



*The* BIBLE STANDARD

and Herald of Christ's Kingdom

# WARFARE

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# Warfare

*"Man's inhumanity to man makes countless thousands mourn!"*

— Robert Burns —

**THE POET'S HEART-CRY** epitomizes the sobering truth that human free-will, undisciplined by loyalty and allegiance to principles of righteousness, can sink to conduct completely at odds with those qualities built into the human character in the beginning.

As originally created in the image and likeness of God, man had too much sympathy, love, mercy, and kindness for war. Where love prevails, war is impossible. Where love fails, war is inevitable. It was after man's defection from those Divine standards that the baser elements of human nature, inflamed by the brilliant cunning of the great Adversary, gained an ever-increasing grip on the human family. And war became the universal experience.

It began as far back as Eden. The act of rebellion which drove a rift between man and his Creator was a harbinger also of bitter conflict between man and man. Earth's first human pair soon learned bitter lessons as they witnessed the jealous resentment of their firstborn against his brother, and mourned so soon the spilling of innocent human blood. The appalling power of evil, unleashed by Satan's presumptuous ambition, was demonstrated.

Questions of war and peace, their rights and wrongs, come continually before us. That peace is desirable no right-minded person will dispute. Yet what can the few who love peace and the quiet pursuit of their interests do in the presence of neighbors disposed to war and fight, to steal and kill? Can they be expected to submit unresisting to the mastery of their aggressors, losing property, home, land, independence, life? Surely not. Those who view every situation from the standpoint of God's Word recognize the beauties and blessings of peace and believe His promise that wars shall cease (Psa. 46: 9). But that

same Word records Divine support for Israel in their battles against aggressors, even charging them to root out or extirpate whole nations, such as the Canaanites and Amalakites (Ex. 23: 27-31; 17: 14-16).

In our day, warfare encompasses a far wider spectrum than in the past. Commercial tactics, exploitation of assets, competitive maneuvers, vested interests — the entire machinery of world power-politics — are superimposed on the fundamentally aggressive, warlike, and selfish attitude of a world at enmity with God and with itself. And expediency is all too often the name of the game.

In our own lifetime tyrants have arisen to great power and been vanquished at bitter cost to the combatants. Yet sound judgment admits that many wars of the past have brought to the world some of its choicest blessings and liberties. Genuine outrage at the violation of the rights and privileges of self and others has often been the spur to provoke even the peacefully disposed to stand up and fight fiercely for freedom and the self-determination of generations to follow.

It seems, therefore, that in this "present evil world" war has its place, in order that evil may to some extent be restrained. Wrath meeting wrath, sword meeting sword, has in reality hindered one family, class, or nation from obtaining complete power and influence over all others — a dangerous prerogative for any of fallen humanity. Only one Being can be trusted with such omnipotent power over the peoples of the earth, and that is our Creator, who has delegated full authority to His worthy Son (Rev. 5: 12).

## THE PROPHECY OF JESUS

To those unaccustomed to weighing events on the basis of an exact moral philosophy, it may seem unjust that

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**"Lift up a standard for the people" — Isa. 62: 10**

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one generation should suffer for the accumulated crimes of their forebears. But we see that by reason of the fall from perfection, heredity imposes on human offspring the deficiencies of earlier generations, “visiting the iniquity of the fathers upon the children” (Ex. 20: 5). Jesus declared that the Israel of His day would pay such a price. Centuries of Divine favor had not aroused in this people a proper gratitude to their Covenant God. As a nation they had abused their privileges, killed the prophets, sinned against much light and truth, and finally betrayed their Messiah. “Upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias . . . whom ye slew between the temple and the altar. . . . All these things shall come upon this generation” (Matt. 23: 35, 36).

This prophecy was fulfilled about 37 years later. During the years following the crucifixion of their Messiah the nation was riddled with corruption, divided by jealousies, and plagued by lawless factions. No man’s life was secure and every man suspected his brother. Even the temple was not a place of safety, and the chief priest was assassinated while performing public worship. Judea was brought into open rebellion against Rome, and thereby into defiance against the whole civilized world. Vespasian and Titus were sent to punish them, and their overthrow was terrible.

One by one their cities were swept away, until at last Titus laid siege to Jerusalem. In the spring of A.D. 70, when the city was crowded with people come to celebrate the Passover, he assembled his legions around the city walls and the imprisoned inhabitants became the prey of famine, sword, and civil strife. Any seeking to escape were crucified by the Romans. The number that perished is stated by Josephus to be over a million, and the city and temple were reduced to ashes.

Such was the experience of that generation, in fulfillment of Jesus’ warning.

