

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

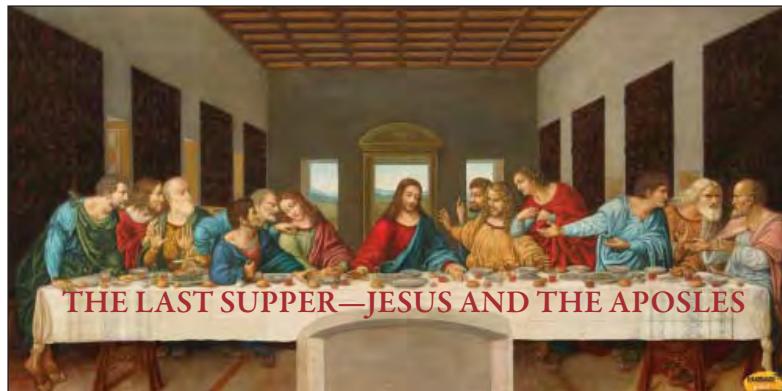
THE MEMORIAL OF OUR LORD'S DEATH

In the Lord's Supper there are especially three thoughts symbolized, and they prove to be the three most important things to the Lord's Gospel-Age people in this life: (1) the Ransom-sacrificial death of our dear Lord Jesus on behalf of the Church and the world (1 Cor. 11:26); (2) their faith, appropriating justification through His death (Matt. 26:26-28); and (3) their consecrated humanity sharing with His humanity in the sacrificial death for the world (1 Cor. 10:16,17). As to (3), only the Little Flock symbolized it by their participation; as to (1) and (2), also the Great Company and the Spirit-enlightened non-Spirit-begotten consecrated ones symbolize them by their participation.

Certainly these are the main things to consecrated Christians in this life. These thoughts we should more especially have in mind and heart in our preparation for, celebration of, and looking back to, the Memorial. Briefly we will treat of these points in this article. May the Lord abundantly bless it to all its readers unto a better preparation for their participation in the Memorial Supper and in the daily real feast!

(1) The Apostle Paul assures us of the Scripturalness of the first of these points when he says: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). This text by the words, "as often as ye eat," etc., does not charge us, as many claim, to partake of the Lord's Supper often, every day if possible; for the expression "as often as" means *whenever*; it does not mean *frequently*.

Therefore the Apostle by these words does not charge a frequent participation of the Lord's Supper; for he gives by them no charge at all. Rather in this verse he sets forth a fact, i.e., that whenever the Lord's Gospel-



Age people celebrate the Memorial—and, of course, a memorial is celebrated on the anniversary of the death of the one for whom the memorial is kept—they announce His death.

The Greek word translated "shew" in this verse may properly be translated *show, declare, preach* (Acts 17:23; 26:23; 1 Cor. 9:14). Accordingly, by celebrating the Lord's Supper we *show, declare, preach* the Lord's death. We can show, declare, preach, by word or act. How do we "shew" the Lord's death in the Supper? By word? No, for we are silent while partaking of the emblems. Therefore it must be by act. By our act we, therefore, do something that pictures forth our Lord's death.

What is this act? It will be noticed that the accounts tell us that after the blessing of the bread it was broken (Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:23, 24). Therefore the breaking of the bread coming after the blessing of the bread is an essential part of the service; and it, therefore, is the thing that *shows*, symbolizes, the breaking of our Lord's humanity unto death. Whenever the Lord's Supper is properly celebrated, as a part of its celebration the bread is broken; and therefore, "as often as ye eat this bread, and drink this cup, whenever you celebrate the Memorial, ye do shew the Lord's death"—show it, symbolize it, by the act of breaking the bread.

From this verse we gather that the first thing that we symbolize in the Memorial is our Lord's Ransom-sacrificial death. This death is the foundation of our faith, hope, love, and obedience. Without it there could be no Christ, no atonement, no forgiveness, no justification, no calling of God, no future life, no share in His coming Kingdom. It is therefore the most important thing in the Bible, in our faith and life. With it there is a Christ, an

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(MATT. 26:28).

atonement, a forgiveness, a justification, a calling of God, a future life, a share in His coming Kingdom.

Most fittingly, therefore, as a part of the Memorial service, the breaking of the bread occurs, which represents our dear Lord's death. Let us, therefore, beloved, remember, while breaking the bread, to think of what it symbolizes primarily—the death of our dear Redeemer; and let us see to it that these thoughts come from a sympathizing, believing, thankful, appreciative and faithful heart, and this will make our participation worthy, as its lack would make us unworthy partakers (1 Cor. 11:27).

(2) The second thing that we symbolize in the Memorial is our faith appropriating justification through Christ's death—the forgiveness of sins and the imputed righteousness of Christ. It will be noticed that our Lord while mentioning the things symbolized in the Memorial tells us that His blood was shed for the remission, the forgiveness, of our sins (Matt. 26:28). According to the Scriptures we receive the forgiveness of sins as a part of justification (Rom. 4:6-8; 3:24-26; Eph. 1:7), as we receive also Jesus' righteousness as a part of justification (Rom. 3:22; 4:6; 10:4; 1 Cor. 1:3, 4; Gal. 3:6; Phil. 3:9). We receive these, according to the Scriptures just cited, by means of our faith.

Faith on our part, therefore, in the promise of God based on the merit of our Lord's death, is the means by which we appropriate justification, appropriate the human righteousness of Christ with the right to life and the life-rights which go with that righteousness. Our eating of the bread, which symbolizes His body, and our drinking of the cup, which symbolizes His blood—in a word, our appropriating to ourselves that which symbolizes His human righteousness with the right to life and with the life-rights which go with that righteousness, symbolizes our faith appropriating justification through His merit.

The second great thought connected with the Memorial is our justification by means of our faith in the promise of God connected with the merit of Christ. Let us therefore, beloved, as we partake of that bread and cup, think of our appropriating the merit of Jesus made available to us by His death. Let us do this with penitent, believing, grateful, appreciative and faithful hearts, as the lack of

such hearts will make us unworthy participants.

(3) The third thing symbolized in the Memorial was for the Body members only, *i.e.*, sharing with our Lord in the privilege of the sacrifice—the Sin-offering. This the Apostle Paul shows us in 1 Cor. 10:16, 17: “The cup of blessing which we bless, is it not [does it not symbolize] the communion [the partnership] of the blood of [*the*, in the Greek] Christ? The loaf which we break, is it not [does it not symbolize] the communion [partnership] of the body of [*the*, in the Greek] Christ? For we being many are one loaf—one body—for we are all partakers of that one loaf” (compare Diaglott).

By the expression, “Is it not [does it not symbolize] the communion of the blood of [The] Christ. . . . the body of [The] Christ?” the Apostle teaches that the Body members’ sharing in the cup and in the bread symbolized their participation, as The Christ class, in the sacrificial death.

That the expression, “communion” [Greek, *koinonia*] of the blood of The Christ meant sharing with Him as His Body members in the Sin-offering death, we can see from the parallel expression of Paul (Phil. 3:10): “the fellowship [Greek, *koinonia*] of his sufferings, *being made conformable unto his death.*” And that the expression, “communion of the body of [The] Christ,” means partnership with Jesus as His Body members in the sacrificial—Sin-offering—death is apparent from the two reasons that Paul in 1 Cor. 10:17 gives in proof of this statement: (1) For *we* being many are *one loaf*—*one body*; (2) for *we* are all *partakers* of that *one loaf*, which he here says represents the one Body.

Accordingly, the third thought symbolized in the Memorial was the joint-participation of each Body member with Jesus and His other Body members in the sacrificial death—in the Sin-offering.

