

# 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**

# INDUSTRIOUSNESS

*“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” —Ecl. 9:10*

*In the GRAVE,  
WHERE YOU  
ARE GOING,  
there is  
NO Working,  
NO Planning,  
NO Knowledge,  
NO Wisdom!*



We bring to our attention very briefly what we are not going to study; *secular industriousness*, except insofar as it will furnish illustrations for a higher kind of industriousness “He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich” (Prov. 10:4). Rather, it is our purpose to discuss industriousness from the standpoint

of its marking what we do or should do in our relations with God and with our fellows as an expression of our professed religiousness “Wise men lay up knowledge: but the mouth of the foolish is near destruction” (Prov. 10:14). From this standpoint, industriousness is a quality set forth in God’s Word; and not only so, but nature on all hands teaches activity. We see this in the seasons: Spring does its work of resuscitating the growths of the earth; summer advances its fruits toward ripeness; fall brings some to full ripeness, begins a new growth for certain grains and prepares them for the sleep of winter; and winter brings most of the animate but unconscious growths to inactivity while with its snows it re-impregnates the earth and shields certain grains for a spring growth which starts the cycle anew.

When we look to the heavens the stars are ever in motion on their axes and in their orbits. The sun with its retinue of planets and their moons is in perpetual motion, while it gives forth its blessings of light, warmth and life. The clouds are ever busy storing up moisture from the earth and sea, and then returning it as rain and snow. The ocean is in almost perpetual motion in its various currents, such as the Gulf Stream, which brings blessings to western and northwestern Europe; and the Arctic and Antarctic streams bring blessings to parts of the Tropics, ameliorating the heat and diseases of the torrid zones.

The earth yields its growth to him who diligently cultivates it “He that tilleth his land shall be satisfied with bread” (Prov. 12:11). The mountains feed the plains with refreshing waters, turning waste plains into fruitful territories. The flowing brooks form runs, which in turn make creeks, to produce rivers, and these make lakes; and

gulfs and oceans maintain their limits. Rains and winds refresh the air for the benefit of breathing life. All animal life is benefited by nature’s activities. All nature preaches the lesson of industriousness.

The Bible in its pertinent teachings and examples of religious industriousness brings even more clearness than nature. Adam in his perfection was given the work of dressing and caring for the Garden of Eden (Gen. 2:15). The same command that required Israel to rest on the Sabbath charged them to work six days (Ex. 23:12; Deut. 5:13).

Solomon taught that the sluggard should consider the industrious ant, “Go to the ant, thou sluggard; consider her ways, and be wise” (Prov. 6:6). The indolent become poor, subject to others and wasteful, while the diligent become rich and powerful; and he advised all to take advantage of opportunities “He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding” (Prov. 12:11, 24, 27). He praises labor as profitable (22:29) and the diligent woman as in high honor (31:10-27). He also exhorts to faithfulness in work in the present life, since no activity exists in the death state (Ecl. 5:12; 9:10; 11:6).

Jesus encourages His followers to work while they have the opportunity to do so (John 9:4); and Paul adds his testimony to the same effect (Rom. 12:11). He tells the brethren to work, so as to be able to give to the needy, and not themselves come to need, and to do this in all quietness, declaring that he who would not work (if able) should also not be given food by the others “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph. 4:28; 1 Thes. 4:11, 12; 2 Thes. 3:10-12). Such work should be done as a making of provision for ones’ own, lest by not doing so he deny the faith and become worse than an unbeliever (1 Tim. 5:8).

Not only by Bible precepts but also by Bible examples is this quality inculcated. Both Cain and Abel worked, the former as a farmer, the latter as a shepherd. Five of Joseph’s brothers as especially active persons were presented by

him to Pharaoh, who because of their activity placed them over his herds and flocks. Moses received his call to deliver Israel while active in shepherding Jethro's flocks. Gideon was honored while threshing the wheat, with the call to deliver the Israelites from the Midianites. Saul was busy seeking the lost asses when he was selected to be anointed as king of Israel. David was working with the sheep when he was invited to come to Samuel for anointing as Israel's king. Jehoshaphat, Jotham, Hezekiah, Josiah and Nehemiah worked well in their good activities. What busy and useful activities were all of these!

Our Lord went about doing good; and Paul labored more abundantly and fruitfully than all the other eleven Apostles. Perhaps these two are our best examples of defining industriousness. Industriousness means *the quality of mind and heart that makes one busily and usefully active*. We would not call one industrious who lazily and leisurely does as little work as he must do; nor would we call him industrious who does a lot of useless things. Rather, we would call one industrious, if he is busily engaged in work that is useful. Industriousness is properly defined as busy and useful activity.

The industrious person does not let grass grow under his feet. He is not one always wishing and never doing, one who has a large wish bone, but almost no backbone. Rather, he is like John Wesley, who said of himself: "I am always in haste, but never in a hurry. Leisure and I have long since bidden farewell to each other." The industrious person has many pokers in the fire, and in proper turn works on all of them. One may be ever so busy working on perpetual motion, but who would call him industrious, since his great intentness is utterly fruitless; but the busy inventor of a useful article and the hard-working mechanic who produces a good product are worthy of being called industrious. So the faithful student of the Word, the zealous teacher of the Truth and the diligent cultivator of a character like that of Jesus we would properly say are industrious in religious respects.

#### WHAT OF THOSE WHO LACK RELIGIOUS INDUSTRIOUSNESS

Yes, there are many among God's professed people that do not plow up by self-denial and world denial, the fields of their minds and hearts for sowing the seeds of Truth for a useful crop of godliness, but allow their minds' and hearts' fields to grow symbolic weeds, thorns, briars, thistles and at best only noxious grasses, illustrated by the devastating Johnson grass of Texas. They abound in various forms of selfishness and worldliness. Some of them do not sow the fields of their minds and hearts with the Word but let them lie fallow, and remain destitute of

Truth, and as a result room is given for the foul seeds of error. This is usually followed by not properly caring for what was planted in the gardens of their hearts and minds, seeing to their proper cultivating, weeding, hilling, watering and soil-enriching, and as a result they fail to bring forth the peaceable fruits of righteousness, which the faithful do, some thirtyfold, some sixtyfold and some a hundredfold. These are they who do not practice the Word.

There are some who do not watch their figurative gardens, guarding them against intruders; and as a result birds of error come and pluck up the seed of the Word from the soft soil of the heart; antagonistic ones, the fallen angels, come and tread down the soft soil unto such hardness as the tender shoot cannot penetrate and the birds of sin come and either eat the exposed seed or pluck the ripening fruits that grow from better-planted seeds. They fail to scrutinize and guard their symbolic gardens.

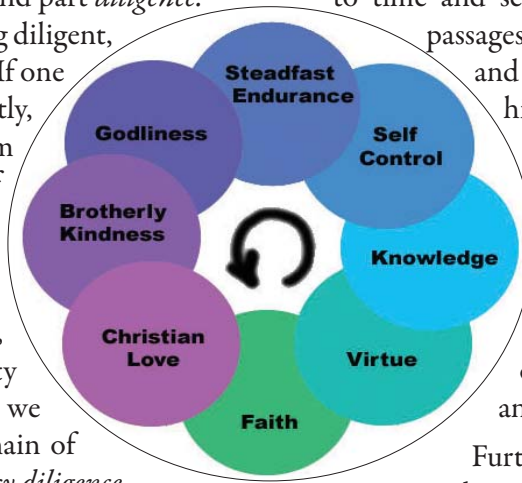
And what about those that keep their minds and hearts under cover, where the sunshine of God's love, the rain of His Truth and the kindly dews of His providence do not reach, *i.e.*, they do not by prayer go out under the open heaven and obtain therefrom the supply of their needs. And some keep themselves so tender under hothouse conditions as makes them in times of tribulation break under the storm when it strikes them, wither under the fierce rays of a torrid sun when they fall upon them and freeze under the cold of frost when it covers them.