### THE GREAT TRIBULATION

What of later generations — those who came to consider themselves God’s people by reason of the gospel of Christ? With the benefit of hindsight we can now see the broader significance of our Lord’s prophecy, expanded in the 24th chapter of Matthew’s gospel, and spoken of by the prophet Daniel as a “time of trouble, such as never was since there was a nation” (Dan. 12: 1). We see that the wrath visited on

Jerusalem in A.D. 70 foreshadowed a far more widespread, destructive, and retributive war that would sweep over the whole world, focusing particularly on Christendom — those nations most favored with the light of truth and claiming Christ as their King. And as with Israel, so with Christendom: the greater the light and knowledge, the greater the responsibility and the punishment.

The events of the First and Second World Wars are alive in the historical memory and experience of many today, and the universal demonstration of “man’s inhumanity to man” is a measure of the depravity into which the great Adversary has dragged his victims. As the twentieth century progressed, war became an all-too-real personal experience not only for armed forces, but also for civilians. By some estimates, in recent times as many as 90% of casualties have been non-combatants. Loss of life in wars affecting the Third World since the 1940s may be as many as 17 million. Wars and rumors of wars continue unabated and details fill the media in horrifying detail. Korea, Vietnam, the Gulf, the Middle East, Northern Ireland, Bosnia, numerous territorial disputes, unprecedented civil wars, all add up to the fracturing of human society, still at the mercy of the “prince of this world” (John 14: 30), as preliminary to the intervention of the great Prince of Peace, who “maketh wars to cease unto the end of the earth” (Psa. 46: 9).

### Afghanistan

Setting aside for the moment consideration of the religious element inherent in the present conflict centered on Afghanistan, radical changes in the tactics of warfare are apparent to all. No longer do we see a formal declaration of war, a period of preparation, a mustering of armed forces, an orderly mobilization of the machinery of war, then the organized contest on the battlefield. The enemy attack now is unexpected and incisive. It has nothing to do with matching military might, but uses deadly guerilla tactics to inflict the greatest humiliation and confuse its victims as to the appropriate means of retaliation. Enemies of the United States doubtless regard the recent coordinated attacks on New York and Washington as indicating the impending collapse of American ascendancy in the world. What they could not achieve by overt and honest challenge they would secure by internal terrorist strikes, wreaking emotional and economic havoc on the nation. America’s vast arsenal of



**Waste of Blood, and waste of Tears,  
Waste of youth's most precious years,  
Waste of ways the saints have trod,  
Waste of Glory, waste of God,**

**War!**

*Rough Rhymes of a Padre* by "Woodbine Willie"  
(G.A. Studdert Kennedy, 1883-1929)

sophisticated weapons would be powerless, they conjectured, against an enemy whose apparent anonymity was his greatest asset.

But they greatly underestimate the resilience and fiery courage of a people schooled for generations in the principles of freedom and the sense of individual human worth. While we know that the truest liberty and happiness is beyond mankind's grasp until full harmony with the Creator is restored, what has been bestowed upon us by the grace of God is to be cherished and guarded, not only for ourselves, but for our children and our children's children. The powers of evil will not break the spirit of a people who — whatever their faults and failings — claim to put their trust in God.

### **Christians vs. Muslims**

What appears to many to be a fairly recent explosion of hostility between rival faiths, is in some ways a reflection of the bitter resentment dating back to the Crusades of the 11th to 13th centuries. That series of wars, sanctioned by successive popes, was undertaken by European Christian rulers to wrest control of Palestine from the followers of Mohammed, and was prompted by religious zeal, a desire to safeguard the interests of pilgrims visiting the Holy Sepulcher in Jerusalem, and with the intention of establishing Christian rule in the Holy Land.

The Crusades were armed pilgrimages to Jerusalem under the banner of the cross. They form one of the most characteristic chapters of the Middle Ages and have a romantic and sentimental, as well as a religious and military, interest. They were a sublime product of the Christian imagination, and constitute a chapter of rare interest in the history of humanity.

— *History of the Christian Church*, by Philip Schaff

After several expeditions failed and many lives were lost, a crusading force led by Godfrey of Bouillon captured Jerusalem in 1099 and a Christian kingdom was established, Godfrey styling himself "Defender and Guardian of the Holy Sepulcher." Hard-pressed to defend themselves against repeated Turkish assaults

during the following decades, and later against the might of Saladin, Sultan of Egypt, the Christians' fragile hold on Jerusalem was lost when the city was captured in 1187.

Further crusading efforts proved fruitless, and the enormous bloodshed seemed entirely wasted. Yet some benefits resulted. Trade between Europe and Asia Minor was stimulated, goods such as cotton and sugar became common commodities in Europe, valuable skills in art and war were learned, and cultural contacts promoted learning in many fields.

In the current situation some Muslims view the anti-terrorist campaign as another "Christian Crusade," seeing the military operation as a Western attempt to undermine the Islamic faith. Western leaders, however, are careful to point out that the war on international terrorism is not a war against Islam. Rather, the aim is to secure the co-operation of as many Muslim states as possible in an attempt to curb terrorism; the measure of success in gaining their support is perhaps an indication of the discomfort many moderate Muslims feel at the presence in their midst of extreme fanaticism.

