

# 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**

# 2019 MOTTO TEXT—CROSS BEARING

*“Whosoever doth not bear his cross, and come after me, cannot be my disciple” — Luke 14:27. (KJV)*

Hymn for the day is #5 in the Manna Book — Hymn for the year 2019 #279 “Take up Thy Cross”

Jesus explains very clearly what the cross implies: that whoever would be His disciple would have to endure hardships, be evil spoken of, suffer persecution and in many cases find foes in his own household.

Cross-bearing

signifies endurance of trials, difficulties, disappointments, the crossing of the human will and preferences by circumstances and conditions permitted of the Father. Our Lord’s will was fully submitted to God, so that it was his delight to do the Father’s will, and this must be our attitude to commence with, but after this consecration has taken place comes the trial and testing.

When we consecrate our lives to God, laying down self-will and accepting His will to govern us in all things, come what may, He is well pleased with us also and is glad to cover us with Christ’s robe of righteousness and accept us because of Christ’s ransom merit imputed on our behalf. He accepts us as His beloved sons (John 1:12; Rom. 8:15; 1 John 3:1), either actually, as in the case of the Little Flock and the Great Company, or tentatively in the case of the Youthful Worthies and the Consecrated Epiphany Campers.

God gives us His holy Spirit and reveals to us of His secrets, His Plan of the Ages (Psa. 25:14; Prov. 3:32; Amos 3:7). He leads us by His Word, His Spirit and His providences. “As many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14; Joel 2:28; Isa. 60:4). If you are faithful in following the Father’s leading, He will do for you as He did for Jesus, “For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13). We are His workmanship (PT ’71, p. 36).

*“And anyone who does not carry his cross and follow me cannot be my disciple” Luke 14:27*

2019



Our crosses come because we are living in “this present evil world,” because the spirit of the world is contrary to the Lord and his Spirit of righteousness and equity, and because our Adversary, Satan, seeks continually to stumble and

ensnare us; because, also, our new wills are circumscribed and hindered and opposed by the desires of our natural bodies, which are more or less in accord with the things of this present time, its conditions, its aims, its sentiments, and because the new will strives to use the body in a manner and in a service which, under present evil conditions, continually causes it annoyance and suffering. These things are to be taken into consideration as the cost of discipleship—the cost of a place in the Kingdom promised to the “called, chosen and faithful of this age.”

God in speaking to His consecrated children says: “My grace is sufficient for thee; for my strength is made perfect in weakness” (2 Cor. 12:9). It is not enough that we should start out with a courageous intention, a bold acknowledgment of Jesus, and a bold profession of discipleship, but we must be proven. Discipleship is not for those who have a little enthusiasm at the beginning, but only those who shall demonstrate their worthiness by their faithfulness will be accounted worthy, and will be finally accepted by the Lord. Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh and the Devil which conflict with the Divine will as laid down for us in the Lord’s Word. A supporting text is Matt. 16:24 “If any man will come after me, let him deny himself, take up his cross, and follow me.”

Our faithfulness in cross-bearing consists in our



willingness to stand up for the Truth and every principle of righteousness no matter what the cost of friendships broken or enmities enkindled. The bearing of the cross is the way of growth in character for the consecrated child of God. Oh, the cross is to be not merely lifted, but carried faithfully unto death (R 5223).

A Disciple is a pupil, one who follows a teacher or leader. The Lord has promised His disciples certain great blessings. If they are obedient, they shall be greatly blessed with everlasting life, some, a Little Flock shall sit with Him in His Throne, and be with Him where He is. Many other consecrated children will be given special privileges as His earthly representatives. It becomes, therefore, an important question as to what is involved in discipleship. Is it an *easy* or a *difficult* matter? How can we enter the School of Christ? Only by having received an invitation from the LORD, the great majority being blinded (John 6:44).

We must be drawn first before we can come to Jesus, and then we must come to Jesus before we can have access to the Father

(John 14:6). The Gospel Church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father, "Given unto him." This arrangement will change during the Millennial Mediatorial Reign of Christ. In the next age, the Father will not draw, but the Lord Jesus will draw them to Himself. However, during the expanded Gospel Age Harvest our primary drawing and calling [an invitation] is of Jehovah up to the time when we accept His grace in Christ and make our consecration. The Apostle declares: "Even so many as the Lord our God shall call" (Acts 2:39).

Those who have been and are being accounted worthy of a share with the Lord in His Kingdom and an abundant entrance into it, must be fully and completely devoted to Him and His cause, they must be figuratively beheaded, dead to self-will and cut off from all other heads except Christ. Eventually, all of the world of mankind who will attain unto everlasting life must consecrate, come under Christ as their Head and render full obedience to Him (Eph. 1:10; Isa. 45:23; Phil. 2:10, 11). But during the reign of sin and death God has been selecting the pre-Millennial consecrated seed of Abraham (His Ancient Worthies, Little Flock,

**GOD *DRAWS* PEOPLE TO JESUS**  
**"NO ONE CAN COME**  
**TO ME UNLESS THE FATHER**  
**who sent me *DRAWS***  
**HIM..." John 6:44 NIV**



Great Company, Youthful Worthies and Consecrated Epiphany Campers) for special honors, privileges and blessings, including special opportunities of service in the coming Kingdom for the blessing of all the families of the earth. These

selected ones must be specially developed and tested, to be accounted worthy of such exaltation (Heb. 11:38; 2 Thes. 1:5, 11; Rev. 3:4; PT'67, p. 37).

As consecrated children of God we should not expect that the present life will be a smooth and pleasant dream of earthly calm and pleasure. No one should be surprised if he is called upon to endure much for the Truth's sake, and to evidence to God his faithfulness to Him and to His Word, and his willingness to endure all the fiery trials that God sees best for him to have for developing the graces of the Spirit in his character. The "taking up" of one's cross is done when he takes the step

of consecration, after first counting the cost. This, however, does not mean that it is to merely be lifted, but it, (the cross of Christ) is to be "borne," carried faithfully unto

and until death. One bears his cross only as he faithfully resists anything that opposes the will of God, the will of Christ, which he has accepted as his own.

Opportunities for cross-bearing will be found in one's daily experiences. If, for instance, the opposition of husband or wife is engendered by the spouse's faithfulness to the Lord, in doing his will, the bearing of this opposition by the spouse would be cross-bearing, because of his/her enduring it for Christ's sake, for the cause of Truth and righteousness. The same principle applies in connection with opposition from other members of the household, also opposition encountered in our relationships with the brethren, business associates, friends, neighbors, *etc.* Our perseverance in withstanding anything that would cross us in our faithfulness to Christ our Head and Master would be a part of our cross-bearing.

We must speak a word of caution at this time! Luke 14:33 "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" does not mean that a father must desert his wife and family, and a mother her husband and children, that they must

**WE SHOULD SO LIVE AND LABOR THAT**  
**WHAT COMES TO US AS SEED MAY GO TO**  
**OTHERS AS FRUIT.**

abandon their home, their jobs, their automobile, their clothing, *etc.*? Surely not! We are to “provide things honest in the sight of all men”; and “if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel” (Rom. 12:17; 1 Tim. 5:8). What it does mean is that when we dedicate ourselves to God and accept Christ as our Head, we surrender all; we forsake, give up, our own ideas, our own will, and our own personal right to earthly possessions and prospects. Whatever He entrusts to our care from our human all, given to Him, is to be treated by us as a stewardship, to be used only in harmony with what we understand to be His will and in His interests. Self-will must be kept completely dead; His will only must rule in all of our relationships and doings.