When we define the secondary grace of industriousness we recognize that it has three parts. The first of these is *activity*, which is really its heart; for above all things it works. There can be no industriousness without activity. Activity is the chief ingredient of industriousness. The mechanic, the student, the teacher and the businessman must be active, must work in order to be industrious. So to be industrious religiously one must be active in his religious life.



But while activity is the main part of industriousness, it is not its only part. It is also necessary to industriousness

that activity be coupled with the second part *diligence*. If one's work is done without his being diligent, we could hardly call him industrious. If one does his work lazily, sleepily, indifferently, unenergetically, we could not call him industrious. Nor could we do so, if he did his work too slowly. He must be diligently busy, if he would be industrious. We could not have the secondary grace of industriousness, unless we add to its activity the quality of busy diligence. Accordingly, if we would exercise this grace in the domain of religion we must add to its activity *busy diligence*.



But even this does not give us the full idea of real industriousness. To its busy activity must be added part three *usefulness*. There are many people who are in a great furor of activity and business. They even work day in and day out, often from before dawn until late at night, and never seem content unless they are always at it; yet they work to no purpose; they have no goal that they strive to reach, and with all their busy activity they accomplish either nothing or next to nothing; while others with less expense of energy and time accomplish much.

Why the difference? The former attempt nothing useful, resultantly gain nothing profitable, while the latter aim at useful things and accomplish them. What is needed in the former case is utility as the aim of their busy diligence and activity; for they are like the ungreased axle, making much noise and causing much friction, but retarding travel; they are like the unoiled machine which by its friction makes much noise and heat, but does little work. So to busy and diligent activity must be added usefulness, and then we get real industriousness. This same quality must be added to the busy activity in religious matters, if we would have religious industriousness worthy of its true name.

Let us now examine the two kinds of industriousness: secular and religious. Each kind is good in its place. Limiting our attention to religious diligence, we would say that its sphere of activity is in one's own mind, heart and will and toward others' minds, hearts and wills.

The mind becomes very busy in cultivating the perception of the Truth. It bends its energies to understand, not only the generalities, but also the details of the Truth, and rests not until each point is clarified; and on points that one by his own effort cannot grasp, he asks brethren for the needed information. He is also diligent to retain the knowledge of the Truth already gained. Therefore, he industriously reviews it from time

to time and seeks to fix it and its pertinent Truth passages in his memory so well that at any time and fitting circumstance he can recall it. To his understanding and remembering of the Truth he adds reasoning thereon. And in this process he adds proof and various reasons in proof of the Truth. Here he compares, there he contrasts, and elsewhere he mingles these two processes, until he has a well-reasoned-out grasp of the Truth in its generalities and details.

Furthermore, he adds love for the Truth to its study as just described; and this not only gives him a better hold on it, but it also makes it the power of God working in his responsive heart rightly to keep it. And in its learning he subjects his will to its influence, which he, if faithful, does with all diligence. It sets its willpower back of its Truth knowledge and love and pushes them on with dynamic power to increase the understanding, remembering, reasoning on and loving the Truth, so that it is a living power in that person.

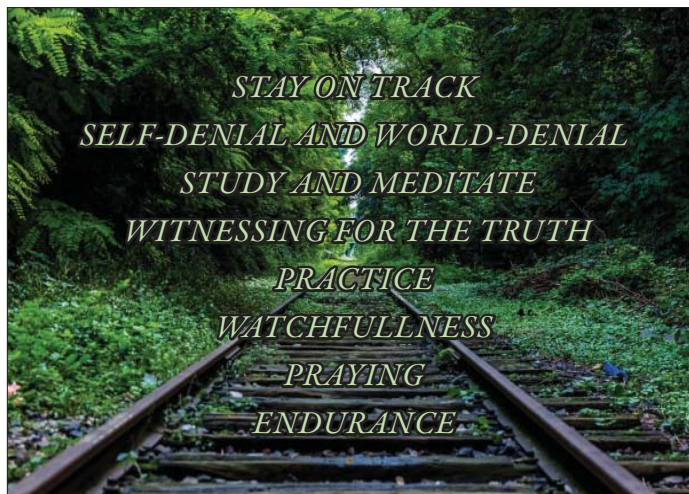
Religious industriousness acts vigorously in proclaiming the Truth to others. Having tasted this good thing for self, the true and loving heart, having been refreshed by the Truth, delights in sharing it with others. And such sharing, instead of decreasing its possessor's store of Truth, will increase it; for in the process of telling it to others it becomes clearer to its imparter's perceptive and reasoning faculties and firmer in his memory. The Lord in appreciation, doubtless as a reward for such industriousness, gives such fuller insights into its heights, depths, lengths and breadths. A goodly part of a faithful one's diligence will be found to consist in his giving others the Truth.

This religious industriousness will manifest itself also in practicing the Truth that one learns and gives to others. The main purpose of the Lord in giving us the Truth and its accompanying privileges is to develop in us the Divine love out of a pure heart, a good conscience and an undissembled faith; and there is no better sphere of industriousness than that of diligently practicing the Truth in the sense of developing a character like God's and Christ's.

No matter how industriously we study and spread the Truth, if we do not practice it unto developing Godlikeness and Christlikeness our pertinent industriousness is largely, so far as we are concerned, in vain; for it is not those who are only active hearers and spreaders of the Word who are the properly developed, since those who go no further

than this and fail to be doers of the Word merely deceive themselves. We must add all diligence to cultivate the higher primary graces, then make them active, and finally make them abound, if we would qualify for the place in the Kingdom to which we are called (2 Pet. 1:5-11). Let us with all our doing of other things add all diligence to do this.

We may say that industriousness must be present in every step of the Christian way—in other words, it takes part in all activities of the Christian life. As in nature industriousness is active in everything. In nature we see industriousness in time and space, in the seasons, in the solar systems, in the clouds, creeks, rivers, lakes, bays, seas and oceans, in vegetation and in all animate beings. It is a law of nature. We trace in grace seven steps for the consecrated children of God. (1) *Self-denial and world-denial* to be fruitful must be energetic. (2) *Study* requires meditation on the Word perceptively, rememberingly, lovingly and obediently. (3) *Witnessing* for the Truth shows a very commendable, busy and useful activity. (4) *Practicing* the word suggest the prior energetic work of self-control, patience and hours of preparation. (5) *Watchfulness* for the proper time to expound with zeal the Truth teachings to a hearing ear. (6) *Praying* always, without ceasing. Much diligence will be required to keep one in the proper prayer spirit and manner; such diligence will also be needed to keep from mental wandering. (7) *Endurance* of evil in and from loyalty to God's Word. Yes, utmost vigilance and diligence must be exercised properly to endure in loyalty to God's Word.



We find this secondary grace of industriousness is necessary to the maintenance of the universe; for if its laws did not operate there would, indeed, be a crash of matter. Growth characterizes all animate nature. The winds, rain and snow must act to clarify the atmosphere. Water must flow to irrigate the land. The construction of

all animate bodies shows that they are adapted to diligent work. And in the spiritual realm the same is true. Our spiritual faculties and powers are so constituted that they must operate, if they would develop. This we see in our spiritual perceptive, deductive, remembering, imagining and reasoning faculties. God has so ordained it that industriousness is needed in all these respects as the law of being and development; for it acts through diligent doing.

#### THE ADVANTAGES OF BUSY AND USEFUL ACTIVITY ARE MANY

Yes, the useful activity keeps us from deterioration. As the standing water becomes a stagnant pool, breeding noxious vapors, germs and insects that spread disease, and as unused metal objects become rusty, so unused mental, artistic, moral and religious faculties decay. As unused body members become weak and flabby, so unused Truth and spiritual affections, graces and wills become weak and flabby.