By these three lines of thought we have the full teaching of the Bible on the Memorial before our minds and hearts. But we will pause awhile for fuller meditation on a related Scripture passage, to which we desire to devote the main part of this article.

FIERY TRIALS TO BE EXPECTED

“Beloved, think it not strange concerning the fiery trial which is to try you, . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings” (1 Pet. 4:12, 13). This

refers to the sufferings of the Little Flock as partakers in the Sin-offering; but in principle it applies to all of God's consecrated people who suffer for Christ's sake.

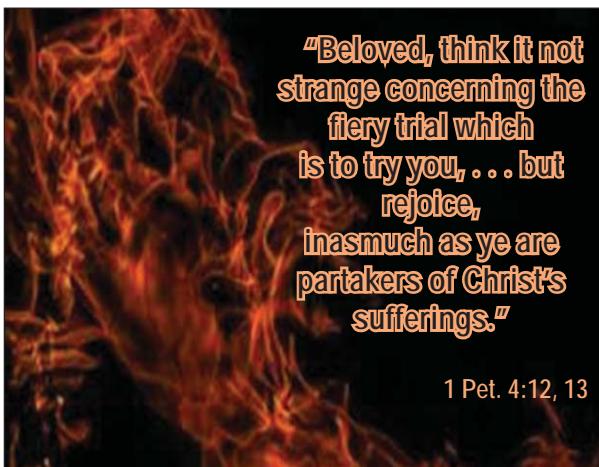
Literally translated, the first clause of this text would read, "Beloved, be not surprised at the burning among you, that has happened to you for a trial." This exhortation draws our thoughts back to God's statement through the Prophet Malachi, in which He announces that the Messenger of the Covenant will come suddenly—the One whose coming has been anticipated for centuries; and it was a solemn question as to who would be able to abide the day of His coming, and stand when He appeareth, for He would sit as a Refiner and Purifier of symbolic gold and silver (Mal. 3:1-3).

We apply this prophecy in its first application to the time of our Lord's First Advent. We believe that He came then, as foretold, and did a pertinent work and that then and throughout the Gospel-Age Interim His work has been that of a Refiner and Purifier of His people. The prophecy has also a special application to the close of the Gospel Age, both during the Parousia period and during the Epiphany, or Apocalypse, period (E-5, chap. 6).

FIERY TRIALS FROM BRETHREN

In our text the Apostle Peter seems to say, "This is a fiery trial in which all the consecrated participate." He did not mean that all our fiery trials will be necessarily among ourselves, but that the entire experience of the truly consecrated ones throughout the Gospel Age will be fiery. His words also mean, however, that our most severe trials will come from our Christian brethren. It would be just as it was with our Lord, whose brethren, the Jews of His day, persecuted Him.

Peter's thought seems to be this: Whoever becomes a consecrated Christian must not expect that his way thereafter will be smooth; for, on the contrary, such must endure fiery trials down to the very end of their course, in order that they may be prepared for the Kingdom. It is true that the fiery trials through which the consecrated have passed have been more severe at times than at others. It is true also that the Word of God indicates that in the very close of this Gospel Age there would be special testings which would try the faith of every consecrated Christian,



and that these special testings would be permitted for the very purpose of demonstrating who have built their faith with the gold, silver and precious stones of God's Word

and character likeness, and who have built with the wood, hay and stubble of human tradition and "doctrines of devils" (1 Cor. 3:12; 1 Tim. 4:1). During that "fire" of "the day of the Lord" the work of the former class will be preserved, but that of the latter class will be destroyed (1 Cor. 3:13-15). This is especially true of the Epiphany, or Apocalypse, period, now upon us.

We are not to suppose, however, that those who are living in the close of the Gospel Age are being tried more particularly than were those who lived in the preceding centuries of this Age. No one will be permitted to be tempted more than he is able to bear; for with every temptation the Lord will provide a way of escape (1 Cor. 10:13).

If God permits heavier trials and testings to come at any time, He puts something in the nature of encouragement and blessing upon the other side of the scale. And so the knowledge of the Divine Plan which the consecrated now possess should enable us to endure the trials of our day more easily than those who did not understand the Lord's purposes as thoroughly as we do. We should bear in mind the fact that while in some respects our trial is more severe than theirs, in other respects it is less severe.

TRUE CHRISTIANS TO EXPECT SUFFERING

In the context of 1 Pet. 4:12, 13 the Apostle is discussing the various kinds of suffering which Christians must endure. From the worldly point of view—in fact, from almost any other viewpoint than that of knowledge of the Divine Plan—it seems very strange that a Christian should be called upon to suffer; for after one has become a consecrated Christian, it would seem only natural that Divine favor should extend to all of his affairs. The worldly are inclined to say, "What kind of God have you that will permit His devotees to suffer? Surely when one gives himself up to do the will of God, he should thereafter be exempt from trials and difficulties. Surely God would take such care of His faithful worshipers that nothing could possibly hurt them!"

Christian people, especially immature ones, are themselves often perplexed about their experiences—yes, ashamed; for they do not understand why a Christian

should suffer. Yet Peter says, "If any man suffer *as a Christian*, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:16). This very suffering, which causes perplexity, is in harmony with the Divine Plan; for God is dealing with the consecrated individually in order to manifest their loyalty of heart. This loyalty to God and to the principles of righteousness will be demonstrated both by faith and by works. It will be out of accord with the present order of things, out of accord with the views of the world.

The people of God well understand that long ago He could have restrained sin, if He had chosen so to do. Since He has not done this, it is evident that He is making good use of present conditions in the world. If everything here were favorable to righteousness, loyalty to God would be a very easy matter. If those who are the people of God received the very best of everything, the way to everlasting life would be both easy and popular.

God explains in His Word, however, that everything shall work together for good to His people as Christians (Rom. 8:28), according to the Spirit, not according to the flesh. Even what seems to be the very worst disaster He can and will cause to work out good to them who love Him supremely. Only those, therefore, who see the Divine Plan can properly enter into this thought, that a Christian has no cause to be ashamed of suffering, ignominy, persecution, endured for Christ's sake. Only those who can see the purpose in suffering can glorify God on this behalf, can glorify Him when they are opposed, misrepresented and slandered.

The character of these sufferings—the opposition of the world to God's people—is very much the same as came upon our Lord Jesus. He was despised and rejected of men, even by some who called themselves holiness people. And so it has been all down the Gospel Age. Those who have called themselves holiness people have despised and rejected those whom God has recognized as His saints, His true holy ones. If we were of the world, the world would love its own; but because our Lord has chosen us out of the world, the world hates us (John 15:18-25).

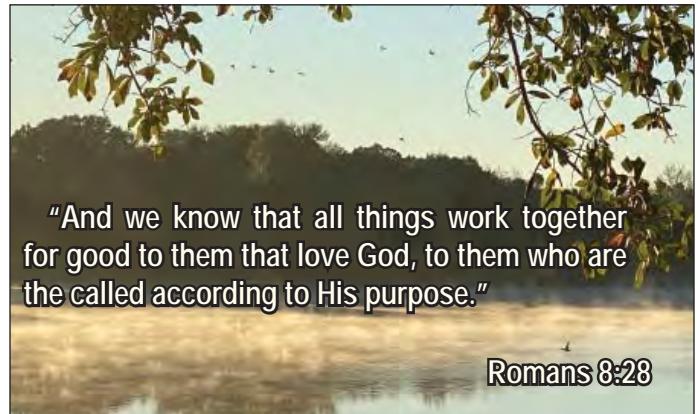
SUFFERING FOR THE TRUTH'S SAKE

It was because our Lord would not enter into the arrangements of the Scribes and the Pharisees that He was despised and rejected by them. *E.g.*, He did not refuse to eat and drink with sinners; on the contrary, He was willing to talk with them—even with the woman of Samaria and others of similar character. He was not proud, but humble. He did not deal with the world in the way that the Pharisees

did. Therefore they rejected Him.