### JESUS AS OUR EXAMPLE

We would do well to follow our Lord in our prayer life. Perfect though He was, Jesus felt the need of going frequently to, and remaining long at the Throne of Grace. We see this to be done by Him when contemplating the unbelief of the nominal Jewish people and the spirit of the Israelites indeed (Matt. 11:25, 26), in His frequently spending all night in prayer, again, at Lazarus’ tomb, in the upper room just before His betrayal, in Gethsemane and on the cross. Doubtless, daily and hourly did He seek the Throne of Grace, where He found love, sympathy, wisdom and strength. If He who was perfect needed to seek the Father’s grace, how much more do we, who are encompassed with infirmity, need it. Yes, we need it to obtain mercy for our sins and weaknesses and to find grace to help in every time of need. To encourage us to use this privilege we have the Father’s ability, invitation and promise. And His answers to our proper petitions offered up in Jesus’ name and merit are a constant incentive for us to seek anew His grace, mercy and Truth. And if, like Him, we fulfil the conditions of prevailing prayer—letting God’s Word control our petitions and remaining faithful to our consecration—we will be favored with answers to our prayers.

Let us, therefore, go confidently, in full assurance of faith, to our gracious Heavenly Father, and we will obtain the answers to our properly made prayers. And in this we will be following Jesus. Such following of Him in meditation on the good Word, in witnessing to that Word, in living out its principles for our development in the Holy Spirit, in self-scrutiny and watchfulness and in prayer, must be faithfully accompanied by appropriate self-denial. It must also be kept up amid our cross-bearing; for while the Millennial world will practice the

study, spread and doing of the Word, as well as exercise self-examination, watchfulness and prayer only under the easy conditions of the highway of holiness, we have to do these things amid and in spite of the trialsome experiences, enumerated above, that constitute the cross borne in our narrow way. And if we are faithful in Jehovah’s appointed trials we will be enlightened with God’s favor; and our future will be as bright as His promises to us (PT ’87, p. 84).

If God has called you to be really like Jesus, and if you are willing, He will draw you into a life of loving and joyful self-denial, of humility, and of cross-bearing (Matt. 16:24). In love, He will put upon you such demands of obedience that you will not be free to follow other people except as they follow Christ (1 Cor. 11:1), or to measure yourself by other Christians in general. The holy Spirit of benevolence, self-denial, contentment, peace, *etc.*, is the spirit or disposition that rules in the hearts and minds of the Lord’s true people. “Ye cannot serve God and mammon” (Matt. 6:24; Luke 16:13). Those who would be the Lord’s true followers or disciples must practice self-denial and cross-bearing (Mark 8:34; Luke 9:23).

Even if we have no weakness of our own, our self-denial and cross-bearing would present us with difficulties enough to tax our powers, even as Jesus, who was without imperfection of any kind, found it to be the case. If He with difficulty denied self and bore the cross, we may be sure that we, who are encompassed with infirmities, will find difficulties therein. Even if there were no obstacles from the devil, the world and the flesh in the way of our Christian walk, it would still present difficulties to our successful progress, for self-denial and world-denial, watchfulness and prayer, study, spread and practice of the Truth and enduring faithfully the trials of that way would of themselves offer us difficulties to overcome.



The God of justice and mercy says He will strengthen our heart, (Psa. 27:14) just as He did for His Beloved Son Jesus. The term, strengthen our heart, has a variety of meanings in the Bible. It means, first of all, the affections, then it means the will; it means also the graces that the will develops by exercising the affections. It sometimes is used to mean the intellect, and at times it means a combination of any two or three or all four of them. Since it can have these meanings, and since there is nothing in the text to restrict its meaning to any one of these senses in particular, we will be well advised to take it to mean all of them, either singly or combinedly in two or more of them. Accordingly, the promise implies that God will strengthen those who wait on Him, and who exercise their strength while waiting and while doing the thing revealed to them for which they waited on the Lord.

We would respectfully ask: how does God give the Consecrated added strength? God answers—through His Word, Spirit and providences, for these are the three great means or channels of grace. The first of these is the Word, the Truth. First of all, it enlightens us on what of strength God would give us and on how we may get that enlightenment from the Word. Then He shows us that it consists, firstly, of self-control and patience, *i.e.*, *will* power, and then of power in the intellect, affections and graces. Furthermore, He shows us how we may from the Word get it, *i.e.*, by submitting mind, heart and will to its power-producing parts in motive, thought, word and act in all the pertinent methods of its development. Finally, He shows us why, when, from whom and where we are to learn this knowledge. Accordingly, from the Word we derive all the knowledge necessary for us to gain strength.

Secondly, God strengthens us by His Spirit allowing us to have His disposition in us, the new mind, heart and will (PT '85, p. 60). And thirdly, God strengthens His people by His providences, *i.e.*, *He creates such situations* [Italics ours] as give them opportunities to exercise their minds, hearts, graces and wills amid experiences calling for the exercise of their holy Spirit, enlightened and energized by the Word, whereby they gain strength reflexly and infusedly from God's cornucopia of blessings.

We have need of all the strength that we have, and that may be given to us. Our weakness implies this need. The strongest of us are weak and would be unable to stand, unless supported by the strength that God by Christ's ministry gives us (Phil. 4:13). The Apostle Paul needed

added strength to win out, and he found Jesus an ever present Strengthener, accordingly as He said to him: "My grace is sufficient for thee: my strength is made perfect in weakness" (2 Cor. 12:9)—*i.e.*, His strength completes, makes up for our weakness (BS '84, p. 6).

***THE STARTING OF EACH DAY IS ALWAYS THE HARDEST TASK WE HAVE TO PERFORM. YET, IF SOMEONE WITH A PLEASANT SMILE SAYS, GOOD MORNING, THEN OUR DAY BECOMES A PLEASANT SUCCESS FROM THE START.***

#### THE APOSTLE PAUL'S EXAMPLE

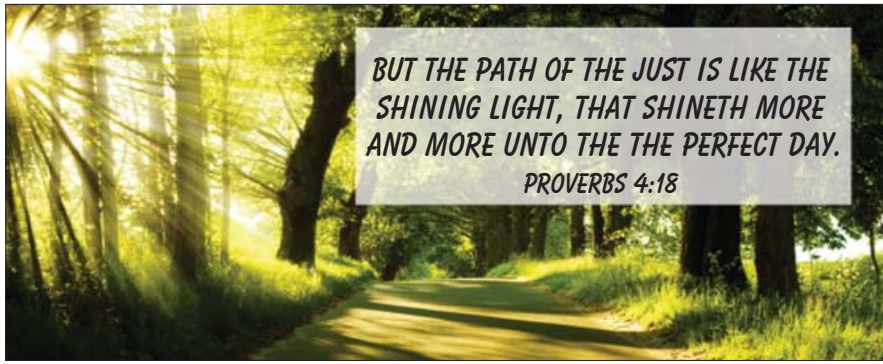
What a wonderful example we have in the Apostle Paul! He was fitted for a high social and political position, both by birth and by education. He could have attained to great power and influence, both among the Jews and the Romans, for he was a Roman, freeborn (Phil. 3:5, 6; Acts 21:39; 22:3-5, 25-29). He gladly gave up all these things of gain for the much greater gains in Christ. "The loss of all things," which he suffered for Christ's sake, is understood to include the approval and favor of his own father and mother, who impliedly disinherited him because of his acceptance of Jesus as the Messiah (R 2969, col. 1, top). "A man's foes shall be they of his own household." Seemingly, Paul had to choose between (1) retaining favor with his influential and apparently wealthy parents and (2) being loyal to God and Christ. Thank God, he chose the latter!