On the contrary, as running streams clarify and enlarge themselves, so used Truths ever become clearer, broader and deeper. As used metal objects become brighter, so used spiritual affections, graces and wills become purer, nobler, brighter and stronger. Certainly, industriousness in good expels evil, prevents its obtaining ingress into our minds, hearts and wills, and frequently helps others to be rescued from the entrance and dominance of evil in their hearts, minds and wills. There is not a good affection that industriously working on it helps develop it. There is not a spiritual intellect that its industrious use strengthens it in every faculty used. There is not a grace that is made to grow and become strong, balanced and crystallized by its faithful exercise. There is no new will that industriously used becomes stronger and finally crystallized.

Industriousness, therefore, unfolds every power of the holy Spirit in us. It has this advantage in that it works through the many little things of life. Not many are called on to do great things that attract the attention of the multitude. But all of us have many little things to do; and industriousness, laying hold on these little things and doing them well, accomplishes a great thing—the making of one's calling and election sure to his place in the Kingdom.

By industriousness small beginnings grow into great endings. Though all beginnings of work are hard, industriousness eases the labor of work. Well-directed industriousness in spiritual matters yields the greatest and best results by God's help. If we would reap the above-described and many other advantages, let us with all diligence practice industriousness in God's ways.

## WE GIVE SOME EXAMPLES OF INDUSTRIOUSNESS

God's people are not all of the same diligence; for some are more industrious than others. Beyond all comparison Jesus was the most industrious of all God's servants on earth; for during the 3½ years of ministry He wore out fully 99% of His perfect vitality (evidenced by His sweating blood in Gethsemane, an evidence of the extremest form of nervous prostration, and by His lasting only six hours on the cross, on which men under the Adamic curse and in the prime of life have been known to last seven days), while Adam, before he sinned, having the same perfection as Jesus had, endured the rigors of the curse for 928 years before he died.

In the 34 years of Luther's general reformatory activities, especially of the 28 years of his particular reformatory work, he did almost as much by preaching, teaching, lecturing, writing, counseling and organizing as perhaps any other man that ever lived did in 28 years. John Wesley was a man of amazing industry: Besides writing 12 royal octavo volumes, he condensed into 60 royal octavo volumes the writings of others, traveled, mainly on horseback or in carriages, 250,000 miles, preached between 40,000 and 50,000 times, managed the work of several hundred circuit riders and lay preachers, superintended hundreds of churches (called societies) and the building of hundreds of chapels, besides doing much pastoral work and engaging in numerous controversies.

Our dear Pastor Russell, next to our Lord, was perhaps the most active of all. He wrote more than any of the foregoing, traveled about 1,000,000 miles, lectured on an average five times a week, conducted a theological seminary for two hours a day at meal times, supervised the writing of many millions of letters, writing fully 400,000 of these himself, managed many large business enterprises, superintended a lecture bureau that for several years had a staff of 300 lecturers, a colporteur work having in some years 1,000 active colporteurs, a volunteer work distributing some years 50,000,000 tracts, publication of books that sold to over 10,000,000 copies, of booklets that sold to over 2,000,000 copies, of sermons that some years appeared in over 2,000 papers and magazines, having a circulation of 15,000,000 a week, produced the Photo Drama of Creation and directed its exhibition in hundreds of cities throughout America, Canada and Europe, and in parts of Australia and South Africa, did much Zionism work, held innumerable conferences and the pastorate in his later years of 1,200 churches, and managed the Bethel family and home, which for several



years contained over 200 members. Except our Lord, perhaps no other human being ever accomplished so much for God as he, doing all this work in 40 years, the vast bulk of it in 32 years (for more details, see E 9, pp. 319-325).

Our dear Bro. Paul S. L. Johnson should also be mentioned here. He manifested much industriousness in Bro. Russell's day, especially in the Pilgrim service, from May 1904 onward, so that as a result of his great activity in the 1908-1911 sifting, he brought illness upon himself (E 10, pp. 123-127). After he became the Epiphany Messenger at the time of Bro. Russell's death, on Oct. 31, 1916, he continued his ministry in great industriousness. For over 30 years he wrote the articles for and published two magazines, many of which were very detailed, controversial and difficult to write, and required much study and research. He authored the 17 volumes of *Epiphany Studies in the Scriptures*, and published 14 of them, and other books, booklets and millions of free tracts. He gave many lectures and sermons for about 50 years, and in his later years supervised a lecture bureau with over 100 speakers (for details, see PT, 384—a copy free on request).

We earlier stated that “by industriousness small beginnings grow into great endings.” We now ask can industriousness be abused? Oh yes, by overdoing it! Overdoing consists of keeping too much and too long at but one thing. Doubtless by varying their work, brethren like Luther, Wesley, Russell, *etc.*, were able to do so much without overdoing industriousness. Also this fills the proverb “variety is the spice of life.”

Another major abuse of industriousness is attempting to do that for which one is not talented to perform. Some, lacking the teaching ability, desire and scheme to be elders (of course, each should *properly* develop and use his capabilities). Others, lacking the ability to deliver discourses, seek to become speakers among God's people; and still others, lacking the ability to construct clear and intelligible sentences, to think clearly and consecutively on any subject, and to have a necessary fund of knowledge, get the itch to write and publish their unrestrained utterances. Such should curb their conceit and approbateness, which are usually the qualities that move people to attempt that for which they have little or no talents, and instead seek to do that for the Lord and the brethren and others for which they are fit. Of course, industriousness in evildoing is an abuse of it and should be slain by abhorrence, avoidance of and opposition to it.













The secondary grace of industriousness, to be healthy,

requires cultivation by the higher primary graces repressing and suppressing the efforts of the love of ease, comfort and rest to control one's character. Whenever, accordingly, such love of ease, comfort and rest seeks to dominate us, we may overcome it by making faith, hope, self-control, patience, piety, brotherly love and charity lay hold on such efforts, first opposing, then repressing and finally suppressing them. And such overcoming will produce the secondary grace of industriousness; for it, being a secondary grace is, like all such graces, primarily produced by the higher primary graces, opposing, repressing and suppressing the effort that the pertinent lower selfish primary affection makes to control one; and the pertinent lower selfish primary affection here involved is love for rest, ease and comfort.

Industriousness has its rewards: the more we use it the stronger it grows. Industriousness if kept active is one of the best of our secondary graces, which under the



control of the higher primary graces is helpful in our taking the seven steps of our narrow way, self-denial, study, witnessing, practicing, watchfulness, praying and endurance, particularly their three most active ones: study, spread and practice of the Truth. It is certainly useful to our doing good and opposing, repressing and suppressing sin, error, selfishness and worldliness in all their many forms. It is a quality that we should faithfully develop. May our life be a testimony to the Truth contained in the Word of God. "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth" (3 John 1:3).

12 STONES FOR EACH 12 TRIBES			
 SARDIUS	 TOPAZ	 CARBUNCLE	 EMERALD
 SAPPHIRE	 DIAMOND	 LIGURE	 AGATE
 AMETHYST	 BERYL	 ONYX	 JASPER

## “THE LORD’S JEWELS”

*“Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him” (Mal. 3:16-17).*

We will consider this text in some detail as we enter into this study of God's Jewels. We understand this text began its work in the Jewish harvest (29 A.D.) in a very narrow sense, but its completeness is shown in connection with the expanded Gospel age harvest which began in 1874 AD. We speak one to another to encourage and build each other up by telling of the LORD's goodness as we fear (reverence) Him. "The secret of the LORD is with them that fear Him" (Psa. 25:14). Mal. 3:17 states these Jewels shall be mine! Oh, these gems must all be found by God and He has appointed our Lord to be the master workman in the preparation of these jewels "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5).

The first and greatest of these jewels was our Lord Jesus followed by twelve large stones—the Apostles. Throughout the Gospel age jewels of different sizes were found and cut to be mounted in the first resurrection—a work now completed! The search for jewels of value continues during the expanded Gospel Harvest and we are all aware of the necessity for cutting and polishing jewels so that their real qualities may be developed; so also the necessity for our trials, perplexities and persecutions.