The same condition prevails even in our day. There is a popular kind of evangelization work, and whatever is out of accord with it is unpopular. Many of our modern evangelists are approved by the churches because members are added to their church rolls. Since the spoils of a revival are to be divided among the denominations, each is sure to receive a portion; and for this reason many ministers are willing even to be ridiculed before a large audience.

But God's people, who walk humbly in the footsteps of the Master, will be popular with neither the sinners nor the churchianity of our day. We read that the Scribes and the Pharisees were angry, because our Lord taught the common people. Apparently they did not wish to have the people taught except in their way. When the average person is angry, he will say all manner of evil against whoever has aroused his ire. If, therefore, any of God's people has had evil spoken against him, because he has presented the Truth to others, he is not, providing he did it with meekness and wisdom, to be ashamed of his sufferings; for they are just what the true Christian is to expect. Such sufferings become strong evidence that he is on the side which God approves. Those Christians who complacently tell us that they do not receive persecution, that they do not suffer for Christ's sake, have good reason to doubt whether they are walking in the Master's footsteps.



"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Romans 8:28

SUFFERING AS BUSYBODIES

But we are not to consider persecution and suffering as evidences of loyalty to God unless they come as the result of true Christian effort. If one had tuberculosis before he became a Christian, his sufferings thereafter would be much the same as they were before. If one were to suffer as a busybody in other men's matters, he would be suffering for wrong-doing and has good cause to be ashamed; for on account of his greater knowledge his responsibility is greater. He should not do what he knows to be wrong.

It is a very easy matter to forget that *justice* is the great foundation principle which underlies the teachings of the Word of God. This principle manward is concisely expressed in the Golden Rule: "Do unto others as you would have them do unto you." No Christian should under any circumstances render less than justice to anyone. This should at least ever be our aim. Nothing is more necessary to the child of God than to have the Golden Rule, Godward and manward, always before his mind, and to measure by it every thought, word and act.

Busybodying is the act of meddling in the affairs of other people. A large portion of suffering which people in general undergo is the result of busybodying. We are not to meddle with other men's affairs; for we have all that we can do to keep our own matters straight. Many good people are unconscious offenders in this direction. They do not mean to be busybodies; indeed, often they do not realize that they are guilty along this line. God's people should keep so busy with their own affairs that they will not have time to criticize the private affairs of others. If circumstances are such that we must criticize, we should always do so in harmony with the Word of God. But we should be ever on the alert to help others, not to injure them.

SUFFERING FOR RIGHTEOUSNESS' SAKE

Peter says, "If ye suffer for righteousness' sake, happy are ye" (1 Pet. 3:14). Elsewhere the Scriptures explain that the followers of Christ are called to suffer for right-doing, to suffer with Him; and that if they are properly exercised by such sufferings, they shall in due time have their reward with their Lord in His Messianic Kingdom (Matt. 5:10-12). The Lord's permission of our suffering is not because He wishes to see His people suffer, but because their faith in Him and their loyalty to Him will be crystallized and they will demonstrate their Christlikeness.

During the Millennial Age, in the Kingdom Reign on earth, suffering will indicate a failure to be in accord with the principles of righteousness; but now the reverse is often true. This is because the conditions under which the consecrated now are called, and the positions to which they are called, are peculiar, separate, distinct from any other arrangement. God's usual provision for His faithful

The Lord permits suffering to increase faith in Him, loyalty to Him, whereby one will be crystallized and demonstrate their Christlikeness.

"If ye suffer for righteousness' sake, happy are ye." —1 Pet. 3:14



creatures is blessing, freedom from pain, etc.; for example, the angels do not suffer.

But here on earth a peculiar situation exists. Six thousand years ago sin entered into the world. Ever since its entrance Satan has operated to deceive men, to make light appear to be darkness, and to put darkness for light. As a result of his opposition to God and righteousness, the world is fallen, blinded and bewildered. Mankind now have a natural tendency to do wrong. They are as prone to do evil "as the sparks fly upward" (Job 5:7).

In the midst of these conditions, God sent His Son into the world to die for the Adamic race. Throughout the Gospel Age the Master's followers have been telling others that whoever is in accord with God's righteous standards is in accord with God, but whoever is in opposition to God's standard of righteousness is in opposition to God. That standard is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and . . . thou shalt love thy neighbor as thyself" (Mark 12:30, 31). Mankind as a race are out of accord with this standard. Our Lord Jesus, on the contrary, was in full harmony with this principle and laid down His life on the side of righteousness.

Finally He brought upon Himself the hatred of those who had plans other than those of God. The Doctors of the Law, the Sadducees, the Pharisees, the priests and the politicians, all had their own ideas and plans, based upon selfishness. Our Lord, who steadfastly followed the lines laid down in the Divine Word, was necessarily in conflict with their personal ambitions.

Ever since the darkness of sin has entered the world, fallen man has naturally come to shun the light of righteousness (John 3:19-21). Humanity do not like to come too close to the light or to the light-bearers. They do not like to have the light of publicity thrown upon their schemes. When, therefore, our Lord Jesus showed that the Doctors of Divinity of His day had "taken away the key of knowledge" from the common people, those who were in sympathy with the darkness of this world became so incensed that finally they crucified Him. The true followers of Christ find that in proportion as they take their stand for the Truth,

and strive to live godly, righteously, they will suffer persecution, as the Scriptures have foretold. If they were of the world, the world would not hate them, but would love them and fellowship with them.

PERSECUTION OFTEN DUE TO IGNORANCE

This persecution which has come to our Lord and His followers often does not spring from any conscious desire on the part of the world to oppose the Divine Plan, however. It is the result of blindness (2 Cor. 4:4-6). If the Jewish rulers had fully understood the situation, they would not have crucified the Lord of Glory (Acts 3:14-18; 1 Cor. 2:8).

Take, for instance, the case of Stephen. Saul of Tarsus verily thought that he was doing God service when he persecuted this first martyr. He had a zeal for God, but it was so misdirected that he became a persecutor of God's people. He tells us himself that he did this ignorantly, supposing that thereby he was serving God.

Eventually it may be found that much of the persecution which the people of God have undergone has resulted, not so much from bad motives, as from ignorance or superstition. But whether the persecution comes from those who do it ignorantly or those who do it intelligently need not matter to those who are persecuted; for if they realize that they are suffering for righteousness' sake, they will have that satisfaction of mind which will make them happy. Blessedly happy are all who have suffered for righteousness' sake. Whoever is suffering is on God's side. As for the poor world, they are bewildered and know not what to do.

REWARDS OF CHRISTIAN SUFFERING

Suffering for righteousness' sake, for Christ's sake, may come not only through persecution, but in another way. If, for instance, one engaged in some part of the Lord's service has striven to be wise and reasonable and yet finds that his service has brought upon him certain disabilities of a physical nature, he may rejoice in the fact that such suffering is for righteousness' sake; for he has been trying to do right, trying to do the Lord's will.

We are to recognize, however, that it is possible to suffer for foolishness' sake also. We recall the record that Satan tried to induce our Lord to jump from the pinnacle of the Temple, to trust that the Heavenly Father would not permit Him to be injured (Matt. 4:5-7). Had the Lord jumped from the Temple and broken a limb, He would have suffered for foolishness' sake; for such an undertaking would have been presumption. Yet, on the other hand,

one might do something for foolishness' sake and receive a blessing; for God might perceive that he was ignorant of the unwise act.