Jesus "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15; comp. 1 Pet. 4:2). We who have accepted Jesus as our Head are to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). What shall we say, then, of those who have accepted Jesus as their Head and have vowed to take His will as their own, yet practice self-will contrary to His will and fulfil the lusts, the desires, of the flesh? Are those faithful to the Lord who love father or mother, son or daughter, brother or sister, more than Him? They may profess the name of Jesus, but are they worthy of Him? Should they look to Him, or to those of their own households, for their reward?

To give a few illustrations: Suppose that one knows that one of his fleshly relatives—his father, son or fleshly brother, *etc.*—is opposed to the special "Vow Unto the Lord" (R 5794), or to the advancing Truth that the Lord is giving to His people, or to the one whom the



Lord has appointed as the leader of His people (comp. Num. 16:3-11), but yet votes for that one to serve as an elder of the ecclesia despite his opposition to the Lord and the Truth, in order to



*BUT THE PATH OF THE JUST IS LIKE THE SHINING LIGHT, THAT SHINETH MORE AND MORE UNTO THE THE PERFECT DAY.*  
*PROVERBS 4:18*

keep peace in the family, or to keep from hurting that one's feelings, or to prevent possible hard feelings or persecutions from that one. Can the Lord smile with favor upon such a course, which is really a sowing to the flesh? Matt 10:37, "He that loveth father or mother . . . son or daughter more than me is not worthy of me." One who in his vote does not express what he conscientiously believes to be the mind of Christ, but votes instead according to the desires of the flesh (note the Manna comments for Aug. 27), is not faithful to the Lord in this. He has committed a sin against his Head and should repent and seek forgiveness.

Family ties are precious, and rightly so, but they should never be given first place. Our motto should be "God First" in all things; and we should always be activated by principle rather than by favoritism, personal preference or fleshly desires that may cross our full allegiance to God and His principles of Truth and righteousness.

#### LOVING GOD AND CHRIST SUPREME

Those who would be accounted worthy of a share with the Lord in His Kingdom and an abundant entrance into it, must be fully and completely devoted to Him and His cause; they must be figuratively beheaded, dead to self-will and cut off from all other heads except Christ. Eventually, all of the world of mankind who will attain unto everlasting life must consecrate, come under Christ as their Head and render full obedience to Him (Eph. 1:10; Psa. 110:3; Isa. 45:23; Phil. 2:10, 11; Acts 3:23). But during the reign of sin and death God has been selecting the pre-Millennial consecrated seed of Abraham (His Ancient Worthies, Little Flock, Great Company, Youthful Worthies and Consecrated Epiphany Campers) for special honors, privileges and blessings, including special opportunities of service in the coming Kingdom for the blessing of all the families of the earth. These selected ones must be specially developed and tested, to be accounted worthy of such exaltation (Heb. 11:38; 2 Thes. 1:5, 11). These selected ones are the ones who are pleasing in the Lord's sight, those who walked close to the Lord, who were not

driven from Him by any of the craftiness of the Adversary. These have followed the Lord in a narrow way of discipline and trial (Rev. 3:4).

We are to understand this worthiness and fitness is by God's grace, through Christ, a transformation work for the vessels God has chosen to bring Truth in its dueeness, Truth that will continue to be the food of God's people until they come to the kingdom. Yes, upon Truth already had the Lord superimposes more Truth, adding line upon line, precept upon precept (Isa. 28:10, 13). The night-long falling of the manna upon the dew suggests the progressive development of the Truth (Prov. 4:18), ever reminding us of the thought expressed in a hymn. "Still there's more to follow."

One of the chief hindrances to Christian growth is the failure to discern the importance, yes, even the completeness of self-denial and acceptance of the headship of Christ that is requisite in those who would be accounted worthy of Him and a share in His Kingdom honors. It is required of every one who would be a true Christian, a disciple of the Lord, that he deny himself, take up his cross and follow Him (Matt. 16:24; John 10:4). Some well-meaning Christians have been heard to say, "I have a mind of my own, I do my own thinking." This is all right, if one means that he under Jesus' headship, "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5), has "the mind of Christ" (1 Cor. 2:16) as his own and does his own thinking as directed by Christ—but independent from rulership by others. The true Christian should not let another individual do his thinking for him, nor a body of men make his creed for him or tell him what he must believe. "Let every man be fully persuaded [fully assured] in his own mind" (Rom. 14:5).

Before we dedicated our lives to God, we were active in "fulfilling the desires of the flesh and of the [fleshly] mind, and were by nature the children of wrath, even as others" (Eph. 2:3). But in our consecration we gave to God our heart—our full affection and devotion (Prov. 23:26), we gave to Him our mind, to think only as He would have us think, to "delight in the law of God after the inward man" (Rom 7:22), we gave to Him our will, laying down self-will, fully and completely, and accepting His will to

govern us in all things (Heb. 10:36; 13:21; 1 John 2:17; Mark 3:35). This headless and selfless condition is not merely a sentiment; it must be a reality, so far as the new heart, mind and will are concerned.

We must reach that attitude of relationship to Christ that will be continually seeking to know the will of the Head, and seeking to do it. True, the new creature, *or* the new heart, mind and will, “the inner man,” must operate through and think with the human organism, and because the latter is imperfect through the fall, the result may frequently be an imperfect understanding of the will of Christ, as well as an imperfect doing of that will. However, the imperfections of the *fallen flesh* are not imputed against the *inner man*, if it is loyal in seeking to know and do the will of Christ (PT '67, p. 37).

The prominent class [Consecrated Epiphany Campers] that God is, since 1954 working with, do have the holy Spirit; because *it is always the privilege of the consecrated to see the Truth due in their times* (PT '84, p. 23); *the Scriptures teach for all times that the due Truth is for ALL the consecrated* (E-15, p. 652). With very positive reasoning we believe that all the figurative wheat and barley—the Little Flock and the Great Company—has now all been garnered. Also, all the figurative rye, or spelt—the Ancient Worthies (E Vol. 12, p. 493)—was harvested prior to the Gospel Age (Luke 16: 16). But other grains or seeds that were grown in the Holy Land and used for making bread, such as beans, lentils and millet (Ezek. 4:9), may be used to illustrate the Youthful Worthies, the Consecrated Epiphany Campers and the rest of the quasi-elect. These classes are still being harvested as pre-Millennial seed of Abraham. Beans=Youthful Worthies; Lentils=CECs; Millet=the rest of the Quasi-elect. (PT '79, p. 68; PT '61, p. 41).