Jewels have a value of their own, an intrinsic quality that would be appreciated, even if plentiful, but is all the more appreciated because of their comparative scarcity.

Another pre-millennial blessing given in our text is Jehovah's words "I will spare them!" His Saints, His jewels, not from all suffering or from the polishing processes necessary to make them acceptable as sons, but from the deepest of trouble; God has invited these called out ones to "watch and pray that ye may be accounted worthy to escape those things that shall come" (Luke 21:36), "that we should not be judged with the world" (1 Cor. 11:32). The proper father, which our heavenly father is, will instruct and discipline his son while overlooking the greater faults of others!

The LORD refers to His one true Church as His jewels. Without doubt the most precious of all God's creation is His New Creation. Therefore when out of Egypt He brought forth a people to be His peculiar treasure, it is not surprising that He named the most precious jewels to picture how precious to Him would be the antitypical people picked out for His name. These twelve precious stones, representing [the graces of] the 144,000, were

given a place in the High Priest's breastplate, near to his heart. These same stones were brought from Egypt, which represented the world of sin. Just as the jeweler displays his gems to the best advantage by placing them in front of a black background, so the LORD's jewels will shine out the brighter to His honor and glory, by reason of this dark background of sin.



The Bible speaks of a hundredfold blessing which consists largely of the hopes which are begun in our hearts through the Divine promises, which the Apostle terms exceeding great and precious promises by which we may obtain the perfection of nature and the Kingdom (2 Pet. 1:4). These hopes and promises are so glorious that all earthly things fade into insignificance in comparison with them, so that each one may be able to say with the Apostle of old, respecting the sacrificed things of a worldly character, "I count all things *but* loss . . . that I may win Christ and be found in Him" (Phil. 3:8, 9). "For I reckon that the sufferings of this present time *are not* worthy to be compared with the [heavenly and earthly] glory that shall be revealed in us" (Rom. 8:18). "This one thing I do, forgetting things that are behind and reaching forth unto those things which are before . . . for the prize of the "high calling" and the tremendous restitution promise of God in Christ Jesus" (Phil. 3:13, 14; Acts 3:19-21). These hopes on the horizon of both heavenly and earthly blessings, which have recently come to hand, are made so real, so precious to the truly consecrated, that they have more than filled the losses and sacrifices of their earthly development time an hundredfold.

Whoever and wherever found, these were the LORD's jewels, of the heavenly, His Bride class, the members of His "body." While a larger number may constitute the general household of faith, these are God's very elect, who passed their trials successfully, and now constitute the Church of glory, and will, during the Millennial Age, be God's agents through whom the blessings shall flow to all the families of the earth (Gen 12:3).

Seven prime qualities suggest themselves to our mind when we speak of jewels:

(1) Jewels are *rare*. After all the search of ages, we now have about 51 great diamonds—a very small number when we think of the efforts put forth to discover them; so the LORD has searched for centuries for His 144,000 jewels [now collected]. Many called, but few chosen. Few are willing to give up their handful of dirt.

(2) Jewels are *precious*. The LORD likens the Church to a pearl of great price. After the pearl, the ruby is by far the most valuable in proportion to its size. Job speaks of wisdom as more precious than rubies. Diamonds are so precious that the Cullinan Diamond has been valued at \$400 million, the Hope Diamond \$ 350 million, but the LORD's jewels are more precious to Him than words can express. "Precious in the sight of the LORD is the death of His saints"—how much more the saints themselves.

(3) Jewels are *pure*. This, indeed, is the chief secret of their value; the degree of impurity in any stone is the measure of its depreciation. The initial act in their preparation is separation of the pure crystal. So also with the LORD's jewels! "Come out, and be ye separate!" "Take forth the precious from the vile," is the call of the LORD to His saints (Cor. 6:17; Jer. 15:19).

(4) Jewels are *brilliant*. The only difference between a piece of coal and a diamond is the way each disposes of light. The coal receives the light, sucks it up, and selfishly keeps it. It becomes black. The diamond, though of the same substance, receives the light, but reflects it back from a hundred facets. To be one of the LORD's jewels, it is necessary to witness to the Truth, to be brilliant, some mentally, much spiritually. Those who are in no way sharing in the Harvest will in no wise share in the Kingdom as joint-heirs or special helpers to the good Levites. We should also be careful to emit no light of our own, but rather to reflect His light. You can stumble over a bushel of gems in the dark and not see them, but take them into the sunlight and you will be blinded by their brilliance. Again, be careful what light you reflect. The aquamarine, a stone of inferior value, when placed under a gaslight beside the costly sapphire, will far outshine its rival; but placed under the searching glare of the sun, the sapphire shines forth in its original splendor of blue, while the cheaper stone has faded into comparative insignificance. The LORD's jewels will reflect only the true doctrines, thoughts, words and doings of the Master.

(5) *Beauty*, too, is inseparable from the jewel. As Solomon "garnished the house with precious stones for beauty" (2 Chro. 3:6), so the LORD delights in the beauty of His fair one. Psa. 45:10 declares that the King greatly desires the beauty of those who incline their ear, forgetting their father's house. V.13 "The King's daughter is all



glorious within” and if the beauty of God, that ornament of peace ruling in the heart, the holy Spirit, dwells in us, what need is there, beloved, for you to deck yourself with earth’s trinkets, however beautiful? The sun need not adorn itself with stars to enhance its glory; neither need the LORD’s jewels tarnish the simplicity of their radiance with earthly gems. When adorning let it not be with gold, or pearls, or costly array, but (which becometh women professing godliness) with good works.

(6) Jewels are *durable*. Diamonds outlast dynasties; nothing can impair their luster. Why did not the LORD choose the sparkling dewdrop or the modest flower to picture His Bride? Ah, no! They would picture the goodness that passeth away. The LORD’s true disciples must learn to endure. They shall endure forever. “The LORD preserveth all them that love Him” (Psa. 145:20). “Let us not grow weary in well-doing” (2 Thes. 3:13). The LORD’s overcomers faint not.

(7) The seventh quality of perfection in jewels is *usefulness*. They are used in boring rocks, cutting glass, setting pivots, and pointing watches. The LORD proposes to use His jewels not only to serve each other in this life, but to aid Him throughout all eternity.

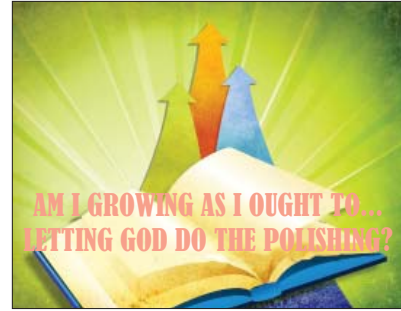
That these seven qualities are possessed by the LORD’s jewels is shown in our text: They are *rare* because when the majority is forsaking the LORD as shown in the previous verses, they feared the LORD, and proved *precious* in His sight. They “thought upon His name” and became *pure*. “They spake often one to another,” *reflecting* His glory. They were *beautiful* to the LORD. Even their words were so attractive that God took notes on what they said in His “book of remembrance.” Oh, dear ones, is your conversation always so pleasing to the Heavenly Father? Are you really glad that He is taking note of all you say? If not, it is high time for you to improve your conversation. The text also shows that they are *durable*, for, “I will spare them”; and also useful, “As a man spareth his own son that *serveth* him.”

These seven steps are all parts of the ultimate polishing work that Jehovah does to and for His Jewels and then comes the appraising work. The LORD will reckon with His stewards. What a variety of attainments there

will be! No two characters will be exactly alike. Rigid uniformity is not required among the saints; they need not be like eggs in a basket—one shape, one size, one color. Jewels differ in size, purity, color, value, shape and formation, agreeing only in one thing: they are all jewels. We

**SEVEN QUALITIES  
OF JEWELS:  
RARE  
PRECIOUS  
PURE  
BRILLIANT  
BEAUTY  
DURABLE  
USEFULNESS**

should not expect every brother and sister to think as we do on all points. This very failing lies at the bottom of many class disturbances!