It is the duty of every Christian to study the Lord's will, to consider carefully the conditions around him, and to seek to follow so moderate a course in life that he would not only have the Divine approval but would cause as little inconvenience and trouble to others as possible. When he has done this to the best of his ability, he is to go forward, confidently relying upon the Lord's supervising wisdom and providence; for God will surely protect all those who put their trust in Him.

At the time when the fiery trouble is the hottest, we may be sure that the Lord's care is over us; and therefore we may rejoice, in that we are privileged to suffer for Christ's sake. It was necessary that the great Head of the Church and the Body members should have such experiences of suffering to prepare them for the glory to follow, and we may be sure that also all the rest of the consecrated will need to suffer in order to be prepared for a share in the Kingdom. In whatever way the suffering may come—whether it is from our own flesh or from others—if it results from our endeavors to serve the Lord, we may be sure that is for Christ's sake. If, therefore, we remain faithful to the end of our course, we shall have our reward in the glorious Kingdom of God and Christ—at the conclusion of this Gospel Age, at the manifestation of the sons of God (Rom. 8:17; Col. 3:4).

Dear Brethren, in the above there is given to us a number of thoughts connected with the Lord's Supper. We trust that they will help us in preparing for the Memorial.

PREPARATION FOR THE LORD'S SUPPER

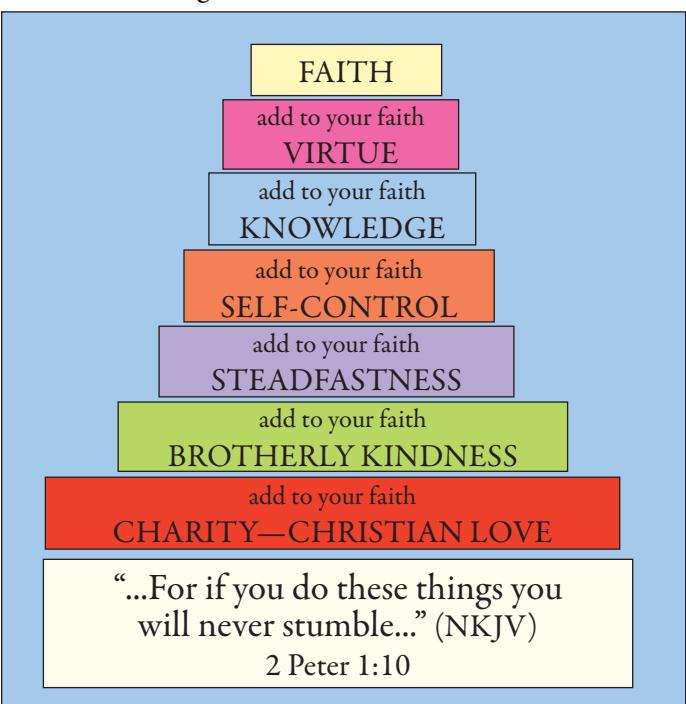
Speaking of our preparation for the Lord's Supper reminds us of several things connected therewith: (1) self-examination, (2) purgation and (3) Spirit-infilling. In PT 1920 p. 190 details are given on self-examination, which will be helpful for our Memorial preparation. Therefore we recommend a study of that article and a use of its suggestions for our Memorial preparation.

Our self-examination—the antitype of the Israelites' searching their houses for leaven will, if faithfully conducted, result in our finding symbolic leaven—sin, error, selfishness and worldliness, especially our besetting faults (Heb. 12:1)—in our hearts and minds. Let us purge these out and destroy them by the Spirit of God (Rom. 8:12, 13; 1 Cor. 5:7, 8). This will be the second thing in our preparation for a worthy celebration of the Memorial.

The third thing in our preparation for a worthy celebration of the Memorial is Spirit-infilling, a filling of our hearts and minds with the Lord's Spirit, especially the spirit of faith, hope, self-control, patience, piety, brotherly love and charity. Let us, dear Brethren, fill our hearts and minds with these. Let us seek to make them individually very active in us, and let us seek to have them individually and collectively to abound throughout our hearts and minds unto every good word and work. These will make us that we be neither barren nor unfruitful in the knowledge of the Lord. And if these do abound in us, they will enable us not only to keep the symbolic feast with the unleavened bread of sincerity and Truth, but they will enable us *faithfully* to keep with the unleavened bread of sincerity and Truth the feast that we symbolize in the Memorial—our justification and our consecration—being active in all fruitfulness until we shall be in a condition fit to partake with our Lord and all the faithful in the Kingdom (2 Pet. 1:5-11).

We suggest as a further means of preparing for the Memorial that the dear ones read P-6, chap. 11, "The Passover of the New Creation" and the article in

Z 5640-5643. May the Lord bless our participation. Please give us Memorial reports of classes as classes, with the number partaking, and of individuals as individuals when celebrating alone.



PRAYERS THAT ARE HEARD

Psalm 141

For the consecrated Christian, prayer is the uttered or unuttered heart's sincere desire, going out to God for good things. No form of prayer is furnished for us in the Scripture. When asked by the disciples for instruction on this subject, Jesus gave them an idea or example of how to arrange their prayers. He said to pray after "this manner" Matt. 6:9-13.

Jesus' prayers had all the elements of true prayer. These are seven in number: Invocation, praise, thanksgiving, acknowledgment of dependence on God, petition, communion, and assurance. There was no confession of sin in His prayers, as there is in our prayers, because He had no sins to confess. Nor do we find all of the seven above-mentioned parts of prayer in every one of His prayers, e.g., in some of His prayers there are only invocation, thanksgiving, and assurance, as can be seen in His prayer in Matt. 11:25, 26, wherein He thanked God with assurance that the plan was for the understanding of the humble and meek and not for that of those wise in their own esteem—the proud and the heady; and at Lazarus' tomb (John 11:41, 42) we see only these three elements, though the latter prayer implies that He had previously asked God for Lazarus' resuscitation. In His

High-Priestly prayer in John 17, while there are invocation, petition, and assurance present, the largest part of it is communion with God. In all His prayers there was the spirit of submission, which we can see especially in His Gethsemane prayers. His oneness of spirit with God made it the most appropriate and natural thing for Him to pray. We may be sure that He prayed regularly mornings and evenings, at meals and at every other appropriate time; for always did His heart's desires go out to God; and, as called for, the words of His prayers expressed themselves privately and publicly in ways appropriate to God.

Let us take note that nearly all of the Great Teacher's prayers that are recorded are simple and brief. Whenever Jesus wished to make long prayers, He went to the Father alone, by Himself. Undoubtedly this would be a good example for all of His followers to observe. Long prayers are frequently a weariness to the flesh, and so far as we can discern are likely to contain many vain repetitions, or to be attempts to instruct the Lord and counsel Him concerning matters which He understands much better than do any of His children.

PRAYER IS NOT A DUTY—IT IS A NECESSITY
Prayer is not merely a begging arrangement, nor is

it an occasion for instructing Jehovah as to our wills. Rather, it should be seen as a season of communion with our Father, in which we may relieve our burdened or perplexed hearts, calling on Divine sympathy and bringing to mind Divine promises, reviewing Divine care, and expressing our confidence in God's many promises. How proper and necessary is prayer to the true believer! We cannot live without it. To break it off would be like stripping a tree of its leaves—it would die.