Let us now examine Pastor R. G. Jolly's remarks in harmony with our living in the expanded Gospel Age Harvest. (Quote): Bro. Russell also wrote of the Laodicean Church as including the nominal people of God, *e.g.*, “We are in the time of the last or Laodicean stage of the great nominal gospel church of wheat and tares (Rev. 3:14-22). She is upbraided for her lukewarmness, pride, spiritual poverty, blindness and nakedness, and counseled to forsake quickly her evil ways before it is too late” (SITS Vol 4, p. 41); “we have no intimation in the Scripture that she [the Laodicean Church] will give any heed to this counsel; on the contrary, the intimation is that more and more she will become a Babel of confusion, and that she will go down with political and financial systems of this present age, in the great time of trouble with which this

age will terminate” (R 2763, par. 6).

As to the ending of the Laodicean period, Bro. Johnson indicated “that the Laodicean period was the harvest period from 1874-1954—the first 40 years of which—the Parousia—being for the reaping and the second 40 years of which—the Epiphany—being for the rest of the other harvest processes” (E Vol. 6, p. 377; see also p. 383, top). So far as God's people are concerned, the last part of the Laodicean period and the Epiphany, “the last special period of the Gospel Age” (E Vol. 4, p. 65, par. 2), seem to end at the same time. The garnering into the Kingdom of the last Little Flock member on Oct. 22, 1950, several years before 1954, ended the Laodicean stage of the Church *for the Body of Christ in the flesh*, (Italics ours) but not for the other above-mentioned parts of the Laodicean Church. For these, 1954 marks the ending, in the restricted sense, of both the Laodicean epoch and the Epiphany period, for here the Gospel-Age elect as a whole, including the Youthful Worthies, are for the first time complete in their membership, and the first work of the Basileia opens up (see PT '54, pp. 41, 42, 51-59).



However, the Epiphany period, while ending in its restricted sense in 1954, continues in other senses beyond 1954 and 1956 (PT '54, pp. 51-54); so the Laodicean stage of the Church, of which the Epiphany is the last part, also continues beyond 1954 and 1956. Also, the Great Company (a part of the real Church—E Vol. 8, pp. 238, 239) and the Youthful Worthies will be here an uncertain number of years after 1954-56 (E Vol. 11, p. 493). For them, the Laodicean period extends for an indefinite time beyond 1954-56.

The Epiphany period as the Time of Trouble upon the nominal church and the world also seems to be synchronous with the last part of the Laodicean epoch.



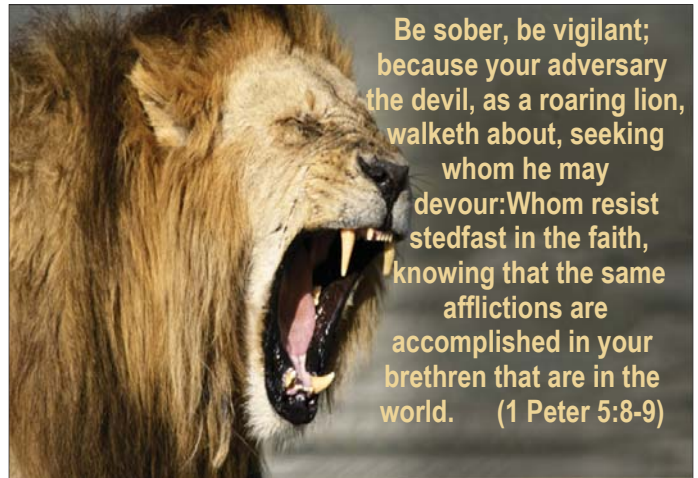
Bro. Johnson states that “with 1914 began the Epiphaniac features of Laodicea ... with the World War as the first great physical punishment of Christendom for vindication of the people, to be followed by the other features of wrath, which will not end until the Epiphaniac part of Laodicea is ended” (E Vol. 6, p. 379; see also E Vol. 11, p. 417). “From this standpoint also the Laodicean period evidently continues beyond 1954-56, for the Epiphany, its last part, continues beyond 1954-56” (PT ‘54, pp. 51, 52). (End quote)

There is much evidence that we are in the Laodicean stage with Pastors Russell and Johnson as the two star members of that stage; with Pastor Jolly as their special helper and we although lesser saints, are still Laodicean saints. Let us examine the October 17 Manna text: “He shall cover thee with his feathers, and under his wings shalt thou trust” Psa. 91:4. So close to His heart does Jehovah gather *His loyal and faithful children* that they feel the warmth of His love, and the responsive language of their hearts is, “I will abide in thy tabernacle”—under Thy protection—“forever”; “I will trust in the covert of thy wings; for thou hast been a shelter for me, and a strong Tower from the enemy . . . for thou, O God, hast heard my vows”—*my consecration*—“thou hast given me the heritage of those that fear thy name” (Psa. 61:4, 3, 5). “I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou *hast been my defense and refuge in the day of my trouble*” (Psa. 59: 16). The Laodicean saints are here addressed [*Italics ours*].

We recognize that the good work for the Ancient Worthies, Little Flock, Great Company, and Youthful Worthies has been completed, yet the same kind of good work goes on for the Consecrated Epiphany Campers, for they also need instruction as to how to serve God in building up the Epiphany Camp, *etc.* The under-shepherds may be recognized by their spirit of self-sacrifice for the sheep, and by their ability to feed them by expounding and teaching to them the Scriptures harmoniously. God will highly honor the “new heart, mind and will” “the inner man” of the Consecrated Epiphany Campers for they are proving themselves faithful under greater trial than restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness.

As a fifth order of the seed of Abraham, Consecrated Epiphany Campers will, under elective features of salvation be one part of the five pre-restitution consecrated classes—the Little Flock, the Ancient

Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. These five classes will feed the restitution class under the Millennial Mediatorial Reign of Christ. Isaiah 49:10 “They shall not hunger or thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.”



Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. (1 Peter 5:8-9)

#### A STEADFAST WARFARE

In our consecrated life the new heart, mind and will is to wage a steadfast warfare against the fleshly desires. From the start we are to remember that we “*have* put off the old man with his deeds, and *have* put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:9, 10). But throughout our earthly sojourn to our promised inheritance we must “fight the good fight of faith” (1 Tim. 6:12), we must “keep the body under, and bring it into subjection” (1 Cor. 9:27), we must continually, day by day, “put off, according to the former course of life, that old man, corrupted by deceitful desires, and be renewed in the spirit of your mind, and be you clothed with that new man, who [which], according to God, has been formed in righteousness and holiness of the truth” (Eph. 4:22- 24—Diaglott). There is constant conflict between the Spirit and the flesh (Gal. 5:16, 17). Indeed, we must “walk circumspectly” if we would “abstain from fleshly lusts, which war against the soul” (Eph. 5:15; 1 Pet. 2:11). Walk “as obedient children, not fashioning yourselves according to the former lusts in your ignorance” (1 Pet. 1:14).