### **The Lord's Great Army**

According to Bible prophecy, the troublous times now upon us began early in the 20th century, and are without precedent in world history. But our Lord Jesus adds a word of assurance: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24: 21). The struggle between the forces of good and evil is graphically portrayed in Psa. 46 and Isa. 24: 19-21, and the marauding elements, permitted by God to afflict a world largely hostile to principles of righteousness, are in effect His agents — His great army. Who are they?

Oblivious of Him whose purposes they really serve, they are this world's fighters for numerous diverse causes of their own, whether just or unjust: the malcontents, the agitators, the oppressed; defenders of conservatism on the one hand, radical reformers on the other; revolutionaries, anarchists, terrorists; the racially motivated, protesters for causes moral and immoral, campaigners for every imaginable and unimaginable "right" — working in organized bodies or fighting lone battles — all with an axe to grind or a soap-box to stand on.

The vast upheaval of this time may be likened to the wind, the earthquake, and the fire, revealed to Elijah (1 Kings 19: 11, 12). That a loving God who desires that none perish, but that all enter into life everlasting in His Kingdom on earth, permits the conflagration of this time as a salutary lesson for the

human race, cannot be doubted. The “still small voice” after the trouble will speak peace to the people. There is no place for the true child of God in the Lord’s great army of destroyers, but with heartfelt assurance the faithful must echo the words of the psalmist: “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain” (Psa. 76: 10).

### Christians vs. Christians

The history of Christendom is the history of religious sectarian warfare. The “mystery of iniquity” already incipient in the days of the Apostles developed into the Papacy, that “Man of Sin,” the “Antichrist,” which eventually acquired such worldly power and prestige as to control thrones and kingdoms, dictate doctrines, direct the destiny of millions, and “wear out the saints of the most High” (2 Thes. 2: 3, 7; 1 John 2: 18; Dan. 7: 25).

Every means was employed to crush out the spirit of true Christianity and to substitute the spirit, doctrines, and formalism of Antichrist. The attack was directed primarily against teachers who dared to voice a protest at the increasing worldliness and corruption seen in the established Church, and to expose its monstrous distortions of the Holy Scriptures. What Antichrist was pleased to call heresy — much of which was truth and righteousness seeking to hold a footing — was classed as heinous infidelity. Early in the 13th century a revival of learning, after the troubled dreams of the Dark Ages, stimulated the minds of many and the standard of truth was raised high in opposition to the grosser errors of the prevailing religious powers.

The Inquisition then did its work with pitiless fury. This organized system for the extermination of heresy presents such a spectacle to students of Church history as arouses the deepest revulsion. Not only the outspoken were condemned and punished, but the power of the Confessional trapped many of a more timid character. The humblest of saints experienced the persecution Jesus had forecast. Families were divided, and a man’s foes were often they of his own household (Matt. 10: 34-36). Could anything be conceived more likely to wear out or crush the saints of the Most High?

### TRUE SPIRITUAL WARFARE

“We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6: 12). As soldiers of Christ we know that our chief enemies are “wicked spirits in high places” — led by “the prince of the power of the air” — Satan (Eph. 2: 2). We could be outnumbered and out-

*I think that people want peace so much that one of these days governments had better get out of the way and let them have it.*

— Dwight D. Eisenhower —

maneuvered by powers beyond human comprehension were it not for the Divine protection guaranteed to the faithful. Just as God has myriads of good angels to serve Him, so Satan has many fallen angels at his beck and call.

Although like the Apostle Paul “we are not ignorant of his devices” (2 Cor. 2: 11), and it is not necessarily — or usually — in the great issues that we stumble and fall, the tempter is adept at seducing us into small violations of our consecration vows. He has the world, and our own human weaknesses, on his side. Probably the world was never more able than now to entice the people of God into channels unprofitable for the development of a Christlike character. While, for example, we may resist and abhor the lure of popular entertainment, designed to force humanity to partake of the dregs of indecency and depravity, there are other pursuits which, though proper for mankind in general, would only distract us from our God-given mission of witnessing — by actions as well as by words — to His truth, and preparing characters fitted for service in His coming Kingdom. The worldly spirit is therefore seen as an enemy to be conquered.

And what about the battle against *self*? It is so easy to settle for comfort and ease, rather than persevere in active service as soldiers of Christ. Even the greatest are not exempt from human frailty. Our Lord gently chided the disciples: “. . . the spirit indeed is willing, but the flesh is weak,” and the exemplary St. Paul lamented his own failings, saying, “O wretched man that I am!” (Matt. 26: 41; Rom. 7: 24). But our failures and lapses should not discourage us so much as to make us deserters. The mercy of God is from everlasting to everlasting, and the Apostle John, reasoning that all have sinned, reminds us that if we who walk in the light confess our sins, God is faithful and just to forgive us our sins and that we have an Advocate with the Father — Jesus Christ the righteous (1 John 1: 6-2: 2).