But to suppose that the Christian life depends solely on prayer without earnest study, practice, and the spreading of God's Word would be an error. Just as the tree needs its leaves, it also needs its roots and soil. All elements are needful. We need to absorb the promises of God's Word. This in turn will lead to good works and to communion with God in prayer, without which our fruits would soon wither and disappear.

When we think of the greatness of Jehovah, the Creator, the Maker of the heavens and the earth and all therein, and when we think of our own littleness, our weaknesses and imperfections, we are amazed that the great God of the universe has made any provision whereby any of His earthly creatures might hold communion with Him in prayer. Let us take special note of the difference between worship and praise, which anyone may render to Jehovah, and prayers and supplications, which are acceptable to Him only from His consecrated people.

So, while God has an interest in the whole world of mankind, a deep interest, it is not the same deep interest that He has in His own devoted children, those who through Christ have entered into a heart covenant with Him, renouncing their own wills and accepting instead His will to govern them in all things. These are His called-out ones, dedicated ones, the one true Church or ecclesia of God's people. These children of faith, the one true church, after being developed in Christlikeness, found faithful and approved, will in the Millennial Age be privileged, together with faithful Abraham, to bless all the families of the earth with restitution blessings (Gal. 3:7-9; Acts 3:19-23).

WHO MAY PRAY?

Strangely enough, many seem to have gotten the thought that anybody, at any time, may rush into the presence of the Almighty God with his requests. The intimation even seems to be that God is unhappy because people do not come to Him in that way. Such views of prayer indicate a lack of Bible study, Bible information.

PRAYER IS A PRIVILEGE

(John 14:6)

ONLY THOSE WHO CONSECRATE ARE FULLY HIS!

(Romans 12:1)

The Bible teaches that prayer is a great privilege as Jesus declared, "no man cometh unto the Father, but by me" (John 14:6). Furthermore, He indicated the restrictions upon those who would approach the Father through Him—they must be His disciples; and to become His disciples, they must take upon themselves certain obligations or vows. They must not only recognize themselves as sinners and repent and ask for forgiveness through Christ as their Savior but must renounce their own wills and accept the will of God and Jesus. They must lay all upon the altar; otherwise, they cannot be accepted, cannot be presented to the Father, cannot receive His holy Spirit of understanding, cannot be styled or treated as sons of God, cannot have a share with Jesus Christ in His coming Kingdom, nor the privileges of prayer and communion with the Father.

All these special blessings the Bible reserves for those who become especially, peculiarly, the sons of God. Even in respect to these who have become sons of God, Jesus intimates a danger of their losing the privilege of prayer. He says, "If ye abide in me, and my words abide in you [not otherwise], ye shall ask what ye will [The province of prayer is to ask for only such things as God has already declared himself well pleased to grant], and it shall be done unto you" (John 15:7).

We believe that misinformation on this subject of prayer has worked disadvantageously to many. The majority, involved with evil, only occasionally flee to God in some trouble, and that without entering into any covenant with Him or receiving any recognition as sons, and without desiring this. If they were rightly informed, the effect upon their minds at first would be to startle them. They would awake suddenly to the realization that they are without God in the world, that their affairs are not subject to His supervision, but that as part of the world, they are under the general curse, or sentence of death.

The highest qualities of the human mind, which lie at the very top of our craniums, are the organs of worship, reverence, veneration, and spirituality. Even the wicked at times feel that they will please God by praying to Him and asking Him for some favors. They have not learned that God has addressed them, saying, "But unto the wicked God saith, What hast thou to do . . . that thou shouldest take my covenant into thy mouth? Seeing thou hatest instruction, and castest my words behind thee" (Psa. 50:16, 17).

It is high time that the difference between the consecrated child of God and the world shall be more

distinctly discerned and that the privileges of the consecrated shall be greatly appreciated. The effect would be to awaken in others a sense of their need for God. Full consecration is the only term upon which Jesus would accept them and be their Advocate with the Father, and secure for them the privileges of sons of God, valuable both for the present life and for that which is to come.

INCENSE, PRAYER, BEFORE GOD

The Prophet David, in Psa. 141:1, 2 pictures the Christian in his distress coming to God in His appointed way: "LORD, I cry unto thee: make haste [to come] unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense." This is the same thought elsewhere expressed in the Bible—that the prayers of God's people rise up before Him as a sweet perfume (Rev. 5:8). And, by the way, we remember that the incense of old, which typified the prayers of the saints, was composed of a rare mixture of spices, giving forth a peculiarly sweet perfume (Ex. 30:34-38; 37:29).

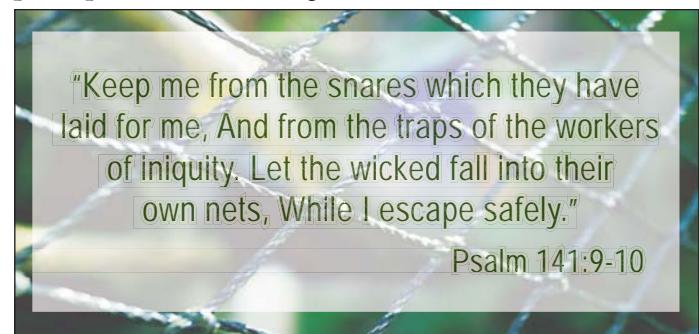
Only those of God's people who have consecrated their lives to Him, even unto death, are fully His. The Apostle wrote, saying, "I beseech you therefore, brethren [justified believers], by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). God has pledged to this particular class that He will hear them, yes, that He will answer them—not necessarily according to their natural preferences; but He will heed the spirit of their cry and give to them, according to His wisdom, the experiences and blessings most helpful.

WHAT SHOULD WE PRAY FOR?

Our prayers should be in harmony with our endeavors. In Psa. 141:3-10 the consecrated children of God are represented as praying for God to set a guard over their lips. The thought is that they are striving to keep their lips, their mouths, from utterances that would be injurious to others; and that, on the contrary, they may be helpful to them and honoring to God. Also, because they are striving for heart purity and to avoid practicing wicked works with evildoers, therefore they pray in harmony (v. 4), "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties"—assist me in my determination of opposition to all these things; but, help me in the things of Phil. 4:8, things that are true, honest, just, pure, lovely, and things that are of a good report!

How appropriate that the Lord's consecrated people should scrutinize their lives when they come to their Father in prayer! How appropriate for them to note to what extent their blessings, including luxuries and dainties,

may have come to them contrary to the principles of justice and love—contrary to the Golden Rule! Whoever intelligently prays will surely be examining his life to rectify his business relations and other relations, so that he may not eat of the dainties which would come from injustice or oppression, but, on the contrary, rejoice in the commonest things of life if they are the best procurable in harmony with the principles of righteousness, the principles of God's loving-kindness.



"LET THE RIGHTEOUS SMITE ME"

In v. 5 those who are in fellowship with God, through prayer and through seeking to be obedient to His laws and arrangements, are so fully engaged that they are able to say, that they will take no offense if reproved by the righteous—rather, the reproofs of such will be to them like an excellent oil, such as a guest received from his host in ancient times. Verse 5 concludes "for yet my prayer also *shall be* in their calamities." Yes, the true Christians, those who have fellowship with God through prayer, have the qualities of heart which the Apostle describes as the fruits of the holy Spirit—namely, meekness, gentleness, patience, longsuffering, brotherly kindness, and love (Gal. 5:22, 23; 2 Pet. 1:5-8).

And because of possessing these, they are not easily offended, but indeed are glad to have such experiences and lessons as God's providences may direct to them—especially if these come through the brethren, and particularly if the brethren who use these administer their rebukes in a Christian manner—in meekness, remembering themselves, lest they also be tempted (Gal. 6:1).