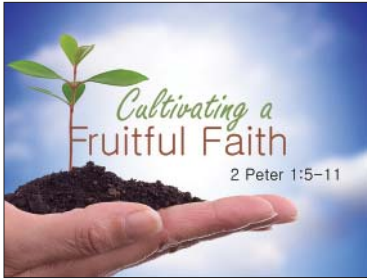
The chief test in appraising jewels is the test of purity. A diamond with no flaw in the cutting, no feather, no impurity, no defect of any kind, is said to be commercially pure. It

is a “first water” diamond. Only first-water stones will be given a place among the 144,000. Sotheby’s New York sold in 2015 a 100 carat emerald cut internally flawless diamond for some \$22 million.

It is not always those who loom up the biggest in the Truth that are the purest or most acceptable in God’s sight. Some have even bragged of what wonderful things they have done for the LORD, how long they have had the Truth, how many they have brought into the Truth, how many years they have served as elder, *etc.* Not only will the LORD find some inferior jewels in the appraisal, but some false jewels will also be found. Indeed there are some very good imitations. It is said that about 300 false jewels have crept into the French crown since the Revolution, despite the utmost vigilance. One false jewel was found even among the Lord’s own Apostles. Many false ones are today amongst the LORD’s people; but it is not ours to determine. “The Lord knoweth them that are His” (2 Tim. 2:19). Let us carefully examine ourselves. If you blow your breath upon a real diamond and a glass imitation, you will notice that the moisture will cling to the glass longer than to the diamond. Do the things of earth cling to you, or are you holding yourself separate? May we strive to be among those whom the Lord shall present to the Father faultless, without spot, wrinkle or any such thing (Eph. 5:27)!

For the spirit-begotten one’s the final setting in this Royal Diadem of the Universe is our Lord, as the great center-stone, about which are gathered twelve great apostolic stones, heading twelve clusters of 12,000 each. The LORD hath set the members in the body as it hath pleased Him. Natural gems do not kick when placed in a diadem; each is contented with the place given it. Neither will the LORD’s jewels find fault with the LORD’s wisdom in setting them. Big ones will be content to sit beside little ones, black ones beside white ones. The topaz will not grow more yellow with jealousy because it is not a diamond; neither will the garnet become redder with rage because it is not a ruby. “I have learned in whatsoever state I am, *therewith* to be content” (Phil. 4:11).

How precious is the memory of those who have been assigned a final place in that glorious diadem, with our blessed Master—only the called, chosen and faithful. Oh, let us take earnest heed to our ways! No effort is too great, no circumstance is too small. “This one thing I do.” “And He showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:10, 11). “For the glory of God did lighten it, and the Lamb is the light thereof” (Rev. 21:23). What an example God has set before us lesser gem stones!



Jehovah, after our Lord Jesus the first and greatest of all jewels was collected, continues to collect His jewels and we will now devote special attention to the gathering of the LORD’S jewels. We

base our thoughts on Prov. 10:4, 5 “He becometh poor that deals *with* a slack hand: but the hand of the diligent maketh rich [the fully consecrated]. He that gathereth in summer is a wise son [consecrated] *but* he that sleepeth in harvest *is* a son that causeth shame.” We then ask what are we to gather and how? “Gather my saints together unto me”; the LORD is making up His jewels, we can join in the search.

What are the qualities of a jewel seeker?

(1) We must smash all our idols. We cannot serve God and mammon. Mahmoud, the conqueror of India, was known as the Idol-smasher. When he came to Sumnat he found there a gigantic and most beautiful image, towering 15 feet high. The inhabitants offered an enormous ransom if he would spare their god. But Mahmoud proudly replied that he would rather be known as the image-breaker and not as the image-seller, and raising his weapon he struck the idol a heavy blow, as the sign for his soldiers to finish its destruction. From the idol there tumbled out three bushels of rubies, emeralds and diamonds.

Our reward for every idol we smash is far greater in comparison. He who holds tightly to his money, time, reputation, will eventually lose all, but whosoever gives up father, mother, home or anything pertaining to this life will gain an hundred-fold, and in the world to come eternal life, yes, even more. When it was discovered that Kimberly, South Africa, could boast of a newly-discovered diamond, and that the diamond had been found in the wall of a mud hut, the town vanished in a few hours. Every native was tearing down his hut and washing away the

mud in his search for precious stones. Are we willing to use up our mud huts, our earthen vessels, in this the search of all the ages, the search of the LORD’S jewels?

(2) Like our master we should seek not to be ministered unto, but to minister. Let him that would be the greatest among you, seek to serve. Princess Eugenie of Sweden, seeing the need of a hospital for the poor of Stockholm and the impossibility of getting money to build one, nobly gave up her own beautiful jewels to procure the necessary funds. Sometime afterward she visited the hospital and when she saw the many who had been rescued as the result of her sacrifice she exclaimed, “Here are my jewels back again.” We, too, may cast our bread upon the waters, knowing that in due time it will bear fruit, and that we shall receive wages.

(3) Personal effort is necessary. We must all have some share in the harvest work, be it ever so meager. Surely all can find some opportunity to expend personal effort. Even in our giving we can have an opportunity for personal effort in earnestly entreating the Father to bless our gift to His service. We should always be on the alert for an opportunity to seek the LORD’S jewels personally. Neither should we grow discouraged if we do not find any. You may find many oysters before you discover a pearl. We should sow and water, leaving the increase in the LORD’S hands. He is not holding us accountable for the increase. He takes into account our personal efforts, regardless of how many jewels we find.

(4) Humility is an essential quality. “The Lord resists the proud, but giveth grace to the humble” (1 Pet. 5:5). We should not think of any jewel we may find as ours. Oh no. It has always been the custom for the King to claim for his own all great jewels found by his subjects. Any jewel we may find belongs to our Master. “La Peregrina,” the world’s greatest pearl, was pronounced beyond all valuation. The oyster from which it came was discovered by a young boy, but the shell was so small that the fishermen were inclined to throw it into the sea without examination. Imagine their surprise when the lad presented the costly pearl. So God hath chosen the weak and despised, the humble, to confound the mighty.

(5) Prayer is necessary to the LORD’S jewel-seekers. He who goes forth in his own strength is sure to fail. Yes, we pray without ceasing. “The effectual fervent prayer of a righteous man availeth much” (James 5:16). The only way you can find the LORD’S diamonds is on your knees. Never should we scatter tracts or distribute books without first asking His blessing to attend.

(6) Trust in Him whom you serve. If we lose faith in

Him, our own hands will waver and our work will suffer. Another of the largest known pearls is the Youssouppoff. It was brought from India by Gongibus, of Calais, and sold to Philip IV of Spain for \$80,000. When asked by the king how he felt safe in investing all his fortune in a single stone, the merchant replied, "Because I knew there was a king of Spain to buy it." With our faith established in our King of Glory, whatever the sacrifice we can endure "as seeing Him who is invisible" (Heb. 11:27).

(7) Joy is also one of the essential qualities. A despondent reaper gathers little grain. Even though the sowing has been in tears rejoicing is sure to come. Psa. 30:5 "Weeping may endure for a night, but joy cometh in the morning." What a glorious time is the harvest! What wonderful privileges are ours! What a wonderful song we have to sing, and how it fills our hearts with joy to sing it. Other hearts rejoice, too. "As he that taketh away a garment in cold weather [causing the one affected to leap and jump rather lively to keep warm], *and as* vinegar upon nitre [causing it to effervesce, to leap and bound], *so is* he that singeth songs to an heavy heart" (Prov. 25:20)—he causeth that heart to leap for joy. Let us in joy continue to sing the gladdening song of the harvest. Let us do "everything that thy hand findeth to do, while in thy strength" (Eccl. 9:10) Improved Version.