The Christian faith is still a missionary faith and as Christian soldiers we still enlist to defend that faith with every power at our command. We have put on the whole armor of God for our defense. We carry the sword of the Spirit, the word of God — a weapon which, even in a world torn apart by sin, error, and selfishness, remains at the cutting edge of sanity and reason and can defeat the fiercest foe. Therefore “fight the good fight of faith, lay hold on eternal life, whereunto thou art also

*The promised peace will not be merely a patching up of present hostilities by parties still distrustful of one another. It will be first of all a restoration of peace — a holy reconciliation — between God and the human race.*

called, and hast professed a good profession before many witnesses.” (1 Tim. 6: 12).

#### **A TIME OF WAR, A TIME OF PEACE**

“To every thing there is a season, and a time to every purpose under the heaven” (Eccl. 3: 1). The duration of the present evil world has been especially a time of war. The promised “new earth” will usher in a time of peace, and God’s purpose in permitting war will reach its fulfillment.

The Bible assures us that the time is indeed coming when earth’s governments will all hand in their resignations and recognize the authority of the great Prince of Peace, upon Whose shoulders the government of earth will then rest.

Who is this Prince of Peace? Isaiah foretold that a child would be born to us, a son given, who would be called, “The mighty God, The everlasting Father, The Prince of Peace.” And St. Luke records the birth of one Whose advent was announced by angels and was specific in its reference to peace on earth. He was named Jesus (Isa. 9: 6; Luke 2: 10-14). God had indicated through Daniel that one would come “like the Son of man” who would be given authority and a kingdom. All nations and people would serve Him and His Kingdom would never be destroyed. Though the Kingdom is primarily the Father’s, He appoints His Son as “heir of all things” to administer the affairs of the new government of earth. Jesus understood His destiny and at the close of His first advent ministry told His followers “All power is given unto me in heaven and earth” (Dan. 7: 13, 14; Heb. 1: 1-8; Matt. 28: 18).

The promised peace will not be merely a patching up of present hostilities by parties still distrustful of one another. It will be first of all a *restoration of peace* — a holy reconciliation — between God and the human race, a healing of that breach between the Creator and His wayward creatures, making possible the free flow of life in all its glory. When the Savior first came, His purpose was to heal that breach. “I am come that they might have life, and that they might have it more

abundantly” (John 10: 10). The bestowal of that life has been deferred while other Divine purposes have progressed, not least the subjection of earth’s millions to such an experience with evil as will persuade all right-minded men and women to accept most gladly the new order of affairs when its benefits are seen. The first part of the Divine Law will then be observed: “Love the Lord your God with all your heart, soul, and mind” (Matt. 22: 37, *Living Bible*).

#### **A BLESSED PEACE**

People are weary of warfare. Through Isaiah we have the assurance that the Lord will be the One to settle international disputes. The large arsenals of destructive weapons will be surrendered, and the marvelous technology formerly used for such malign purposes will be used to bring life-enhancing blessings to all (Isa. 2: 4). “They shall not hurt nor destroy in all my holy mountain [Kingdom]” (Isa. 11: 9). Viewing these coming conditions from a domestic standpoint, no more will city streets be places of danger. No more will every man’s hand be against his neighbor. Nothing will be permitted to hurt or harm under the new administration. While the Lord’s exact methods are not yet revealed, we can be sure that personal as well as national hostilities will be neutralized, and the second part of the Divine Law as summarized by Jesus will become universally observed: “Love your neighbor as much as you love yourself” (Matt. 22: 39, *Living Bible*).

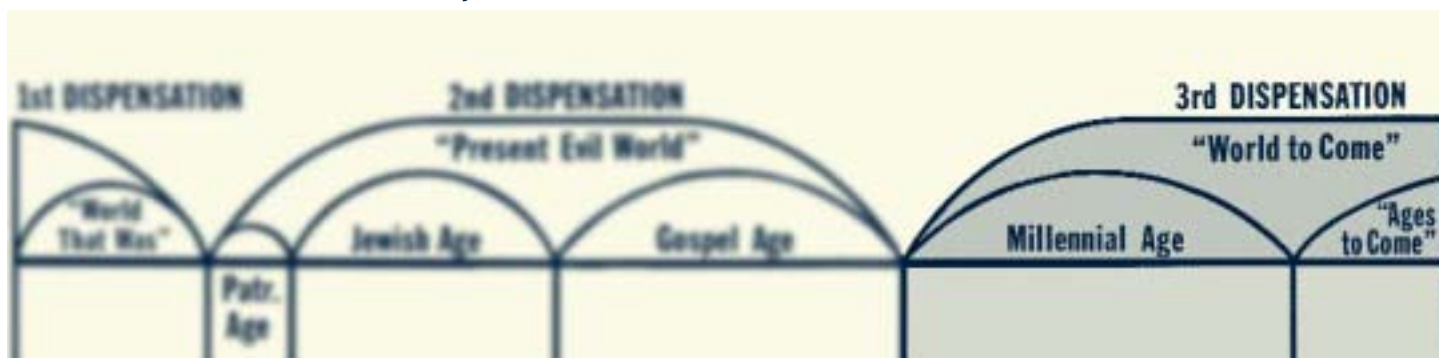
Religious warfare will cease. As “. . . the earth shall be full of the knowledge of the Lord as the waters cover the sea” (Isa. 11: 9), the darkness under which the vast majority of mankind have lived and died will be dispelled and it will be apparent to all that God’s chosen means of salvation to life is Jesus Christ. There is no other (John 14: 6; Acts 4: 12). God so loved the world — all nations — that He sent His Son to offer life abundant to all. The eventual glad acceptance by all of the Divine invitation to life is reflected typically in the words of Isa. 19: 22-25, where peoples formerly at bitter enmity on matters of faith are seen united in peace.

