of the Divine Plan!

BLOOD ON THE DOORPOSTS ALL NIGHT

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and the lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and be “justified by faith” irrespective of denomination. To believe would have made them members of the Household of Faith; but it would not determine whether or not they would be of the First-borns. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are Priests, Elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience. We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jesus lived, and died, but we are especially to believe that He died SACRIFICIALLY, “the just for the unjust,” and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon the doorposts in the type implied public confession of the precious blood of the Lamb of God, of His death and its efficacy for us, which is signified. It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass

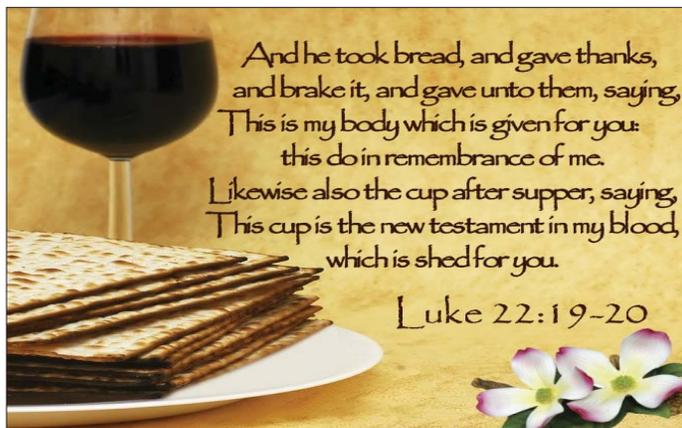
through to smite the Egyptians, He would see the blood upon the lintels and doorposts, and would not suffer the destroying angel to come into their houses (Ex. 12:1-13). The injunction that those under the door sprinkled with blood should not go out from under it during that night had special application and force with respect to the first-borns. Antotypically, it signifies that if any of those who are of the First-borns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death—the Second Death—hopeless extinction (Heb. 6:4-6; 10:26-31).

As the blood of the lamb marked the household of faith, not merely the first-borns of that household, so the eating of the lamb was not merely for the first-borns, but for all the household. So our Lord said, “My flesh is meat indeed,” and again, “This is the Bread which came down from Heaven: . . . he that eateth of this Bread shall live forever” (John 6:55, 58). In other words, not only was it necessary that Jesus should die, a meritorious Sacrifice, but it is also necessary that all who would have profit through His Sacrifice must feed upon Him—must appropriate the merit of His Sacrifice. What did He lay down? What did He surrender on our behalf? We answer, He sacrificed the human nature and all of its rights and interests. He made this sacrifice for us—both human rights and privileges. As a perfect man, holy, harmless and undefiled, separate from sinners, He possessed the full rights and privileges of the perfect Adam, lost through disobedience. The man Christ Jesus gave Himself a sacrifice to redeem or buy back the human nature, the human rights lost by father Adam. This price He laid down when He surrendered all and “died, the just for the unjust.” The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam’s disobedience and redeemed by Jesus’ death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be “justified by faith.” By faith we are permitted to count ourselves as fully reinstated into God’s favor through the merit of Christ’s Sacrifice, even as we were debarred from Divine favor through the demerit of Adam’s sin. The eating of the lamb signifies the appreciation of these things and the appropriation of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect to our freedom from condemnation and our reinstatement in Divine favor through the merit of our Passover Lamb.

The First-borns of the Household of Faith, stronger, more rugged, more advanced, naturally appropriated

more of the lamb. Besides this, bitter herbs were provided for sharpening of the appetite. These herbs represented the bitter trials and experiences of the First-borns, which more and more show us our imperfection, and cultivate in us an appreciation of the merit of our Lord as fully covering our blemishes and fully satisfying our every craving, and making us fully acceptable to our Heavenly Father.