It means a great deal to be a true disciple of Jesus Christ. Even Jesus had to be tested in all points like as we are (yet without sin—Heb. 4:15) before He

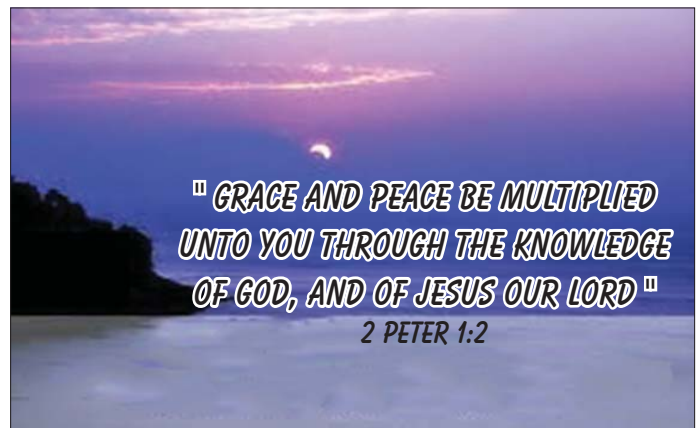


received God's final "well done." When Jesus was on the mount of temptation, Satan strongly appealed to Him through the desires of His flesh (PT '65, pp. 29, 30), but He rebuked and overcame Satan, saying, among other things: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). And we must be similarly tested, for "as he is, so are we in this world"; this love (our full devotion to God) must be made perfect in us (developed, tested and approved), if we are to have confidence in the Day of Judgment (1 John 4:17). "We shall all stand before the judgment seat of Christ" (Rom. 14:10); His final decisions as the Father's Representative are given here in the end of the Gospel Age as to who of His disciples have held His headship faithfully and who have not, and they are rewarded accordingly.

We read in 2 Pet. 1:2 "Grace and peace be multiplied unto you." We are told that this is possible through the knowledge of God and Jesus our Lord. We also notice that in verse 5 our attention is brought to the thought of "add to your faith." When we examine these texts it appears that we *add* and God does the *multiplying*. 10 added to 10 makes 20; but 10 multiplied by 10 makes 100; add 10 more makes 110; multiply 10 more makes 1100. We do a little for God, then He does much for us. We *add*, little by little, to our character, and it takes all our care and attention to do that; we couldn't have any hope if it was necessary for us to *multiply* the graces of the Spirit, but as we *add*, God *multiplies* grace and favor. It is that the more we give Him, the more we owe Him, we can never get out of His debt, but for all

eternity we must continue getting deeper and deeper in His debt.

Those who have consecrated their lives to God now, though not begotten of the spirit, have laid down their own wills self-ward and world-ward and accepted God's will as their own. This has *not* led them into *the* narrow way that leads to life and immortality, although it has led them into *a* narrow, rather difficult way, one of self-denial and strewn with temptations and oppositions from the world, the flesh, and the devil, together with trials, afflictions, persecutions, and sufferings for righteousness' sake. (We sometimes refer to their course as *a* narrow way, in contrast to the world's course). Though not on trial for life, they are on trial for faith and obedience and through their sins, especially against God's Truth, have so greatly undermined their characters as to make it in some cases impossible for the Millennial arrangements to reform them (E Vol. 16, p. 175).



## THE COMING MEMORIAL SUPPER

*"This do in remembrance of me"—1 Cor. 11:24, 25*

The supper which our Lord instituted as a remembrance of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have often sought very different means of perpetuating the memories of their greatness. We here mention a few of His mighty works: the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried Hosanna to the King!

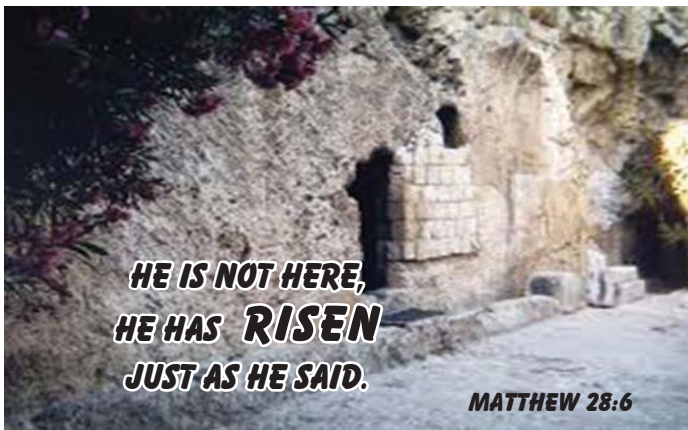
Our Lord chose as His remembrancer that which represented what was, in His and in God's estimation, His mightiest work—His Sin-offering on our behalf,

and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words and works, but the worldly also could have appreciated those things. But not so the value of His death as our *Ransom-sacrifice*, the basis of our reconciliation or at-one-ment, which has never yet been fully apprehended by any but the truly consecrated. And it was for these that the remembrancer was arranged and instituted. And though Judas was present, he was given a sop, and went out from the others before the supper was ended; no doubt, representing that in the close of this Age, before the Lord's Gospel-Age consecrated would

finish their course in this life, the sop of Truth would become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the *Ransom* accomplished by the Lamb of God for the taking away of the sins of the world (John 1:29).

### THE THIRD DAY HE AROSE

Here is the strongest possible confirmation of the correctness of the position taken in *Studies in the Scriptures* Vol. 2, p. 60, 61 that our Lord was not three full 24-hour days in the tomb, but only parts of the three days and nights; that He was crucified on the day corresponding to our Friday afternoon, and arose on what corresponds to our Sunday morning (39 hours total). The showing of this type, that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave-offering of the sheaf of firstfruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on “the *third day*, according to the Scriptures.” This Scripture concerning the firstfruits is the only type which we recall as in any way pointing out the *time* of our Lord’s resurrection.



The only Scripture seeming to oppose all these facts is the declaration that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is that the expression is used in a general and not in a specific manner, according to an established Hebrew idiom (1 Sam. 30:12). Then understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events the evidence is overwhelming that He died on the 14th of Nisan, and rose on the 16th—the third day after.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians,

Roman Catholics, *etc.*, differs from the foregoing in this: They celebrate as Easter Sunday the first Sunday following the first full moon after the spring equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A.D. 325, as instead of the Jewish method which we recognize. But the name “Passover” continued to be used (not Easter Sunday) for a long time; it was after papacy had become established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the government, that the name “Easter” was substituted for “Passover,” because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Easter goddess (Hebrew *Asteroth*, Greek *Astarte*, German *Ostera*)—*Estera*—goddess of Spring and Love. This was one of the many methods adopted by an ambitious “clergy” for gaining numbers and influence. It is not often that the two methods of counting, Jewish and Roman Catholic, indicate the same days; occasionally the results are nearly a moon or month apart.