As “He maketh wars to cease unto the end of the earth” (Psa. 46: 9), the ache in human hearts through man’s inhumanity to man will pass away, the mourning will be but a memory, and earth’s inhabitants will at last enter into the glorious ages to come. Details of those ages are not revealed to us at present, but we are assured that “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2: 9).

Blessed prospects!

\* \* \*

# JOY IN THE MORNING



IN THE FIRST ARTICLE of this series (January, “Make it Plain Upon Tables”) we sketched the dispensations of the *Divine Plan of the Ages*, and demonstrated the progressive nature of the way in which Almighty God has dealt with mankind throughout history. The teachings of Divine revelation can be seen to be both beautiful and harmonious from this standpoint *and from no other*.

In this installment we will concentrate on the *outcome* of God’s Plan, in order to better trace the events leading up to it. This we may term the *final cause* of the Divine Plan. (The portion in highlight — the 3rd Dispensation — in the chart above is the subject of this installment.)

## GOD’S PERMISSION\* OF EVIL

The period in which sin is permitted has been a dark night for humanity, never to be forgotten. But the glorious day of righteousness and Divine favor which is to be ushered in by Messiah will bring healing for all physical and sin sickness, and will more than counterbalance the dreadful night of weeping and sighing which the groaning creation has labored through for so long. Psalm 30, verse 5 states the matter beautifully: “Weeping may endure for a night, but joy cometh in the morning.”

In this article and those to follow in the coming months we hope to uncover enough of the foundation upon which all faith should be built — the Word of God — to give confidence and assurance in its testimony. Those who recognize the Bible as the revelation of God’s Plan will most likely agree that, if inspired of God, its teachings must reveal a plan harmonious and consistent not only with itself, but also with the *character* of its Divine Author. The object of truth-seekers should be to obtain the complete, harmonious whole of God’s revealed Plan.

## PROPHECY THE FOUNDATION OF FAITH

No religious teaching should have weight except as it guides the truth-seeker to the fountain of Truth, the Scriptures. No system of theology is complete which overlooks one of the most prominent features of Scripture teaching — that of prophecy. The place of prophecy in the Plan of God and the lives of His people cannot be overestimated. It gave hope to those who for centuries held on to the promise of a coming Messiah. And after His first advent, Jesus promised that He would return to set up His Kingdom (Matt. 24: 29-31). We do not know the date for the establishment of this Kingdom, but that it will come, there can be no doubt. The promise of it is rooted in Scripture, being the testimony of all the holy prophets (Acts 3: 19-21). No work is more noble and ennobling than the reverent study of the revealed purposes of God — “which things the angels desire to look into” (1 Pet. 1: 12).

Prophecy was not given merely to satisfy *curiosity* concerning the future. Its object evidently is to make the consecrated child of God acquainted with the Father’s plans, and to enlist the holy interest of His people in those plans, that they may serve with the spirit *and* the understanding. Knowing what *shall be*, counteracts the influence of what *now is*. A blessed bow of promise spans the heavens. The Spirit of God, given to guide the Church into truth, will take of the things written and show them unto us; but beyond what is written we need nothing, for the holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus (2 Tim. 3: 15).

While it is still true that “darkness covers the earth and gross darkness the people,” the world is not always to remain in this condition (Isa. 60: 1-3). We are assured that there will be a bright morning (Mal. 4: 2). As now God causes the natural sun to shine upon the just and the unjust, so the Sun of Righteousness will, in the Millennial day, shine for the benefit of all (Isa. 35: 10).

\*Our use of the word *permission* is quite deliberate. God is not the instigator of evil or suffering; nor does His permission of it imply some impotence on His part. We expect to deal with this subject in a future installment.