Year by year, for more than sixteen centuries the Jews kept the Passover by Divine decree—not merely the sacrifice of the lamb and the eating of it on the same night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favors of relationship to God, based upon the merit of the Passover lamb—it’s sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand. When God’s due time came, the explanation would be granted. That due time came on the night in which our Lord was betrayed—the night of the fourteenth day of the first month, the very night of the typical killing of the Passover lamb. The Master gathered about Him His twelve Apostles. He told them, “With desire I have desired to eat this Passover with you before I suffer” (Luke 22:15). They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term “The Lord’s Supper”—a new symbolization of the antitypical Passover. What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord’s flesh. This He distributed to His Apostles, saying, “This is my body, which is given for you: this do in remembrance of me” (Luke 22:19). The eating of that unleavened bread represents their appropriating the merit of Christ’s sacrifice—their justification by faith.



The “fruit of the vine” was next introduced as a part of this Memorial of our Lord’s loving sacrifice. He explained that it represented His blood—“The blood of the New Covenant, shed for many for the remission of sins” (Matt. 26:28, NKJV). What a reminder this is of the *ransom-price* necessary on behalf of the sins of the world. The broken bread taught a part of the lesson, the “cup” taught the remainder of it. We not only need nourishment, strength, assistance to come back to God and His favor, but we need the precious blood—the life of our Lord as our redemption price to release us from the condemnation of justice. The Lord’s disciples must by faith partake of (appropriate) both the “bread” and the “cup,” or they cannot be one with Him. The fruit of the vine symbolizes primarily our Savior’s life given for us, His human life, His being, His soul, poured out unto death on our behalf and the appropriation of this by us also signifies, primarily, our acceptance of Restitution rights and privileges secured by our Lord’s sacrifice of these—Justification. More than this, the Apostle shows that there is another, a deeper, view of this Memorial. Those who ate and drank, who partook of our Savior’s merits, were reckoned in with Him as His “members,” as His “body,” being broken, and their lives sacrificed in His service under His direction were counted as a part of His sacrifice. The Apostle’s words are: “The cup of blessing which we bless, is it not the communion [common-union] of the blood of Christ? The bread which we break, is it not the common-union of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread [Christ]” (1 Cor. 10:16, 17). This secondary significance, however, would apply only to the members of Christ’s Body while in the flesh; it would not apply to the Great Company and the non-Spirit-begotten. For details, please see E 4, p. 409.

Several important things connected with our preparation for the Lord’s Supper might well be (1) Self-examination (2) Purgation (3) Spirit-infilling. Our self-examination, the antitype of the Israelites searching their houses for leaven, will, if faithfully conducted, result in our finding symbolic leaven: sins, errors, selfishness and worldliness, especially the besetting faults, in our hearts and minds. Everywhere throughout the Scriptures the word *leaven* stands, for corruption, as in contrast with purity. And so in our text, the Apostle exhorts that the old leaven, the leaven of wickedness, the leaven of hypocrisy, the leaven of malice and pride, be thoroughly purged out. Let us purge these out, and destroy them by the Spirit of God (Rom. 8:12, 13; 1 Cor. 5:7, 8). This will be the

second thing in our preparation for a worthy celebration of the Memorial. The third thing in our preparation for a worthy celebration of the Memorial is Spirit-infilling, a filling of our hearts and minds with the Lord's Spirit, especially the spirit of faith, fortitude, self-control, patience, piety, brotherly love and charity. Let us, dear Brethren, fill our hearts and minds with these. Let us permit them to be individually very active in us, and let us permit them individually and collectively to abound throughout our hearts and minds unto every good word and work. These will make us that we be neither barren nor unfruitful in the knowledge of the Lord. And if these do abound in us, they will enable us not only to keep the symbolic feast with the unleavened bread of sincerity and Truth, but they will enable us *faithfully* to keep with the unleavened bread of sincerity and Truth, the feast that we symbolize in the Memorial—our justification and our consecration. We suggest as a further means of preparing for the Memorial that the dear ones read the chapter on the Passover of the New Creation, in Parousia Vol. 6, pp. 457-484.

SELF EXAMINATION AT THE YEAR'S END

This article is re-printed as a study help from
PT 1920 p. 190.

AT THE END of the fiscal year careful business men take stock, to see just what their year's business has been, and to learn certain lessons for the future order of their business operations. Without such a taking of stock they would not know how properly to plan for their future, or to learn just what the year's business has been. In this they are an example to us, the children of God, who are dealing in spiritual wares (Luke 19:13, 16-26). Unless we take stock of our spiritual wares, we will not know what our profits or losses for the year have been, nor would we know wherein to retrench or expand. The necessity of such stock-taking, *i.e.*, Self-examination.