We in the Memorial Supper do not celebrate the feast-week, but the day previous, the 14th of Nisan, beginning on the evening of March 19, 2019, which is the anniversary of the proper date for killing and eating the Paschal lamb—the anniversary of the death of our Lord Jesus, the true Lamb of God, because of whose sacrifice the “church of the firstborn” passes from death unto life, complete in the First Resurrection. The antitype of the Passover Feast-week is found in the rejoicing of heart of all the Firstborn of true Israel—the seven days signifying the *perfection* or completeness of the joy and the salvation.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For though desirous of observing the Memorial Supper properly, on its proper anniversary, as intended by our Lord when He said, “This do [every time you celebrate this yearly memorial] in remembrance [*literally*, for commemoration] of me,” we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions and forgive the error and grant His blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of His children



who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of His death, instead of its anniversary, which He designated.

This, like other Truths long buried under the rubbish of the Dark Ages, God is now making clear to His people. And all who are truly His people are anxious for the Truth and the right upon this, as upon all other subjects revealed in God's Word.

### THE LORD'S DEATH

"That the Lord Jesus, the [same] night in which he was betrayed, took bread: And when he had given thanks, he broke [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also [he took] the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye, as often as ye drink [it], in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's Death" (1 Cor.11: 23-26). There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's Death.

The Apostles declare that Jesus spoke of the death which He should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this remembrancer—His body, His *flesh*, broken for us, and of its merit and life all who would have life eternal must partake. But as water baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and fruit of the vine is only the symbol of the more important feast—our appropriation of the merit of Christ, which secures to us eternal life through His broken body and shed blood. By faith accepting His finished sacrifice, and by similar faith, as instructed by Him, appropriating to ourselves the merit and perfection and rights which the Man Christ Jesus possessed and laid down in death for us, we really *feed* our hearts upon the Bread of everlasting Life, the Bread which God sent to us from heaven. This is the true Bread, the eating of which gives everlasting life. This is, primarily, what the *literal bread* symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the *ransom* of Adam and his family from the bondage of sin and death.

### THE BREAD-THE CUP-THE PRIVILEGE

Another thought: the bread was unleavened. Leaven

is corruption, an element of decay, a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had He been of Adamic stock, *i.e.*, had He received His life in the usual way from any earthly father, He too would have been leavened with Adamic sin, as are all other men, but His life came unblemished, from a higher, heavenly nature, *changed* to earthly conditions; He is called "the bread that came down from heaven"

(John 6:41). Let us then appreciate the pure, unleavened, undefiled Bread which God has provided, and so let us eat of Him—by *eating* and digesting the Truth, and especially His Truth—*appropriating* to ourselves, by faith, His Righteousness, and let us also recognize Him as both the *Way* and the *Life*.

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of *life given up in death*] of the New Covenant, shed for many, for the remission of sins." "Drink *ye all* of it" (Matt. 26:27, 28).

It was by the giving up of His life as a Ransom for the life of the Adamic race, which sin had forfeited, that a *right* to life may come to men through faith and obedience, under the New Covenant (Rom. 5:18, 19). The shed blood was the "ransom [price] for ALL," which was laid down for all by our Redeemer Himself, but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of His sufferings*, or as the Apostle Paul expresses it, to "fill up that which is behind of the afflictions of Christ" (Col. 1:24).

Our Lord also attached this significance to the "cup," indicating that it signified the Church's participation in His dishonor, their share in His sacrifice—the *death* of the humanity. For instance, when asked by two of His disciples for a promise of future glory in His Throne, He answered them: "Ye know not what ye ask. Are ye able to drink of *the cup that I shall drink of?*" On their hearty avowal He answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape until its figurative blood comes forth, but it also speaks of an after refreshment—drinking the *new* cup with Him in the Kingdom.

The concluding thought in 1 Cor. 11:26 is "till he come." What is the full significance of this expression?

**FOR GOD  
SO LOVED THE  
WORLD, THAT HE GAVE  
HIS ONLY BEGOTTEN  
SON, THAT WHOSEVER  
BELIEVETH  
IN HIM SHALL NOT  
PERISH, BUT HAVE  
EVERLASTING LIFE.  
JOHN 3:16**

Since our Lord, who instituted the Memorial Supper, placed no limit on its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our Ransom-sacrifice, and our consecration with Him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but to be continually observed until the Lord's Second Coming. Looking down to and speaking of the Second Coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of His Church, or Kingdom, to rule and bless the world. This continues as a proper way of speaking of matters so closely identified and so dependent one on the other. The Christ, Head and Body, is *coming*, to rule the world in power and great glory. The presence of the Lord or Head was necessary first; then the change of the sleeping members of His Body, the sifting of the living members, and their gradual gathering together unto Him. Even though the Kingdom may be considered as *begun* from the time the King began the exercise of His great power (Rev. 11:17) in 1878, it will not be "*set up*," in the full sense of the word, until not only the resurrection of but the full glorification of The Christ, Head and Body [that specific part is now completed].

It is the Coming of Christ, as including the full exaltation of His Church *or Kingdom*, which the Apostle evidently meant when he said, "As often as you eat of this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till he come." The same thought of the Kingdom glory being the *end* of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial—"I will not drink henceforth of this fruit of the vine until I drink it new with you in my Father's kingdom" (Matt. 26:29). And surely, if it were ever proper and expedient for those who believe that our Lord's death was the Ransom-price to confess it—to *show it forth* as the basis of all their hopes—it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

Let no consecrated Child of God neglect this annual privilege for any reason, for there is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration. We must accept and appreciate the Memorial and not allow anything to hinder us, neither sins, nor coldness, nor feelings of unworthiness. Go to

the Lord and seek a clean heart by confessing all your shortcomings. Go to your brethren, or anyone you have wronged to make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord, and so far as possible with every man, and then eat, yes, feast upon the rich provision God has made for all who accept, now or in a later "due time."



Such heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations for anything containing leaven or putrefaction—bread, crusts, crumbs, everything. These were all burned—destroyed. So must we fulfil the antitype, and "put away the old leaven" of anger, malice, hatred, strife (1 Cor. 5:7, 8).

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned, and only a pure love of God can burn it out. If we have that love shed abroad in our hearts, it will consume anger, everything of the opposite character—jealousy, hatred, anger, evil speaking, *etc.*

Put off all these, urges the Apostle, and put on Christ and be filled with His Spirit. Do not be discouraged, but learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never hear, "well done good and faithful servant." He knows this better than do we, and says, "Without me ye can do nothing." Oh, you see don't you, it was because of our need [the fully consecrated] that the Father made these arrangements!

The Lord's Supper is not for the world, not for merely nominal believers, but only for those who, (a) accepting of Christ as their Redeemer and Sin-bearer, are (b) consecrated to Him and His service. But it is not for



us—nor for any man or set of men—to *decide* who may and who may not partake. “Examine yourselves, whether ye be in the faith; prove your own selves” (2 Cor. 13:5). It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the “cup” and in the “loaf,” and then to say as did the Apostle, Let every man *examine himself*, and then, if he think proper, let him partake (1 Cor. 11:28).