Eccl. 9:10 exhorts us to lay hold faithfully on these opportunities, and not to let them slip through our fingers unused; for surely not to use them would make them appear condemnatory witnesses against us; while faithfully to use them will honor God, bless others and ourselves. So used, they will prove of greater value than the most precious stones and the most costly jewels. They furnish us opportunities of demonstrating our faithfulness as few other things can; and faithfulness in their use is, other things being equal, sure to bring us the LORD's approval in the "well done good and faithful servant. Thou hast been faithful in a few things; I will make thee a ruler over many things. Enter into the joy of thy Lord." Let us therefore be faithful in oral testimony against that which is in error. Let us be faithful in distribution of the pertinent literature as name and address gatherers and as volunteers. Let us be faithful in holding up the arms of our leaders, in giving of our means and in using our privileges of prayer for the work

and workers.

Let us see to it that we do this now. Opportunities seldom knock at our door twice. When we hear the knock let us promptly arise and open the door; for delay may lead the opportunity to think that nobody is at home and move it to knock at some other door than ours. A lost opportunity is a great waste to the loser and the one who furnishes the opportunity. Therefore let us not put off to a more convenient time the service that calls for us to perform it now. Usually on this point it is now or never. Today is ours; we know not whether we shall live tomorrow or be able tomorrow, if we live, to do what calls for us to act today. That procrastination is a thief of time is well known. That it is also a thief of opportunities, though less known, is also true. If we procrastinate, the LORD will pass us by with the opportunity and give it to someone more alert. Now, dear Brethren, is the time to demonstrate our loyalty!

Having properly equipped ourselves for the search, the next question is: Where are the LORD's jewels to be found? Show me the direction and I'll find the jewels right away; however, were we to have the jewels pointed out to us we would miss the training to be derived from our search. Indeed our own development is the LORD's chief object in allowing us to aid Him in this great work.

He has given us a general idea, however. We are to harvest in the field and the field is the world. From among the "children of wrath" He is selecting His jewels. It is His work of grace that transforms them into beautiful gems. He, however, works upon a natural basis. Natural gems are built upon several natural bases, and we find that these have their corresponding bases in the case of the LORD's jewels.

The basis of some gems is flint. The amethyst, jasper and onyx are almost wholly composed of this material. The silica of the hard flinty rock is transformed, God's wonderful power of crystallization changing it into these beautiful gems. Look unto the stiff-necked, flinty-hearted evil-doers of the world and be humbled, for such were some of you before God's grace transformed you.

The opal, too—that beautiful reflector of all the brilliant colors of the rainbow—is only flint and water. The agate is composed of particles of flinty sand deposited on the

**JEWEL SEEKER QUALITIES**

- 1 - Serves God Only**  
(No Idols)
- 2 - Seeks to Minister**  
(Not to be Ministered to)
- 3 - Makes a Personal Effort**  
(Share in the Harvest work even if meager)
- 4 - Has Humility**  
(Humble yourself, the Lord resists the proud...give grace to humble)
- 5 - Prays without Ceasing**  
(A necessity! Going on ones own strength is a sure failure)
- 6 - Trusts in the Lord**  
(Lose faith and your work will suffer)
- 7- Joy in his Heart**  
(Be Happy, a despondent worker gathers little grain)

decaying branch of a tree, which in past ages fell into the mire. Atom by atom the woody fiber perished, and atom by atom the flint took its place—now gray, now yellow, now black—till at last we have the beautiful agate, with the knots, the rings and the wavy lines of the wood still visible. This is how perishing men, sunken in sin, are transformed. The old lines of character are still there in memory; the identity is preserved, though the heart's desire and mental appreciation is changed from earthly to spiritual.

Other gems are formed from clay. The ruby, sapphire, oriental emerald and topaz, plus other oriental gems, are corundum's: that is, they have their basis in clay. When we compare the common clay which we tread underfoot with the dazzling ruby in the royal crown, we cannot refrain from exclaiming, "What hath God wrought!" But when we see one of the LORD's beautiful jewels transformed from the miry clay of sin, words fail to express the praise we long to utter.

We, as lesser gems, can be made strong characters much like the New Creation. "I waited patiently for the LORD; and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings" (Psa. 40:1, 2). "Now, O LORD, Thou art our Father, we *are* the clay and Thou our Potter; and we *are* all the work of Thy hand" (Isa. 64:8).

Diamonds are formed from carbon, not fallen wood as is the agate, but wood that has actually been burnt. Yet from this the power of God fashions the clearest and hardest gem. In His New Creation God uses not only flinty and pliable, undecided characters, but He can also use one whose heart has been burned in sin. Some of the LORD's jewels have been known to come from the penitentiary, the murderer's den or the barroom; not that any of the LORD's jewels are murderers or drunkards, but the LORD's wonderful power can make a gem from this poor material. No flesh can boast in His sight. To Him be all the glory!

Man could never effect such a change. With flint from steel he can strike fire; with clay he fashions vessels and bricks; with carbon he can display brilliant electric lights; but no man can change flint into jasper or clay into topaz. And man can educate, elevate and civilize his fellow man; but he cannot transform him into a true child of God. "This is the Lord's doing; it is marvelous in our eyes!" While we cannot turn carbon into diamond, we can by intense heat turn diamond into carbon. Let us be careful that we hurt not any of the LORD's little ones.

The pearl differs from other gems in its origin. Mud, sand or weed is the beginning of the pearl. The water washes the particle into an oyster's shell and the oyster, to escape the irritation which it causes, covers it with a film of pearly substance, and again another, until, like a bulb with many layers, it is completely encysted. Earth's most valued jewel is built upon sufferings endured in avoiding evils! So, many of the LORD's jewels are found among those who have fought sin all their life and endured much suffering as a result.

Judging, then, from this natural analogy we would expect to find the LORD's jewels coming from all walks of life, and so it is. The LORD tells us to sow beside all waters (peoples). Often those whom we least expect to accept the Truth are the very ones who are earnestly seeking it. The well-rounded character shining forth in modest purity reminds us of the gentle pearl.

God's message to His people is for those who have "an ear to hear"—not to others. To the hearing ear He says, Follow my voice, by whomever it is proclaimed and through whatever lips, and study my Truth and receive spiritual strength therefrom—"line upon line, and precept upon precept, here a little and there a little" (Isa. 28:10), and this will give you rest, peace, satisfaction. This is the rest wherewith He causes the weary to rest, and this is the refreshing which He has provided for the true sheep (Isa. 28:12). But others will not hear. The spirit of the world and its various intoxications attract them and hold them; and therefore the LORD's final message to these is that because of their rejection of the Truth in the form in which He has presented it, they will "fall backward, and be broken, and snared, and taken" (v. 13). But those who accept the Divine terms are being richly blessed. These are the jewels which the Master is now polishing and will shortly make sharers in the glorious Millennial Kingdom, which will rescue, eventually, all the world of mankind who desire Divine favor, from the blindness and intoxication and deceptions of our Adversary, the devil.

*"So truth fails, and he who departs from evil makes himself a prey. Then the LORD saw it, and it displeased Him that there was no justice."*

Isaiah 59:15

The Lord is as displeased with our world today as he was back then. Where is Justice? Where is truth? The world will never recapture these values until they humble before the Lord.