That we are to practice Self-examination as a spiritual exercise is certainly a scripturally inculcated precept. Both the Old and the New Testaments exhort us thereto (2 Cor. 13:5; 1 Cor. 11:27; Gal. 6:3, 4; Psa. 119:59; Lam. 3:40; Hag. 1:7). It implies an inspection of ourselves along the lines of our dispositions, thoughts, motives, words, acts, attainments, lacks, and faults for the purpose of encouraging the good, supplying the lacks and overthrowing the evil in us. That Self-examination means such we see from the signification of the word. To examine a thing means to inspect, to study, to analyze it. When a physician examines a patient, a lawyer a witness, a geologist a stratum, a miner a mineral or a chemist a substance, they

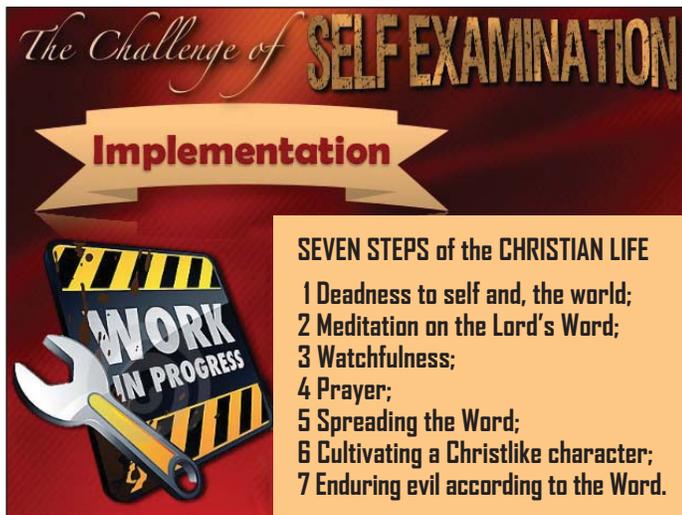
study, inspect, analyze it. In Self-examination one's self is the object of one's study, inspection, analysis, and, of course, Self-examination as a spiritual exercise would be a Self-inspection from a spiritual standpoint. This would involve a searching study of one's disposition, thoughts, motives, words, acts, attainments, lacks and faults from a spiritual standpoint and for spiritual results.

**PARTIAL OBEDIENCE
ISN'T A LITTLE
OBEDIENCE
IT'S
DISOBEDIENCE**

Self-examination as a spiritual exercise is necessary for many reasons. Without it we would not know ourselves as to our dispositions, thoughts, motives, words, acts, attainments, lacks and faults; we could not properly and intelligently act toward these. As little would we be able to deal properly with ourselves without Self-examination as husbands and wives, parents and children, brothers and sisters, employers and employees, friends and relatives, or rulers and subjects would know how to deal with one another without studying one another. If in the relations just mentioned, lack of study of one another would lead to bad results, much more so would lack of self-study lead to bad results, since each one deals with himself more often and intimately than with others. And as a proper understanding of one another in the above relations, derived from a study of the persons in these relations, helps us properly to fulfill the privileges and duties of those relations, so does a proper self-study help us properly to conduct ourselves toward ourselves. For such a study will reveal to us what our faults, lacks and attainments are, and will serve to arouse us to overthrow our faults, to supply our lacks, and to increase our attainments. It will make clear to us just what our dispositions are, so that we may learn to put restraints upon what in us needs restraint, and to develop in us what needs development. When properly done, it will show us the real character of our thoughts, motives, words and acts, so that we can take toward them a friendly or oppositional stand, as the case may require. Such Self-examination will not only help us to act properly toward ourselves, but it will also give us much information that will on the one hand hinder us from wronging or neglecting God and our fellows, and on the other hand will help us to fulfill our duties and privileges toward them. It is helpful in all our relations.