The Lord wants a tested people to be His disciples “And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Luke 14:27). Temptations are always before us and are especially prevalent during the Memorial season. Oh, “Roots of bitterness” seem to sprout and grow always, but at this season with tenfold vigor. Let us remember that love, not knowledge, is the final test of our discipleship. “A new commandment I give unto you, that ye love one another, as I have loved you” (John 13:34). It was because the Apostles had not enough love for one another that they disputed as to which should be the greatest in the Kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master’s feet, and gave Him the opportunity even in menial things to be servant of all. It was this wrong spirit—this lack of the Lord’s Spirit—that made them susceptible to the adversary’s power, and led Judas to betray, and Peter to deny the Lord’s Anointed. We must take heed to ourselves, watch and pray and be very humble and very loving, lest we fall into temptation.

Let all who hold fast the confidence of faith in Jesus’ precious blood (His sacrificed life) as the propitiation (*satisfaction*) for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great Truth; “for even Christ *our Passover* [Sacrifice] is slain; therefore, let us keep the feast.” None of the nominal Firstborn will be passed over except those who, during this night, abide under the blood, and partake of the merit of the Lamb of God which takes away the sin of the world—just as in the type.

The Memorial service should be very simple—it is chiefly a season of *communion*. Avoid discussion at this meeting. However appropriate to contend

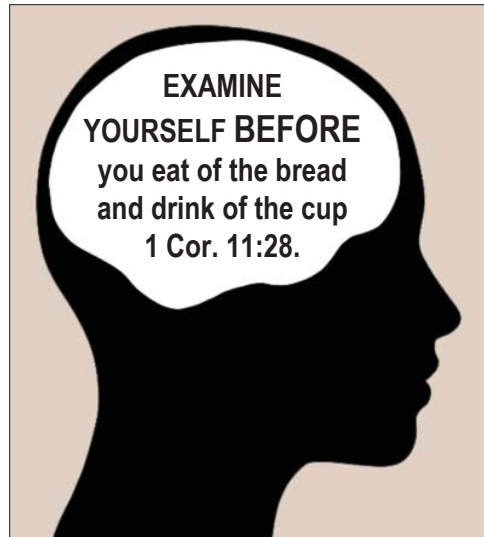
earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, one after the distribution of each element, when no one will be speaking audibly, and when the hearts of all can come very close to the Master in communion—in realization of His love, past and present, in renewing the pledge made to be

His faithful follower even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize to which we are invited.

We spoke of the necessity of love as being very meaningful during the Memorial Season specially. Jude 21 invites us to “Keep yourselves in the Love of God.” The expression, “Love of God,” is meaningful. As often explained, in this text the word *love*, as a grace of the Spirit, means *good will*. Yes, in every expression

of love must be the essence, the heart of love. The word for love that Jude 21 uses is, in the Greek, *agape*. Disinterested love has such interest in others as loses interest in self in the interests of these others. It is an *unselfish* love. It loves others even to the utter neglect of the loving one’s self-interest. Accordingly, the love of this text means *disinterested good will*, *unselfish good will*, yes, even *selfless good will*. Disinterested love, charity in the old sense of the word, is based on *a delight in good principles*. Agape love delights in the Truth and its Spirit, which are what is meant by good principles, that it exercises its peculiar kind of good will (1 Cor. 13:6). And this delight in good principles causes it pain when it sees evil principles, error and its spirit, exercised. Such a pain is an abhorrence of error and its evil spirit, and necessarily is felt from the very nature of disinterested love’s basis and first element—a delight in good principles, the Truth and its Spirit.

As consecrated Children of God we must retain, maintain and guard against its being taken away from us. We are to be awake, to be alert and to survey our thoughts, motives, words, acts, dispositions, surroundings and the influences operating upon us



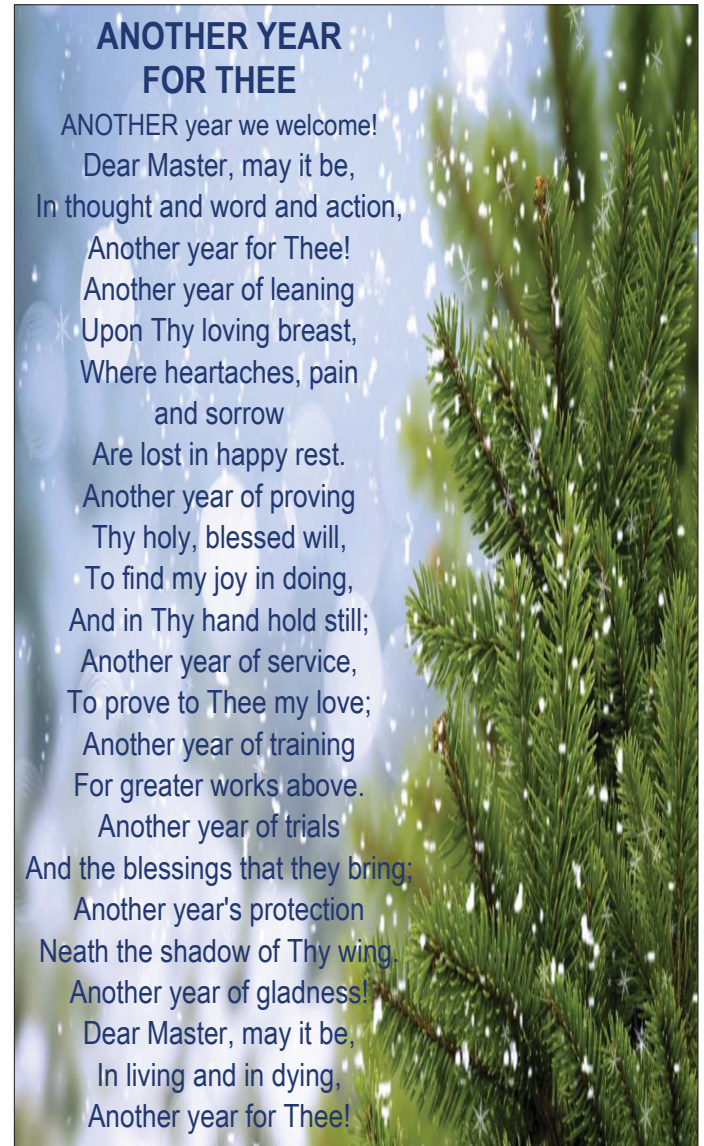
in relation to our keeping ourselves in the love of God and finally, such guarding of our love of God should continue until we have completed our course, and the Lord has told us it is enough. To hold it and to guard against its being taken from us are meant *by keeping* ourselves in the love of God.

Let us look upon our Lord as the Father looks upon Him and submit ourselves to the influence of such thoughts, and this will develop in us a delight in, an appreciation of, a heart's oneness and sympathy with, and sacrifice for Him as we have opportunity. As the Spirit-enlightened non-Spirit-begotten consecrated servants of Jehovah, clean Youthful Worthies and Consecrated Epiphany Campers who commemorate, the great central event in history, the death of our Lord, by partaking of the bread and the cup kept fresh in their minds and hearts show others that they remembered with proper deep appreciation the Lord Jesus' Death and its significance for themselves and all mankind.