In such cases, the reproof will be a blessing from God—if given in that spirit and received in that spirit. Neither their heads nor their hearts are broken by such Scriptural reproofs; and they themselves learn to administer admonitions to others in a similar manner, so as not to injure, but to help. Their prayers are for one another in what seem to be calamities; and in harmony with God's promise, these seeming calamities and all the affairs of life shall operate together for good to those who love Him supremely, to the called ones according to His purpose (Rom. 8:28).

In a figure of speech, the Prophet declares the distress of the Church as affecting them even to death: “Our bones are scattered at the grave’s mouth [Sheol], as when one cutteth and cleaveth *wood* upon the earth” (v. 7)—like the fragments made by the woodcutter, who considers the chips not worthy to be gathered. But while this may be the estimation of God’s saints from the worldly viewpoint, it is not so with God, as v. 8 implies: “But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.”

But whatever affliction God’s consecrated people may have in the present life, whatever rejection may be their experience at the hands of the great or the wise of this world, they have God’s promise of glory, honor, and eternal life, in the future. In Him they trust, and He will not leave them desolate. He has declared, “The gates of hell [*hades*] shall not prevail against it” (Matt. 16:18); that is to say, the power of the grave shall not prevail against them—they will come forth from the power of the tomb in the glorious resurrection.

How to Develop A Prayer life

P

PRAY: Give God glory for who He is, Praise Him! Start your prayers with praise!
“Praise the LORD! Praise the LORD, O my soul! While I live I will praise the LORD!”
Psalm 146:1-2

R

REPENT: Ask for forgiveness and for the strength to repent from your ways.
“Blot out my transgressions, Wash me thoroughly from my iniquity, and cleanse me from my sin.”
Psalm 51:1-2

A

ASK: What has the Lord put on your heart? Ask Him, and let the peace of God guard your heart and mind.
“Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;”
Philippians 4:6-8

Y

YIELD: Give your prayers to God to answer in His way and in His time. Yield to His will, and then yield to and listen for His voice.
“Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD.”
Psalm 27:14

“KEEP ME FROM THE SNARES”

In v. 9 Satan is represented as a fowler, a hunter, who is seeking after the Lord’s people even as earthly hunters are prone to hunt after various game. Before the invention of firearms, the hunters more particularly entrapped their prey with snares and pitfalls. While Satan is represented as being the great Archenemy, he also is accredited with using agents. Chief among his agents, according to the Bible, are those fallen angels of whom he is the prince—“the prince of devils.” But he has among men many workers of iniquity. These are his servants whether they realize it or not. “His servants ye are to whom ye obey” (Rom. 6:16).

In consequence of this rule, we understand that many are professedly servants of God who are deceiving themselves, who are really the servants of the Wicked One; for his works they do, as Jesus said (John 8:44). They co-labor for the upbuilding of unrighteousness, iniquity, injustice, and in holding down the Truth and in misleading the people.

Will the Lord help His people? Of a certainty, He will deliver them from the various snares of the Adversary; and eventually, Satan and all his cohorts will fall into their own snares. As it was in ancient times when the Egyptians thought to capture the Israelites at the Red Sea, the Lord opened the way for the Israelites, and they escaped, while their enemies pursued after them, and were themselves entrapped and overwhelmed. The same principle applies at this time; the world is totally overwhelmed by the trials and temptations set before them; yet the spirit enlightened consecrated child of God is protected with the understanding of God’s plan and the privilege of prayer in harmony with God’s provisions.

We conclude this understanding using v. 10, “Let the wicked fall into their own nets, whilst that I withal escape.” As it was at the Red Sea experience, so also will it be in the great Time of Trouble that is approaching; apparently, Satan and his servants will be overwhelmed in that trouble in a manner not expected by them. The one true church will escape those things coming upon the world and will stand before the Son of Man, some changed in the power of the First Resurrection and some non-spirit begotten ones; all called to be with Him as His Kingdom class. As for the world, they will be ensnared in that great Time of Trouble. Yet, thank God, it will be for their advantage as they learn the ways of the Lord more fully, and great will be the blessings of the Almighty coming to them!

For the help of all mankind God has provided four needs in the privilege of prayer: (a) there needs to be an

acknowledgment of God as our Father, the Almighty and hallowed One; (b) we should express our expectation and trust that His Kingdom is coming, our eagerness for it and the time when His will shall be done on earth as it is in heaven; (c) we affirm our reliance upon Him for our daily provisions, which He has promised us; (d) we

acknowledge our sins and ask His forgiveness, that we are willing to exercise forgiveness toward our debtors and express our belief that He will not abandon us into temptation but will deliver us from the Evil One. Prayer is absolutely indispensable to Christian growth, to spiritual existence: "Pray without ceasing" (1Thes. 5:17).



MOSES' TWO TABLES OF THE LAW

"And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with the LORD"— Exodus 34:35.

We are privileged to understand that Moses and Israel and the Law were types of the "Better Sacrifice." Moses was not merely a type of Jesus; but as St. Peter explains, he was a type of the entire church of Christ, of which Jesus is the Head—the church of glory. St. Peter's words are, "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Acts 3: 22).

Jesus was raised up first, and since Pentecost the raising up from amongst the brethren has progressed. The work will be consummated when the full number of the Little Flock shall have been found, tested, proven and accepted to glory [the last member glorified Oct. 22, 1950]. Then the antitypical Moses will begin His great work of delivering all of mankind who desire to come back into harmony with God—all of whom were represented in the twelve tribes of Israel.

The Church of the Gospel Age is, as St. James declared (1:18), "a kind of first-fruits [to God] of His creatures." Otherwise it is called the Church of the first-borns, and was typically represented in the tribe of Levi, all of whom represented the first-borns of Israel, saved in the Passover. These first-borns were divided into two classes—the priests and their servants. The priests represented The Christ—High Priest and under priests. The Levites represented the remaining number of the overcomers.

THE TEN COMMANDMENTS EXO 20:1-17

I AM THE LORD THY GOD:

1. THOU SHALT HAVE NO OTHER GODS BEFORE ME.
2. THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE.
3. THOU SHALT NOT TAKE THE NAME OF THE LORD IN VAIN.
4. REMEMBER THE SABBATH DAY TO KEEP IT HOLY.
5. HONOUR THY FATHER AND THY MOTHER.
6. THOU SHALT NOT KILL.
7. THOU SHALT NOT COMMIT ADULTERY.
8. THOU SHALT NOT STEAL.
9. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.
10. THOU SHALT NOT COVET.

The antitypical Priests will be made a Royal Priesthood. Jesus, the great High Priest, invested with kingly honors, will have associated with Himself the faithful Little Flock, a Royal Priesthood, His joint-heirs. The remainder of the overcoming Church are co-laborers on a less glorious plane, yet spiritual. The work of all will be primarily to bless the people of the earth desiring to come into harmony with God, and typically represented in the remaining tribes of Israel.

THE FIRST AND SECOND TABLES OF THE LAW

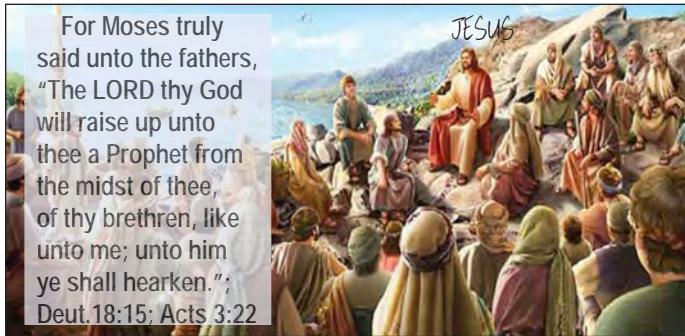
The first tables of the Law were prepared by Jehovah Himself, as well as written by Him (Ex. 34:1). This represents how man in his creation was a perfect image of his Creator, [R5299] formed, created, in full accord with the

Divine will and fully expressive of the Divine Law. Adam needed no further preparation, and he needed no other law than that which was in and of himself as a perfect being.