## A BRIGHTER LIGHT

For most of history the light of God's revelation has shone only dimly. The promises made to Abraham and others, and typically represented in the covenant law and ceremonies of national Israel, were only shadows and gave only a vague idea of God's gracious designs. As we reach the days of Jesus the light increases. The height of expectancy, until then, had been that God would bring a deliverer to save Israel from their enemies, and to exalt them as the chief nation of the earth, in which position of power and influence God would use them as His agency for blessing all the families of the earth (Gen. 12: 3). The offer given them of heirship in the kingdom of God was so different — in the conditions demanded — from what they had expected, and the prospects of the class being selected ever attaining the greatness promised were, outwardly and humanly considered, so improbable, that all but the few declined the invitation.

When the gospel which Jesus taught came to be understood after Pentecost, it was seen by the Church that the blessings for the world were to be of an enduring character, and that for the accomplishment of this purpose the Kingdom would be *spiritual*, and composed of those Jesus termed Israelites “indeed” — men and women who, in attitude and character, lived in the *spirit* of the Law and held on to their prophetic faith.

The true Church was to be a “little flock” selected from among both Jews and Gentiles, a class to be exalted to the spirit nature and great power. We read that Jesus brought life and immortality to light through the gospel (2 Tim. 1: 10). Since Jesus' day yet more light shines, as He foretold, saying, “I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come” (John 16: 12, 13).

After the Apostles died, this new Church began to look to human teachers for leading. Worldly and ambitious for power, many of the leaders assumed grand titles and offices, and began to lord it over God's heritage. By degrees a separation was made between the “clergy” and the “laity,” leading eventually to the enslavement of the believer to a rigid set of unscriptural dogmas. From this slavery a bold and blessed strike for liberty and the Bible was made, in what is known as the Reformation. God raised up bold champions for his Word, among whom were Luther, Zwingli, Melancthon, Wycliffe, Knox, and others.

Apathy toward religious matters generally marks western society in today's world, although according to a recent published report, there has been in the United States a greater awareness of the role of religion, attributed largely to the effects of the attacks on New

York and Washington in September (*Pew Research Center for the People and the Press*). However, if established trends continue, we can expect an ever-increasing fall-off in church attendance and a diminishing role for religion as an engine of change in societies.

High levels of violent crime, property theft, and the widespread rejection of ethical codes permeate most democratic countries. There are many complex factors which account for this, but undoubtedly the abandonment of belief in an overseeing God is one of them. We must go back to the words of the prophets and apostles for any knowledge of the present and the future. The Apostle Paul tells us that God has made known to the Christian Church the mystery of His will though He had it recorded in dark sayings which could not be understood until due (Eph. 1: 9, 10, 17, 18; 3: 4-6).

Ironically, neither prophets nor angels understood the meaning of the prophecies uttered. Peter says that when they inquired anxiously to know the meaning, God told them that the truths concealed in their prophecies were *not for themselves*, but for us of the Christian Age (1 Pet. 1: 12). It is evident that though Jesus promised that the Church should be guided into all truth, it was to be a gradual unfolding.

As though by instinct, the whole creation groans and travails in longing for the Millennium, yet most people grope on in ignorance, unaware of Jehovah's gracious purposes for them. The great Creator is preparing a great feast, open to all, which will astound mankind — a treat abundantly beyond what they could ever expect.

## THE MILLENNIUM

Shown in the highlighted section in the chart on page 19, the Millennium is universally acknowledged as a time of joy and blessing, the idea of which appears under other names, such as Utopia, or Paradise, another Biblical concept. When such matters drew greater interest than they do now, it was a matter of much debate as to whether the term Millennium was merely indicative of a general period or was, in fact, as the Latin root suggests, a real 1,000-year-long period. We believe it is the latter, and present it this way in the chart on the preceding page.

The chief reference to the 1,000-year period is found in Rev. 20: 1-9; the last chapter of the book closes with the achievement of that period, namely, the final separation of the wicked from the righteous and the reconciliation of mankind with the Heavenly Father. This is to be accomplished through the Millennial-Age work of the “Spirit and the bride” — Christ Jesus, the Mediator, and His Church, those selected to be His Bride during the Gospel or Church Age.



Any discussion of the Millennium would be incomplete without a consideration of our Lord's Second Advent, since this happy event is so closely associated with it. Because the purposes of the Millennium and our Lord's Second Advent are so similar, when we discuss the purposes of the one, we are discussing the purposes of the other. We hope to take up the matter of the Second Advent in a future installment. (For a detailed presentation on the Millennium, please see our book by that name, advertised on the inside back page of this issue.)

The Scriptures portray this period as a blessed haven, for which all nations seek. After generations of turbulent history, mankind will seek rest and delight in the recovery which the Millennial reign of Christ will offer them (Psa. 107: 23-30). Also known as the day of Judgment, the Millennium will see Christ as King and Judge presiding with His saints over a world heartily sick and tired of the troubles of this "present evil world," and willing to accept the new administration (Isa. 26: 9).