## A STUDY HELP IN UNDERSTANDING THE HEAVENLY POSITION OF THE DIVINE BEINGS

While a soul or being is more than a mere body, yet there can be no being, no existence, no soul, without a body. But then, again, there are different kinds of bodies—“There is a natural [animal] body, and there is a spiritual body” (1 Cor. 15:44). The kind of body determines the nature of the being or soul. Beings with spirit bodies are spirit beings, or heavenly beings; and a further distinction is shown among the spirit beings in that those possessed of inherent life, immortality (1 Tim. 6:16; John 5:26; 1 Cor. 15:53), like God and Jesus and the glorified Church, are said to be “of the Divine nature” (2 Pet. 1:4), far above angels, *etc.* (Eph. 1:20, 21; Heb. 1:4). Beings with the highest order of fleshly bodies, “of the earth, earthy” (1 Cor. 15:47), are called human beings, or human souls, and are higher than the souls of the lower animals (Num. 31:28), for man is the highest of all earthly or fleshly beings or souls. Originally in God’s image and likeness and as His representative, Adam was the king of earth (Psa. 8:5, 6).

Since the human family is evidently a fleshly, earthly race, and not a heavenly or spiritual one, and since the inspired Apostle assures us of this fact, saying, “That was not first which is spiritual, but that which is natural [animal, fleshly] . . . the first man was of the earth, earthy” (1 Cor. 15:46, 47), we must conclude that, unless something should occur to work a change, the promise of a resurrection (anastasis, a “standing up again,” a “restoring”), when applied to Adam (and his family), would mean simply a restoration of his being (soul) to its original powers possessed before his sin and fall—when, as the earthly image of his Creator, he was upright (Gen. 1:27; Eccl. 7:29). Since the word anastasis merely signifies to “raise up,” to “restore,” as from a fallen to an upright, or from an imperfect to a perfect condition; and since it applies to the soul or being of man, it is evident that unless there be some change of nature since the fall of the race in Adam, raising up would imply nothing more and nothing less than raising all the way up to that standard of perfection and Divine likeness represented and lost in Adam. Of the vast multitude of the human family it is true, that they are of the earth, earthy—of human nature, like father Adam, except that they have fallen farther from the Divine image in which they were created in Adam. But this is not true of all, as we shall see.

The Scriptures clearly explain that during the Gospel Age God selected a peculiar people, a “little flock” (Luke 12:32; Luke 6:23), to be joint-heirs with Christ, their Redeemer and Lord, in the Millennial Kingdom, which

is to bless all the families of the earth. And they no less clearly assure us that those who are of that “bride” class were changed in their resurrection, to a new nature, the Divine nature, that they are now with their Lord, and are like Him, and see Him as He is (1 John 3:2; John 14:3; 17:24; 2 Pet. 1:4).

The Scriptures also assure us that, in order to secure such a change in their resurrection (necessary to all members of that spiritual kingdom), a certain change took place in them before death, which change started with what the Scriptures called a begetting of the Spirit and ended at the time of the birth of the Spirit, which occurred in the resurrection (Col. 1:18). That which is begotten and born of the Spirit is a spirit being, and no longer a human being. As that which is begotten and born of the flesh is flesh, so that which is begotten and born of the Spirit is spirit. Nicodemus, and the Jews generally, thought that when the due time would come their nation would become God’s kingdom—a fleshly kingdom under a fleshly Messiah. But our Lord corrected his error, and assured him that all who would ever become members of that kingdom, the heavenly kingdom, would have to be begotten and born again (a second time), and that of the Spirit of God (John 3:3-7).

The Apostles explained that the begetting to this new nature came only to believers, already justified by faith in the Redeemer; and while the justification of believers came to each as a free gift through Christ, this begetting to new creatures “of the Divine nature” came directly from the Father, as a result of their full consecration to Him. The Truth, the Word of God’s grace, as it is used in the “high calling” which is “of God” (Phil. 3:14), was the begetting and quickening influence which started the new, consecrated life in all who were properly exercised. The Apostle says, “The God and Father of our Lord Jesus Christ . . . hath begotten us” (1 Pet. 1:3).

The Gospel Age was set aside mainly for the work of begetting and quickening and preparing the Little Flock, “the Church, which is His body” (Eph. 1:22, 23), for birth to the Divine nature, and to an inheritance in the promised kingdom which flesh and blood (souls or beings of human nature) cannot inherit (1 Cor. 15:50; John 3:5). The resurrection of the Church included the resurrection of Christ Jesus, who is the Head of the Church, which is His body. This resurrection was not only the chief or first resurrection in the sense of being the grandest and most wonderful “raising up,” far above

human and angelic natures, to the very pinnacle of glory and power, the Divine nature, but it was also the first in order. This first (chief) resurrection began over 1900 years ago, when the Head of the Church, having been begotten of the Spirit at Jordan, was born of the Spirit at the time of His resurrection—“The firstborn from the dead”; “the firstfruits of them that slept” (Col. 1:18; 1 Cor. 15:20). Since then, one after another of His “little flock” all down throughout the Gospel Age have been begotten and quickened (Eph. 2:1, 5; Col. 2:13) of the Spirit and developed preparatory to being

born of the Spirit. Those who were born of the Spirit are invisible and can come and go like the wind (John 3:8). There were two classes of those who were begotten of the Spirit in this life and born of the Spirit into the heavenly phase of the kingdom in the resurrection: First and foremost, the “little flock,” the 144,000 (Rev. 7:4; 14:1), the Bride of Christ, who was given the highest of the spirit natures, the Divine; secondly, the “great multitude,” “the virgins her companions that follow her [the Bride]” (Psa. 45:14), a large, innumerable class (Rev. 7:9-17), who also were given the spirit nature, but on a plane somewhat lower than the Divine nature.

## HOW TO BECOME A REAL CHRISTIAN

*“So it was, that for a whole year they assembled with the church, and taught a great many people. And the disciples were first called Christians in Antioch” (Acts 11:26). NKJ*

A real Christian is a disciple, Luke 14:27 “And whosoever doth not bear his cross, and come after me, cannot be my disciple,” or follower of Christ. There are certain distinct steps that an individual must take in order to become a disciple, a follower of Christ, a real Christian. Let us now consider three necessary steps!

(1) *Repentance.* According to the Bible, God created Adam in His own image, “very good” (Gen. 1:26-31), but Adam sinned by disobeying God, and so was condemned to death; and all mankind, in his loins when he sinned, share in that condemnation to death (Rom. 5:12, 19), and through heredity are imperfect—mentally, morally, physically and religiously (Psa. 51:5). One who intelligently believes that he is by nature a sinner and manifests a godly sorrow (2 Cor. 7:9-11), has taken the first step toward becoming a real Christian.

(2) *Justification.* “God heareth not sinners” (John 9:31); Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father, but by me”; “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (John 14:6; Matt. 11:28). Note that He does not say, Go to this denomination or that one, but “Come unto *me*.” God “loved us, and sent His only begotten Son to be the propitiation [satisfaction] for our sins” (1 John 2:2; 4:10; Rom. 5:6-10).

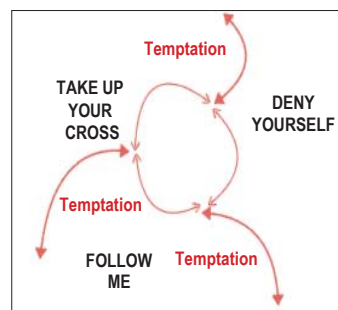
Jesus “gave himself a ransom for all” (1 Tim. 2:6), so that Adam and all who shared the death sentence which came upon him might have an opportunity to return to God. One who is truly repentant and intelligently believes that by Divine grace Jesus Christ the Righteous died for his sins, and has faith in the merit of Jesus’ ransom-sacrifice as the satisfaction before God for his sins, has taken the second step toward becoming a real Christian.