That by which we are to examine ourselves is the Word of God. It supplies us with a proper yard stick by which we can take our spiritual measurement (Rev. 11:1, 2;

2 Cor. 10:13-16). It is the looking glass that gives a perfect reflection of us, revealing our blemishes, lacks and good features (Jas. 1:23-25). Therefore, we are to inspect ourselves in the light of its doctrines, precepts, exhortations and examples. Comparing and contrasting ourselves with these will result in our learning to know and see ourselves as we are indeed and in Truth; for “the Word of God is quick [energetic] and powerful, and sharper than any two edged sword [because while the latter can pierce through natural things only, this Word has the power of] piercing [through spiritual things] even unto the dividing asunder of [the] soul [the substance of an act] and [the] spirit [intention of an act] and of the joints [the manner and relations of acts] and marrow [the real essence of the acts] and is a discernor [a differentiator] of the thoughts [of the intellect] and the intents [motives] of the heart” (Heb. 4:12). This passage suggests that we should examine our thoughts, words and acts from three standpoints (1) their substance, *i.e.*, that of which they consist; (2) their motives, *i.e.*, the feelings that prompt them; (3) the manner, *i.e.*, the spirit in, and the method by which they are performed.



Confidence in the utility of self-examination will help us to cultivate it. Firmness of will and perseverance in its exercise will also help us to develop it. To do it will also enable us to cultivate it, since we learn to do by doing. To have stated times for its performance will prove assistful to its attainment. Indeed it should be done daily. Then there are special seasons like our birth and wedding anniversaries, the anniversary of our turning from sin to righteousness, of our consecration, of our coming into the Truth, or of some other special providence in our lives, when Self-examination will prove helpful. The Memorial season, sifting times and times of temptation are also very appropriate for Self-examination. So, too, at the end of

the year, as suggested in the title of this article, will Self-examination prove especially appropriate?

From the standpoint of their substance, motive and manner, we could well examine ourselves with respect to our participation in the seven steps of the Christian life, during the year that is now drawing to an end: (1) deadness to self and, the world; (2) meditation on the Lord's Word; (3) watchfulness; (4) prayer; (5) spreading the Word; (6) cultivating a Christlike character; and (7) enduring evil according to the Word.

HELPS FOR SELF-EXAMINATION

Let us first consider briefly a self-examination as to the substance, motive and manner of deadness to self and to the world. As to its substance, we would, as we look over our year's experiences, inquire as to the thing itself: Did I this year live a life of deadness to self and to the world, or was I alive to self and to the world? Or was my life mixed, partly alive to self and to the world and partly dead to self and to the world? What encouraged and what hindered such deadness? How could I improve in being dead to self and to the world? How can I hinder the opposite spirit? As to motive, we might examine ourselves as follows in respect to deadness to self and the world: Why was I dead to self and the world? Why was I partly alive to self and the world? Or, why was I alive to self and the world? As to manner, we might examine ourselves respecting our year's deadness to self and the world as follows: How was I dead to self and the world—whole-heartedly or half-heartedly, continually or occasionally, under easy or under hard conditions?

Let us also examine ourselves as to meditation on the Word, and that first as to its substance: Did I give my spare time to meditation on the Word in its doctrines, precepts, promises, exhortations, prophecies, histories and types, or did I let my mind rest on worldly, selfish, sinful and erroneous things? Or did I give part of my spare time to meditation on the Word, and part of it to meditation on sinful, selfish, erroneous and worldly things? Or did I give almost none of my spare time to meditation on the Word? What encouraged or hindered therein? What resulted therefrom? As to motive, we might examine ourselves respecting meditation on the Lord's Word: Why did I, or why did I not, meditate on God's Word during my spare time? Why did I meditate in part on God's Word and in part on things sinful, erroneous, selfish and worldly? As to manner, we might ask ourselves: Did I rejoicingly, thankfully, appreciatively, industriously, wisely and carefully meditate on God's Word or not?