As the first tables of the Law that were broken type the failure of the Law Covenant by reason of the "weakness of the flesh," so the second tables type the New Law Covenant, of which Christ is the Mediator, and which will not fail. But by reason of sin this first Law was broken. Poor humanity no longer has a proper judgment respecting sin and righteousness. The original tables are shattered and have grown illegible. Man needs the great

Mediator, to make reconciliation for his iniquity and then to rewrite the Law of God in his flesh. The second tables of the Law represent the New Law Covenant and will become operative when the Millennial Mediatorial Reign of Christ begins [date unknown].

The second time Moses came down from the mountain with the two tables of the Law was peculiarly different from the presentation of the first tables, which were broken. Coming with the second tables, Moses' face shone; and it was necessary for him to put on a veil, which thereafter he wore when in the presence of the Israelites but removed when going into the presence of Jehovah.



This is understood to signify that Christ's work as the Mediator, at His Second Advent, will be accompanied by a veiling of His glory, so that the world could not see Jesus. This He declared, "Yet a little while, and the world seeth Me no more; but ye shall see Me." However, the Apostle explains that the Church will be prepared to see Christ in His glory by being changed from the earthly nature to the heavenly nature. "We shall see Him as He is"; for "we shall be like Him," "changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God" (1 John 3:2; 1 Cor. 15:50-52). We remember that Saul of Tarsus saw Jesus in His glory "shining above the brightness of the sun" at noonday. Seeing him unveiled, Saul was smitten to the earth and seriously blinded.

Again, Moses went up into the Mount [Kingdom] and was glorified in type; that is, the skin of his face did shine so that Israel could not look at him. This would seem to type the completion of the Church [Christ, Head and Body] in glory. The *vail* that Moses later wore before the people, but laid off when with the Lord in the Mount would seem to type the earthly phase of His Kingdom, the "princes in all the earth" through whom the Christ will speak to the people and be represented, the glory being hidden. This seems to be a striking type of the intimate relationship which will exist between the earthly "princes" and the heavenly Kings and Priests.

Moses' going up into the mount to commune with God while the mountain was clothed in clouds flashing with lightning, and the earth quaked as the thunder rolled, represented the fact that the Body of Christ will be completed, the last members "changed" and received into the Kingdom at the time when the present order of things is being changed, in the midst of a great time of trouble such as earth has never yet experienced.

The putting on of the veil (Exodus 34:1, 4, 28-35) represented that at the Second Advent of Christ, when He will accomplish His great work as Mediator for man and become their Leader into the Land of Promise—Paradise restored—He will veil His glory from mankind, and speak to them through the veil, and not directly from the spirit plane. While mankind will see Jesus no more, it will be to their advantage. Instead, they will see Him represented in the Ancient Worthies; as He declared, "Ye shall see Abraham, Isaac and Jacob and all the Prophets" (Luke 13:28).

Nor will that mean that mankind will merely see the Ancient Worthies as they were. Rather, the world will see them resurrected in human perfection, and therefore perfect, in the image of God, samples of what all mankind may attain unto, if they will but give heed to the words of the great Prophet—the antitypical Moses.

St. Peter tells us of that time, saying, "It shall come to pass that the soul that will not hear [obey] that Prophet [The Glorious Messiah] shall be destroyed from amongst the people" (Acts 3:23).

When Moses came down after his second stay in the mountain the skin of his face shone so brightly that the Israelites could not look upon it, a vail was, therefore, put over it. This light represents the glory of the Christ Class in the Divine nature, which the world cannot see (2 Cor. 3:8-11; P-2, p. 134). The vail represents the Ancient Worthies (P-4, p. 630), who, according to the setting just given, are not to act as the earthly phase of the Kingdom until sometime after the second antitypical forty days come to an end in 1954.

Then from 1954 onward, our Lord has been building up the Epiphany Camp, and since 1954 He has been preparing the Consecrated Epiphany Campers to serve as special assistants to the Worthies. The Spirit-enlightened but non-Spirit-begotten consecrated ones of this life—the Ancient and Youthful Worthies and the Consecrated Epiphany Campers—will be the first to come under the terms of the New Covenant, after which it will be made with Israel (PT '50, p. 15, col. 2,

par. 2; PT '73, pp. 25-30). In P-2, p. 134, Bro. Russell says that "Moses' face was caused to shine, so that the people could not look at him, and he must thereafter wear a veil, a type of the spiritual glory of Christ . . . Christ has the real glory and brightness, the express image of the Father's person." Since the glory light in the face of the typical Mediator represented the glory of the spirit nature of the antitypical Mediator, we can well see why Paul in drawing the analogy would say, "Now the Lord is that Spirit" (2 Cor. 3:17).

We, with good reason, can recognize those who in the Gospel Age "understood the Truth" in heart as well as in mind, who were proportionately set free from sin, error and Satan's control (John 8:32). By the Lord's holy Spirit, they were enabled to see "the glory of the Lord [His glorious character in all of its graces] in a face unveiled" (2 Cor. 3:18 Diaglott). "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face [God's Word—the Truth] of Jesus Christ [Jesus is revealed to us primarily through God's Word, which is Christocentric]" (2 Cor. 4:6; compare Rev. 1:16).

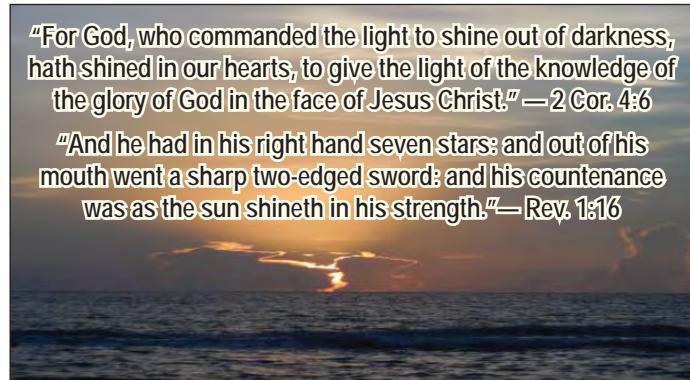
This same principle holds true during the Gospel Age in its expanded Harvest work. Since 1954 the Consecrated Epiphany Campers are privileged to have the Truth of

God's word in full light. We, as consecrated children of God remain grateful for Bro. Bernard Hedman who more than anyone else assisted Bros. Jolly and Gohlke in watching and setting forth truly the signs of the times and the advancing Truth as due.

We praise our Heavenly Father for His gift of understanding the deep things of God's word. As we have studied, the second tables of the Law, the New Law Covenant, will be inaugurated and God will pour out His "spirit upon all flesh" (Joel 2:28). Then the world also will be "saved" [from Adamic condemnation] and "come unto the knowledge [*epignosis*—exact, full knowledge] of the truth" (1 Tim. 2:4; Isa. 35:8-10); for "the creature [*creation*; mankind] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." —2 Cor. 4:6

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." —Rev. 1:16



MESSAGE FROM THE EDITOR

Dear children of God, Grace be to you and peace from God our Father, and from the Lord Jesus Christ, we greet you in this new year 2021 with Psa. 91:2: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." A new year is a time for inspirational dreams but more importantly a time to set our goals to see the dreams turn into a reality.