The judgments of that day will consist not merely of punitive reprimands, but rather will tend to develop and strengthen the virtues of character and to reform the heart. It is in the Millennium that the promise made to

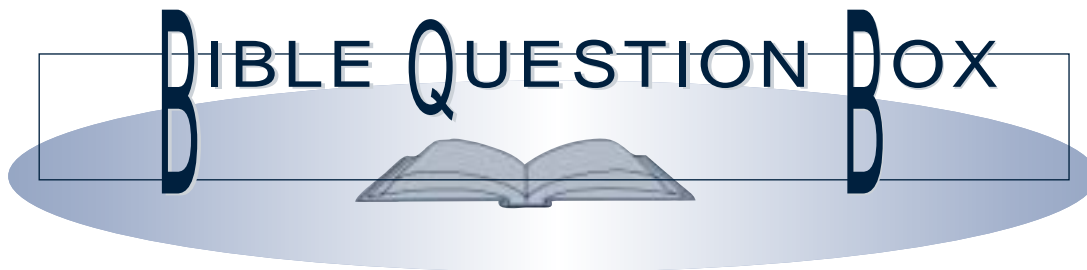
Abraham will find its highest fulfillment: "In thee shall all families of the earth be blessed" (Gen. 12: 3).

The true seed of Abraham is Christ (with His Church) and He intends to bring mankind up out of their cursed condition of death and sin and to recover them, for all eternity, to a blessed relationship with the Father (Gal. 3: 8, 9, 16, 29), in perfection of being, as Adam had before he sinned. When His work is finished, at the end of the period, He will step aside, that the Father may be "all in all" (1 Cor. 15: 28). All of this flows from the ransom Christ laid down at the cross (John 12: 32, 33).

The parable of the Sheep and Goats portrays the basic principles of judgment which will prevail in that day (Matt. 25: 31-46). The test will be along the lines of love. Just as Christ came to minister and not to be ministered unto, so God looks for similar qualities in those whom He will accept as his children. Such will inherit the earth and enter into the glorious ages to come (Matt. 5: 5; 1 Cor. 2: 9).

\* \* \*

(For further details, see The Divine Plan of the Ages, advertised on the inside back page of this issue.)



**Q** In the November-December 2001 issue of *The Bible Standard*, in the article "The Grace of Giving," you state that the Apostle Paul "labored with his own hands at his trade of tent-making," and then cite 2 Cor. 11: 7-9: "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." According to this reference, the Apostle was supported by *contributions* from fellow-believers. How, then, can you claim that Paul supported himself by working with his own hands?

**A** To deflect the charge of idleness or fraud, and of being supported by the efforts and energies of those he was endeavoring to bring along in the

Christian faith, the Apostle applied himself to the business of making tents, thereby demonstrating the heart of a servant. However, the text we cited to support this thought — 2 Cor. 11: 7-9 — was not the most apt. Other texts are more direct, the clearest on this point being Acts 18: 1-3:

... Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

The Apostle apparently turned to his craft to support himself so that he would not be a financial burden on the brethren and classes that he visited, sometimes staying in their vicinity for long periods. In 1 Cor. 9: 14, the Apostle certifies that it was quite proper for a minister of the Gospel to be sustained materially (in a reasonable

manner) while preaching the Gospel, though he did not usually claim this privilege (vs. 11-15; also Acts 20: 34; 1 Thes. 2: 9).

In 2 Thes. 3: 7, 8 (*New International Version*), we read Paul's words to the church at Thessalonica:

We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.

These things being true, it was nonetheless true that the Apostle was occasionally in "want" — income from his labors was not always sufficient to keep him in the necessities of life. He makes reference to this in 2 Cor. 11: 9 (*New International Version*):

And when I was with you and needed something, I was not a burden to anyone, for the brothers who came from Macedonia supplied what I needed.

So the Apostle was not averse to receiving help — monetarily or otherwise — though he steadfastly refused to lay the burden of support on the new churches. He was both a giver and a receiver — to the early Church he gave unstintingly of his time, effort, and loving devotion, as a follower of the Master; in return, the stronger brethren supported him in his times of need. Such is the basis of Christian charity.

**Q** *The Bible Standard*, January 2002, p. 5, col. 2, par. 1, last line, states, "They will resume their lordship of earth, consult together on every aspect of human welfare — social, philanthropic, artistic, agricultural, scientific, and enjoy the fruits of knowledge for its own sake." Specifically, what does the expression "enjoy the fruits of knowledge for its own sake" mean?

**A** The sentence under consideration refers to the time after the close of the Mediatorial Reign of Christ, and after the Little Season of testing to

follow. At that time, the faithful among mankind will have been restored to human perfection, back to the image and likeness of their Creator, and be rewarded with kingship in the restored earth. Because we live under the conditions of the curse — where sin, death, and imperfection reign — it is impossible to fully imagine how wonderful it will be when righteousness, life, and perfection reign supreme.