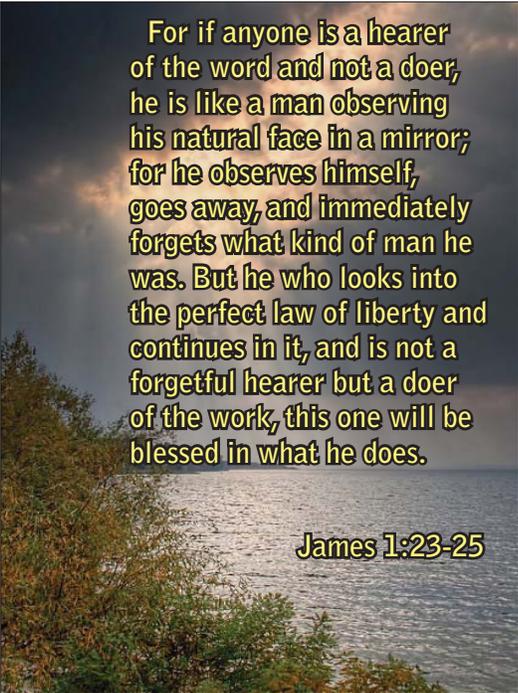
As to watchfulness, we might examine self-respecting

its substance as follow: Was this year one in which I watched my disposition, thoughts, motives, words, acts, surroundings, and the influences operating on me, or did I fail to watch self and engage in watching others, or did I live a careless life? What helped or hindered therein? What resulted therefrom? As to motive we might inquire: Why did I or did I not watch self? Why did I watch others? Or why did I live a careless life? As to manner we might inquire: Was my watching diligent, constant, entire and honest?

As to prayer, we might examine self-respecting its substance as follows: Was this year a year of prayer for me or not? What encouraged or hindered therein? What resulted therefrom? As to motive: Did I this year pray for God's glory, or from sinful, erroneous, selfish and worldly motives? As to manner, we might ask: Were my prayers wholehearted, constant, trustful, truthful, submissive, or were they perfunctory, formal, infrequent, unbelieving, unscriptural, arbitrary?

As to spreading the Lord's Word, we might examine ourself respecting its substance as follows: Did I this year seek to spread the Word by word of mouth, by the printed page, by cooperating with others in these respects, by my acts, by my prayers and by my gifts, or not? Or did I do part of these things and not all of them? What helped or hindered me therein? What were the results? As to motive we might inquire: Was it faith, hope, love and obedience that prompted me wholly or in part to spread God's Word? Or was it sinfulness, erroneousness, selfishness and worldliness that wholly or in part prompted me? As to manner we might inquire: Was my spreading the Word diligent, constant, tactful, joyful, fruitful or not?

So, too, we should examine ourselves as to developing a Christlike character. As respects its substance, we might ask ourselves: Did I this year seek to detach my affections from human things and attach them to heavenly things? Did I develop the graces or the disgraces? Did I strengthen the heavenly or earthly affections, the graces or the disgraces? Did I balance and perfect the good, or was I careless in these respects? Did I let the evil control me or did I seek to uproot it from myself? What helped or hindered? What were the results? As to motive we might inquire: Were my motives spiritual or human or satanic? Or were they partly spiritual, partly human



For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

James 1:23-25

and partly satanic? As to manner, we might inquire: Was I diligent, tactful, practical, whole-hearted and Scriptural in it?

Finally, we may profitably examine ourselves as to our endurance of evil in harmony with the Word. As to substance, we might inquire: Have I this year endured evil in my person, reputation, goods, influence, *etc.*, because of my faithfulness to the Truth? Or to avoid suffering did I compromise or prove wholly untrue to the Word? What helped or hindered me? What results did I achieve? As to motive, we might inquire, did I from faith, hope, love and obedience endure evil for the Word, or did selfishness,

worldliness, sinfulness or erroneousness mingle with my motives? Or did such motives keep me from endurance for the Word? As to manner, we might inquire: Was I faithful, submissive, cheerful, thankful, appreciative, forgiving or not? Or was I the opposite of these while enduring for the Word?

Doubtless, beloved brethren, by our Self-examinations we will all find some of success and some of failure in our year's experiences and attainments. Will we not, therefore, determine that for the coming year we will do better? Will we not, all of us, take time to make a diligent Self-examination at this year's end? Yea, will we not practice daily Self-examinations with appropriate resolution for amendment, which we will be diligent to realize in our conduct?