The world celebrates the New Year only one day and place less importance on the remaining 364 days. Whereas, as consecrated people of God, we enjoy our dear God Jehovah's blessings throughout the year. Psa. 65:7: "Thou crownest the year with thy goodness; and thy paths drop fatness." May the God of grace and justice rest in your hearts on this occasion.

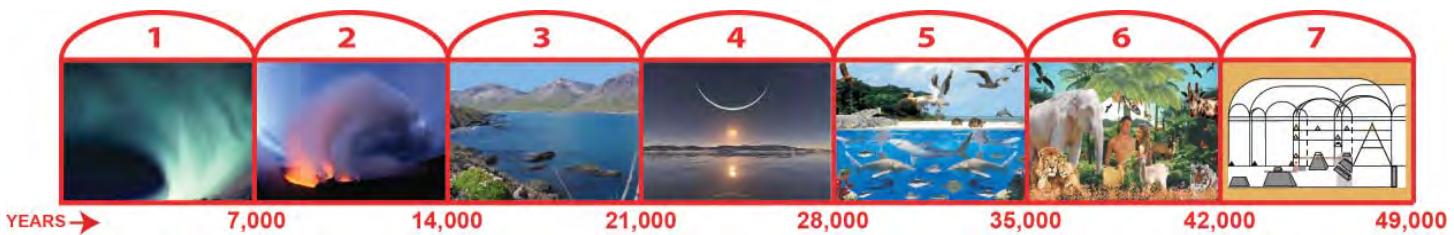
The Time of Trouble is represented with the statement given in Matt. 24:8: "But, all these things, are a beginning of 'birth-pangs'" (Rotherham). This phase of the time of trouble was reaching a peak in the last year (2020) and the world understood much of its effects. It was a witness to all men and women causing them to stumble and, in some cases, to hate one another! While the one true Church

was calling the world for its repentance throughout history, the message was rejected and neglected by the world. Now, we hope the world can learn a lesson from this Pandemic situation.

Christendom was greatly destroyed and has lost its savor from 1914 on. This situation is a warning, and also a chastening for them. But for the people of God, it is a signboard as well as a milestone which ensures their nearness to the Kingdom on their journey. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). What was the significance of Jesus' message? He was surely telling us that the painful death throes of Satan's oppressive regime are also the birth-pangs of a new order, for the kingdoms of this world are soon to become the kingdom of our Lord Jesus Christ.

This situation was not a strange one to us as, we were forewarned and well instructed by our Lord through his Messengers. Indeed, this foreknowledge is really our strength and blessings. Thank God for His providence.

Continued on Back Page



THE WESLEYANS MOBBED (John Wesley)

Regret as we may the multiplied sects of Christendom, we must look upon them all with sympathy. The establishment of each, marked a further endeavor to get nearer to God and the true Light. The Wesleys returned to the simplicity of the early Church in preaching, Class gatherings, Bible study, etc. Naturally they were opposed by Churchianity. Cattle were driven amongst the worshipers to interrupt their meetings; they were mobbed. Similarly, Baptists, Presbyterians and others have had their experiences of persecution, hindering Bible study and worshiping of God according to their consciences.—2 Timothy 3:12.

"What manner of persons ought we to be?" As we note the bitter persecutions of the past, and the "narrow way" of all who follow Jesus only, we should the more forgive arrogance and bigotry. All should turn away from human traditions and everything contrary to the Bible.—2 Peter 3:11.

Christian people in all denominations are reaching this conclusion, and studying God's Word without creedal spectacles, in Bible classes, or in their homes.—2 Timothy 2:15.

Wesley uncovered another precious Bible truth. He declared Calvin's doctrine impossible for his acceptance, as Calvinists now do. Brother Wesley's theme was Free Grace, and his favorite text, "The Spirit and the Bride say, Come, and whosoever will may come and take of the Water of Life freely." His heart was broad and loving, but the real breadth of Grace Divine was not then seen. He did not discern that his beautiful text relates to the blessing of the *non-elect* during Messiah's Reign; that the Church will not become the Bride until the marriage, at our Lord's Second Coming. Soon after, the Spirit and the Bride will bid all mankind partake of life everlasting.

Now we see the connecting link between Election and Free Grace. God's Election of a saintly Kingdom class is the work of this Age. The Elect in glory will in the next Age extend God's Free Grace to all.—Romans 8:28,29; Revelation 22:17.

LESSON 86

- 1* Who were the Wesleys? About what time did they live and what did they teach? See Encyclopedia. Studies, Vol. 3, page 113. Par. 1
- 2* How should we look on the sects of Christendom?
- 3* What did the establishment of each new sect mark?
- 4* The Wesleys returned to the simplicity of the early Church in what aspects?
- 5* How was this received by Churchianity?
- 6* What was done to disrupt their meetings?
- 7* Similarly what other believers have experienced persecution? 2 Tim. 3: 12
- 8* In spite of the persecutions of the past, "what manner of persons ought we to be?" 2 Pet. 3: 11, Par. 2
- 9* What should our attitude be regarding human traditions or anything contrary to the Bible?
- 10* What conclusion are Christian people in all denominations reaching as to the study of God's Word? 2 Tim. 2: 15. Par. 3
- 11* John Wesley uncovered what precious Bible truth? What was his favorite text? Rev. 22: 17, Par. 4
- 12* What did he not discern as to this text?
- 13* Explain the link between Election and Free Grace? Par. 5
- 14* What will the Elect in glory do in the Millennial Age?

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



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TO:

ANNOUNCEMENTS

Message from the Editor continued from page 30

When we see through the clouds of this Time of Trouble, the Kingdom is clearly visible to us. While Dan 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book," describes the severity of the Time of Trouble, the following verse 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," ensures that the Kingdom will be established in God's due time with a time of restitution (Acts 3:21).

Our past experiences during the time of trouble have been social inequalities, authority disobeyed, strife marking the relations of capital and labor, class hatred abounded, deep-seated dissatisfaction prevailed, agitations and demonstrations for radical changes were carried on, the poor were underfed and clamoring for bread, the underprivileged were demanding money and various "civil rights" from the wealthy.

For years, these signs of the coming disaster upon the present order of affairs have been increasingly evident, and more and more "men's hearts are failing them for fear, and the expectation of those things which are coming on the earth" (Luke 21:26 NKJ). In this day we witness further outbreaks of trouble; we have: Antifa, Black lives matter, defund the police movement, the covid-19 pandemic causing great financial disaster. Socialistic idealism is rampant in the world of politics, world governments are in bankrupt conditions, hatred of the Christian world by many factions continues.

In this Covid-19 situation, while we admit that there was a decline in our field work, on the other hand, it is true that it helps us to witness our truth about the Kingdom prophecies fulfilled. The truth shared in our

Bible Standard and *Present Truth* magazines in the last year has given strength to all the brethren who are living individually in this Pandemic situation all over the world. We pray to the Lord for more and more wisdom and spirit and strength in dispensing the due truth to God's people all over the world.

Considering the current year's Motto text: John 6:44, we believe this year can be a blessed year for good development in our ministry. We pray for the brethren who have been drawn and yet to be drawn by our Heavenly Father. May God richly bless us!



OUR LORD'S MEMORIAL 2021
Thursday March 25th after 6:00 p.m.

www.biblestandard.com

Bible Standard Ministries
1156 Saint Matthews Rd.
Chester Springs, PA 19425