Many, including some popular evangelists, mistakenly

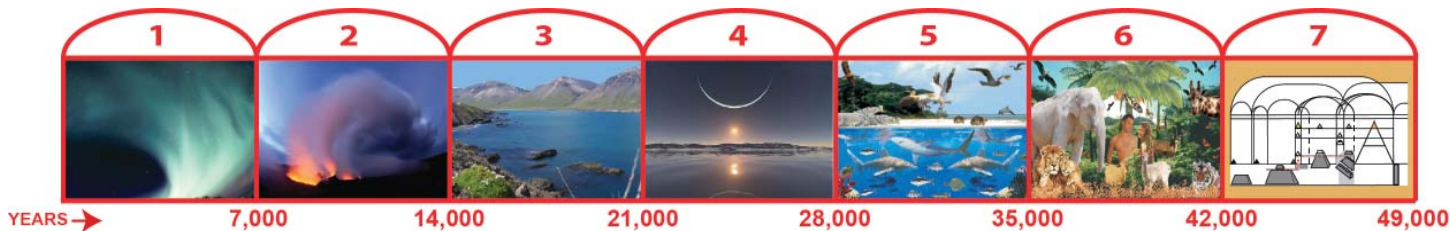
think and teach that only these two steps are necessary in order for one to become a real Christian. They do not seem to realize that while those who are justified by faith have peace with God through Christ (Rom. 5:1), there is still a further step as indicated in v. 2 which is consecration, the place of God’s peculiar favor, a step beyond mere justification. “By whom also we have access by faith into this [further] grace wherein we stand, and rejoice in the hope of the glory of God.” Only those who take this third step of consecration are real disciples, or followers, of Christ—real Christians.

(3) *Consecration.* This implies a complete dedication to God, a sanctifying or setting-apart of one’s self to God and His service, a surrendering of one’s human all to God, taking His will instead of one’s own, even as Jesus did (Heb. 10:7; Matt. 26:39, 42).

St. Paul writes (Rom. 12:1), “I beseech you therefore, brethren [they must already be justified believers in order to be addressed as brethren], by the mercies of God [His past favors], that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Jesus said, “Whosoever will come after me [be My disciple], let him deny himself, and take up his cross, and follow me” (Mark 8:34), and “he that loveth father or mother . . . son or daughter more than me is not worthy of me” (Matt. 10:37; Luke 14:26). He showed that self-denial and world-denial are necessary to real discipleship.



It means a refusal on the part of the consecrated to gratify even their proper human sentiments self-ward and world-ward whenever such indulgence interferes with devotion to the interests of God’s cause.



## QUICKENED IN SPIRIT

Because still natural men, the disciples could not comprehend spiritual things—until Pentecost. It was necessary, therefore, that Jesus' resurrection should be humanly demonstrated. Only believers could receive the Pentecostal illumination. They must believe, and know also that He is no longer a man, but again a spirit being.

The third day after Calvary the women who carried embalming spices found the sepulcher empty. Mary met Jesus, but knew Him not, for He appeared as a gardener. Jesus revealed Himself by His voice. He said, "I have not yet ascended to My Father and your Father, to My God and your God." The news spread. St. Peter and St. John were amazed, and both ran to the sepulcher. They saw nothing but the vacant tomb and the folded clothes.

Later the same day, two of them journeyed to Emmaus. They were conversing eagerly when Jesus, in another form, unrecognized by them, joined them. He quietly explained to them the types and prophecies which foretold Jesus' death as man's Redeemer, saying, "Thus it behooved Messiah to suffer and to enter into His glory." Telling the experience afterward they said, "Did not our hearts burn within us as He talked with us by the way and opened unto us the Scriptures?" At their evening meal, He revealed Himself, and vanished.

The same evening many of them were gathered in the upper room discussing the remarkable events of the day, the doors being shut, yea, bolted, for fear of the Jews. Suddenly while the doors were still shut, Jesus appeared in their midst, still differently. This time He appeared like His former self.

Even this affrighted them, though He told them that what they saw was flesh and blood, and proved it by eating. He was no longer the fleshly Jesus; in His resurrection He returned to the spirit condition. (1 Corinthians 15:44.) But, He had power to materialize, as the holy angels (and Himself, before made flesh) had done.

## LESSON 70

- 1\* Why could the disciples not comprehend spiritual things? When would they? Par. 1
- 2 Was it necessary that Jesus' resurrection be humanly demonstrated?
- 3\* What must they believe about His resurrection?
- 4\* Who found the sepulcher empty? What were they bringing to the tomb? Par. 2
- 5\* Why did Mary not know Jesus when she met Him? Which Mary was this? John 20: 1
- 6\* How did Jesus reveal Himself? What did He say? John 20: 17
- 7\* As the news spread, which two disciples ran to the sepulcher? What did they see?
- 8\* Later that day, two disciples journeyed to what village? Par. 3
- 9\* Who joined them but was not recognized? What did He say to them? Luke 24: 13-31
- 10 What did they say about this experience? Luke 24: 32
- 11\* At their evening meal, what did Jesus do?
- 12\* That evening many of the disciples were gathered where? Par. 4
- 13\* Why were the room's doors shut and bolted?
- 14\* Who appeared in their midst? Did He look the same?
- 15\* Did His appearance like His former self have a calming affect?
- 16\* What did He tell them and how did He prove it?
- 17\* He was resurrected to what condition? What power did He now have?

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



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**John Wojnar**

Chester Springs, PA Convention, July 11-15;

New Haven, CT, August 26

**Jon Hanning**

Chester Springs, PA Convention, July 11-15;

Grand Rapids, MI, August 11; Muskegon, MI, August 12

**David Seebald**

Islands-Jamaica August 4,5; Barbados 8, 9; Trinidad 11, 12

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**Michael Hanning**

Chester Springs, PA Convention, July 11-15

**Brandon Penney,**

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**Richard Piqure**

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Norman, OK August 5

**Lawrence Williams, Sr.**

Chester Springs, PA Convention, July 11-15;

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Galloway, OH July 22

### EVANGELIST SERVICES (Continued)

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Chester Springs, PA Convention, July 11-15;

Carlstadt, NJ August 19

**Roger Mullen**

Chester Springs, PA Convention, July 11-15

**Lawrence Williams II,**

Athens/Nelsonville, OH August 19

**Krzysztof Witko**

Chester Springs, PA Convention, July 11-15

### 2018 CONVENTIONS

#### THE BIBLE STANDARD MINISTRIES

#### CHESTER SPRINGS, PA

#### JULY 11, 12, 13, 14, 15 2018

\***Site:** Clarion Hotel & Conference Center, 815 N. Pottstown Pike, Exton, PA 19341, Phone: 610-363-1100. Rate per night \$79.00 plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday. **Make reservations directly with the hotel by June 22. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. There will be a Bible House Service on Wednesday evening July 11, at 7:30 PM and a Picnic and Services Thursday, July 12, starting at 10:00 AM. Location: 1156 St. Matthews Road, Chester Springs, PA, 19425.

\***NOTE:** Formerly called Wyndham Garden Hotel. (We held our conventions at this location for many years.)

### EVANGELISTIC SERVICES

**Kenneth Arends**

Chester Springs, PA Convention, July 11-15;

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**Richard Chong**

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**Michael Dukette**

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**David Hanning**

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### CINCINNATI, OH CONVENTION

#### SEPTEMBER 7, 8, 9 2018

**Site:** Embassy Suites Hotel (same as in 2016), 4554 Lake Forest Drive; Blue Ash, Ohio 45242. Phone number 1-513-733-8900 or 800-362-2779. Rates and reservations: \$112/night for King non-smoking and \$122/night for double non-smoking (Plus taxes). Rate includes a "free" made-to-order hot breakfast each day. Lunch is provided by the class on Friday and Saturday. **Reservations must be made directly with the hotel by 8/20/2018. For the stated rates you must mention that you are attending the Bible Standard Ministries Convention.** For inquiries contact class Secretary: Jennifer Williams, 513-312-2341. You can make your reservations on line. [http://embassysuites.hilton.com/en/es/groups/personalized/C/CVGBAES-BSM-20180905/index.jhtml?WT.mc\\_id=POG](http://embassysuites.hilton.com/en/es/groups/personalized/C/CVGBAES-BSM-20180905/index.jhtml?WT.mc_id=POG)