THOUGHTS FOR OUR LORD'S MEMORIAL

Bread of heaven, on Thee we feed,
For Thy flesh is meat indeed:
Ever may our souls be fed
With this true and living bread;
Day by day with strength supplied,
Through the life of Him who died.
Vine of heaven, Thy blood supplies
This blest cup of sacrifice;
Lord, Thy wounds our healing give,
To Thy cross we look and live:
Jesus, we would fully be
Thine for all eternity.

MANKIND'S COMING BLESSINGS

Christ Tasted death for every man, And this but once—no more; God willeth all men to be saved: He will all this restore.	(Heb. 2:9) (Rom. 6:9) (1 Tim. 2:4) (Acts 3:21)
Soon all the dead shall hear Christ's voice To wake them from death's sleep; And death and hell shall yield their dead From earth and ocean deep.	(John 5:28, 29) (Dan 12:2) (Rev. 20:13) (Isa. 26:19)
And Abraham's seed shall bless the earth And give to all the light, That they may know God's holy will And learn that which is right.	(Acts 3:25) (John 1:9) (Jer. 32:34) (Isa. 26:9)
But those who will not hear the voice Of the Spirit and the Bride Will be destroyed in Second Death — Eternal life denied.	(Acts 3:23) (Rev. 22:17) (Rev. 21:8) (1 John 5:12)
But they "Who Will" need never die, For plain will be the way That leads to perfect human life And joys of endless day.	(John 11:26) (Isa. 35:8) (Joel 2:28) (Isa. 35:10)
With Satan bound a thousand years, Beneath Christ's chastening rod The ransomed race can seek and find Full harmony with God.	(Rev. 20:2, 3) (Psa. 89:32) (Hosea 13:14) (Rev. 21:3)
A race redeemed, an earth made new, Riches and wealth untold; A world where righteousness will dwell And man God's grace behold!	(Isa. 65:17) (Num. 14:21) (2 Peter 3:13) (Psa. 97:5, 6)
Where pain and sickness, grief and death, Are memories of the past; Where loving faithfulness to God Forever more will last.	(Isa. 33:22, 24) (Rev. 21:4) (Matt. 25:31-40) (Rev. 21:22-26)



The Memorial Supper

Five days after Jesus rode on the ass, offering Himself as Israel's King, came the Passover, typical of the passing over of the Church of the First-borns.

Jesus was the Lamb of God to take away the sin of the world. In order to do this, He must be the Passover Lamb. St. Paul says, "Christ our Passover is slain, therefore let us keep the feast." Jesus ate the typical Passover lamb with His disciples. Then He took unleavened bread, and fruit of the vine, as representing His own flesh and His own blood, and instituted an antitypical Passover Supper.

Jesus' followers were to do this in remembrance of His death as the antitypical Lamb. He said, "Except ye eat the flesh and drink the blood of The Son of Man, ye have no life in you." Of course, the outward performance would be nothing except as it would symbolize heart experiences. In their hearts, Jesus' followers must realize that His death is the Ransom-price for the sins of the whole world; that without it there would be no everlasting life. Such believers constitute the Church of the First-borns, who pass into life in advance of the world—in the First Resurrection.—Revelation 20:6.

St. Paul shows a still deeper meaning to the Memorial Supper. All the followers of Jesus are represented in the One Loaf that is being broken, and as sharing in the One Cup of suffering, shame, ignominy and death. (1 Cor. 10:16,17.) Only such will be members of His glorious "Body," the world's "Prophet like unto Moses."—Acts 3:19-23.

The disciples neglected to wash each other's feet or even the Master's. Jesus performed the service as a lesson in humility— not as a ceremonial. The spirit of the lesson is that we render each other any service possible, as "members" of Christ.—Acts 9:5; 1 Corinthians 12:27.

After the Supper, Jesus with the Eleven went to Gethsemane, where Judas betrayed Him to the officials with a kiss. Then followed the memorable closing scenes of our Lord's life.