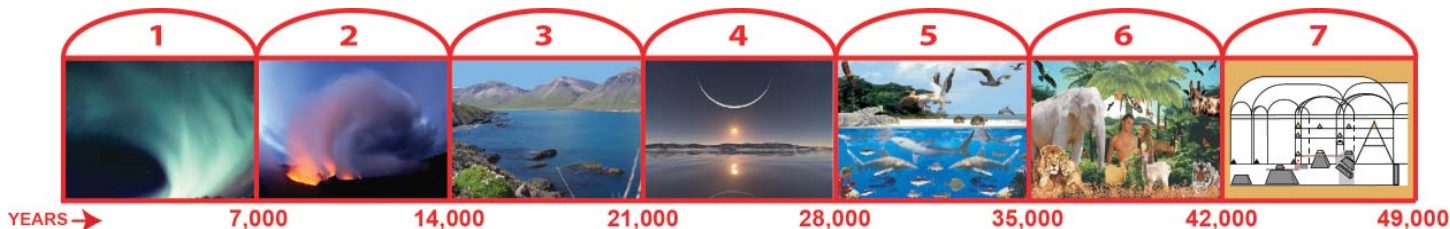
These through faith in Jesus, appropriating justification, obtaining the forgiveness of sins and the imputation of righteousness, through His broken body and shed blood, His death (Matt. 26:26-28; Mark 14:22-25). As by water baptism they showed forth before others what had taken place in their hearts (the dedication of their wills to Him), so by their partaking of the bread and cup in the Memorial they show forth to others also that their faith was appropriating justification to themselves through Jesus' broken body and shed blood.

When the meeting is completed, we may prolong our communion and fellowship with the Master by keeping within sight of Him throughout the next day. Hear the clamor of the people against the guileless One. See them incited by the clergy of Jerusalem. See Him before Pilate and Herod and his soldiers. See Him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon. See Him crucified as a criminal and taunted with the very gracious deeds which He had performed—"He saved others, himself he cannot save." Remember that He could have saved Himself; that He could have asked for and would have received "more than twelve legions of angels" to deliver and protect Himself; that He could have destroyed His enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon His willing offering of Himself as our Ransom-

price. Considering His love for us and for all, it will surely strengthen us as His followers to endure more and more hardness as good soldiers of the cross. Yes, let us consider Him who endured such contradiction of sinners against Himself, lest we become weary and faint in our minds, under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out a far more exceeding and eternal weight of glory.







## PENTECOSTAL PREACHING

Only The Twelve were specially ordained to Apostleship, to be mouthpieces of Jesus to the Church. Their decision would bind on Earth the things bound in Heaven, and loose on Earth things loosed in God's sight. Even these did not receive the Heavenly Father's sanction until Pentecost, when they received the Holy Spirit. Scripturally, no one is authorized to preach or teach except he has received the Spirit of God. And every one who has received that Spirit has Divine authority to preach, wholly irrespective of earthly ordinations.—Isaiah 61:1.

This we are told is the import of the prophetic words respecting Jesus the Head and the Church His Body: "The Spirit of the Lord God is upon Me, for He hath ordained Me to preach good tidings to the meek." All who have received that Divine anointing, have the Divine commission to preach the good tidings. Whoever has not received that Heavenly authority cannot be a Divine ambassador.

In fulfilment of Jesus' words, "I give unto you the Keys of the Kingdom," St. Peter symbolically used two Keys in connection with the Gospel: the first Key on the Day of Pentecost, to open the door of invitation to all Jews to become members of the Body of Christ, the Church, through begetting of the Holy Spirit. Three and a half years later he used the other Key and threw open the door to the Gentiles. Cornelius was the first Gentile admitted to membership in Christ.

Thousands of the holiest Jews by obedience to God's command came yearly to Jerusalem to observe Pentecost. Thousands thus were attracted to the Pentecostal preaching and carried their blessing and enlightenment throughout the world.

There will yet be a second Pentecostal blessing. Only the special servants and handmaids of the Lord share the first and attain the Kingdom. Under Messiah's Kingdom God's Spirit will be poured out on all flesh. They will see that of which their ancients prophesied.—Joel 2:28,29; Acts 2:16-18.

## LESSON 73

- 1\* How many Apostles were there? Par. 1
- 2\* They were to be the mouthpieces for whom and to whom?
- 3\* What did their decision have to do with things on the earth?
- 4\* When did they receive the Heavenly Father's sanction?
- 5\* How is one authorized to preach or teach?
- 6\* What Scripture can one use to show that they can preach without earthly ordinations? Isa. 61: 1
- 7 About whom were the words of this verse prophetic? Par. 2
- 8\* Who have the Divine commission to preach the good tidings?
- 9\* If one has not received that Heavenly authority, what can they not be?
- 10\* What did Jesus say about the Keys of the Kingdom? Matt. 16: 19. Par. 3
- 11\* To whom did He give those keys and how many keys were there?
- 12\* When was the first key used? It opened the door of invitation to whom?
- 13\* When was the second key used? It opened the door to whom?
- 14\* Who was the first Gentile admitted to membership in Christ?
- 15\* How many of the holiest Jews came to Jerusalem to observe Pentecost? Par. 4
- 16 After hearing the Pentecostal preaching where did they carry the message?
- 17\* Who shared the first Pentecostal blessing and what did they obtain? Par. 5
- 18\* Will there be a second Pentecostal blessing?
- 19\* When will God's Spirit be poured out on all flesh? Give Scriptures!

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



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**OUR LORD'S MEMORIAL 2019**  
**March 19th after 6:00 p.m.**

The Chester Springs, PA. ecclesia will celebrate at the LHMM Chapel, after 6:00 p.m., March 19. If for any reason any should fail to keep the Memorial on Nisan 14, *i.e.*, March 19 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.

*THANK YOU LORD FOR THE TRUTH, FOR LIFE, LOVE,  
 FAMILY, THE BRETHREN AND ESPECIALLY  
 FOR KNOWING YOU.  
 "FOR I KNOW THE PLANS I HAVE FOR YOU,"  
 DECLARES THE LORD.  
 MAY YOUR NEW YEAR BE  
 BLESSED ABUNDANTLY BY HIM WHO IS  
 WORTHY OF ALL OUR PRAISE*

**BIBLE STANDARD MINISTRIES  
 2019 USA CONVENTIONS**

**JACKSONVILLE, FLORIDA  
 MARCH 1, 2, 3, 2019**

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: \$97.00 plus 13% tax, for 1-4 guests. A lunch will be provided on Friday and Saturday. **Make Reservations directly with the hotel by February 14, 2019. 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, Derek Witko 732-520-9735 or Allyson Tonnone, 561-762-4852.

**CHESTER SPRINGS, PA  
 MAY 3, 4, 5, 2019**

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 April 15. 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 Thursday evening May 2, at 7:30 PM. Location: 1156 St. Matthews Road, Chester Springs, PA

**ATHENS, OHIO  
 JULY 19, 20, 21, 2019**

Ohio University Inn, 331 Richland Avenue, Athens, OH 45701. Telephone 740-589-3704

**TULSA, OKLAHOMA  
 OCTOBER 18, 19, 20, 2019**

Hampton Inn, N 121 E Ave, Owasso, OK 74055. Telephone 918-609-6700

**2019 Motto Text cards (4<sup>1/4"</sup> x 5<sup>1/2"</sup>)**

**Luke 14:27**

**AVAILABLE FOR PURCHASE AT .50 EACH**