Lesson 67

- 1* How did Jesus offer Himself as Israel's King? Matt. 21: 1-9. Par. 1
- 2 The Passover took place how many days later? What was the Passover typical of?
- 3* Who in the Scriptures is called the Lamb of God? John 1: 29, 36. Par. 2
- 4* What was He to take away? What must He become?
- 5 What did St. Paul say about Christ and the feast? 1 Cor. 5: 7, 8
- 6* Did Jesus eat the typical Passover lamb with His disciples?
- 7* What does the unleavened bread and fruit of the vine represent? What did Jesus institute?
- 8* Who is the antitypical lamb? What were Jesus' followers to do? Par. 3
- 9 Did Jesus say something about this? John 6: 53. Are we to take this literally? See Expanded Biblical Comments.
- 10* Who must realize that Jesus' death is the Ransom-price for the sins of the whole world?
- 11* Would there be everlasting life without His death?
- 12* Who shows a deeper meaning to the Memorial Supper? Par. 4
- 13* Who are represented in this one loaf and sharing in the one cup? 1 Cor. 10: 16, 17, Studies, Vol. 6, pages 465 and 466.
- 14* What did the disciples neglect to do? Par. 5
- 15* Who performed the service and what was the lesson?
- 16 As the Lord's people today, what can we learn from this lesson?
- 17* After the supper, where did Jesus and the Eleven go? What did Judas do? Par. 6
- 18 What followed after this?

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

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TO:

VISITING MINISTERS 2017

Richard Piquene
 Independence, KS, February 18
Robert Steenrod
 Cincinnati, OH, February 11

EVANGELISTIC SERVICES

Michael Dukette, New Haven, CT, Feb. 18
Jessie Julian, Pittsfield, MA, Feb. 11
David Lounsbury, Carlstadt, NJ, Feb. 18
Ainsley Maine, Boston, MA, Jan. 28
Roger Mullen, Springfield, MA, Feb. 4
Lawrence Williams II
 Athens/Nelsonville, OH, Feb. 18
Krzysztof Witko Boston, MA, Feb. 18

THE BLOOD-BOUGHT ROBE.

The Blood-bought robe I gladly wear.
 'Tis one my neighbors, *all*, may share,
 A robe so perfect, pure and white,
 Its very folds reflect the light

It hides my sad deformities
 And all my sins' enormities;
 It also fits each form and size—
 Such wondrous virtue in it lies!

This robe cannot with gold be bought,
 However much it may be sought;
 Titles of earth, genius, or fame,
 No share in it can ever claim.

But those who, counting *all* but dross,
 Bow low before the Savior's cross,
 Believing He will hear their cry,
 And on His promises rely;

Who claim no merit of their own,
 Trusting in Jesus' name alone;
 This robe will cover, comfort, bless,
 For 'tis Christ's robe of Righteousness

**2018 (4^{1/4}" x 5^{1/2}") Motto Text cards—1 Tim. 4:16
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JACKSONVILLE, FL. 2018 CONVENTION

**THE BIBLE STANDARD MINISTRIES
 CONVENTION
 JACKSONVILLE, FLORIDA
 MARCH 2, 3 & 4, 2018**

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: \$95.00 plus 13% tax, for 1-4 guests. A lunch will be provided on Friday and Saturday. Reservations must be made directly with the hotel by February 1, 2018. 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, Indra Chong after 6:00 PM, 561-601-8868 or Allyson Tonnone, 561-358-7525.

OUR LORD'S MEMORIAL 2018 USA

The Philadelphia Area Ecclesia will celebrate at the LHMM Chapel, after 6:00 p.m., March 29. If for any reason any should fail to keep the Memorial on Nisan 14, *i.e.*, March 29 after 6:00 p.m., they may observe it a month later (Num. 9:6-15). May we ask the ecclesias and those not celebrating as classes—individuals—to send us early a brief report of their service, setting forth its spirit, blessing and numbers participating. We thank you in anticipation. The Lord bless all of us in our preparation for, participation in, and experiences after the Memorial.

**BIBLE STANDARD MINISTRIES
 USA 2018 CONVENTIONS**

**MUSKEGON, MICHIGAN
 MAY 18, 19, 20
 CHESTER SPRINGS, PENNSYLVANIA
 JULY 12, 13, 14, 15
 CINCINNATI, OHIO
 SEPTEMBER 7, 8, 9**