Those among mankind accounted worthy of entering the Ages of Glory will receive many joys and blessings at the hands of God and Christ, some of which are: (1) The privilege of perfect fellowship with God, Christ, and their fellow men forever; (2) the privilege of serving God, Christ, and their fellow men forever; and (3) the privilege of reigning over the earth and the lower orders of creation.

One joy and blessing they will receive will be the gaining, retaining, and appreciation of true knowledge — a privilege that will progress throughout all eternity. Each individual will have the perfect intellectual faculties of perceiving, reasoning, remembering, and imagining, with practically an unlimited scope.

At the present time, a great amount of the knowledge acquired — whether religious or secular — is either evil, mixed with error, incomplete, or a combination of all three. To add to this, knowledge today is usually gained with mixed motives — pure, or sinful and selfish. Again, this is due to the fallen nature of man and the imperfect conditions of the curse.

In summary, the statement that man will "enjoy the fruits of knowledge for its own sake" means that perfect man, living on a perfect earth, will find pleasure in gaining and retaining true knowledge — that of nature and nature's God. The motives for doing so will be pure, unmingled with any mercenary or predatory motives, and its unselfishness will be similar to *agape*, or unselfish love, whose motives are pure.

\* \* \*

## of interest . . .

**ON THE FIRST OF JANUARY THIS YEAR** the Euro became the legal tender of the European Union (EU). Of the 15 countries in the EU, 12 have adopted the new currency, replacing their Francs, Deutschmarks, Liras, and other traditional coinage. (Sweden, Denmark, and the United Kingdom opted out of the system.) The introduction of the new coins and notes went relatively smoothly, considering the size and complexity of the change-over. The European press as well as the European Central Bank (ECB) for the most part have been optimistic that the euro will foster a greater sense of community and political solidarity, and will help to maintain a prosperous and peaceful Europe.

Despite concerns that average retail prices would increase, the head of the ECB, Wim Duisenberg, is optimistic, saying, "we do not expect any noticeable effect on the average price level in the future." In Ireland, one of the 12 countries in the "Eurozone" where the currency was introduced, more than 90% of transactions are being made in euros. The currency is popular not only with shoppers, but also with counterfeiters: the large denomination — 500-euro — notes are ideal for transporting large amounts of cash in relatively small containers. The European Commission, the political body overseeing the process of monetary union, is encouraging people to convert their old coins and notes at banks before they go shopping.

With a consumer population of about 350 million, Europe is an economic power-house and it is expected that the euro will become a rival to the United States dollar. Some economists are concerned that the single currency and its "one-size-fits-all" structure will introduce inflexibility into the European financial system and exacerbate recession. — *Report compiled from various sources*

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## announcements

### THE MEMORIAL DATE FOR 2002

The Memorial for 2002 falls on Tues., Mar. 26, after 6 p.m.

### REPRINTS OF OUR 24-PAGE BOOKLETS

Due to increased demand for our booklet, "Why Does a Loving God Permit Calamities?" (No. 6), we have reprinted 50,000 (anticipating mailing demand in light of the terrorist attacks on New York and Washington and the general battle against terrorism). We have also reprinted "What is the Soul?" (No. 3) and "Spiritism is Demonism" (No. 5).

All of our booklets and leaflets are *free* (see inside back page of this issue); samples gladly supplied on request.

### GENERAL CONVENTIONS FOR 2002

*At-a-glance (in alphabetical order)*

**France:** March 31-April 1; July 26-28 (*revised dates*); November 2, 3

**Nigeria:** *Umunkiri*, June 28-30; *Osusu Amukwa*, September 29; *Abia State*, Aba, November 22-24; *Akwab Ibom State*, Nduetong Oku, November 23-25

**United Kingdom:** August 2-4

**United States:** California, February 16-18; Florida, March 15-17; Massachusetts, April 19-21; Michigan, May 25-27; Pennsylvania, July 4-7; Ohio, August — *dates to be announced*; Illinois, October 4-6

*Details*

#### United States

*California*, February 16, 17, 18 (Saturday-Monday)

*Site:* Country Side Suites, 204 N. Vineyard Ave., Ontario, CA 91764; telephone (800) 248-4661 or (909) 937-9700; Sales Fax (909) 937-3414 *Rates and Reservations:* 1-4 occupants, \$69.00, plus 11.85% tax; breakfast provided at no additional cost; check-in after 3:00 p.m.; check-out, noon. Reservations must be guaranteed 24 hours prior to arrival. Free and frequent shuttle bus transport is available (only 5 minutes from airport to hotel). Please make room reservations through the Class Secretary, Mrs. Mary Detzler, 6941 Abel Stearns Ave., Riverside, CA 92509; telephone (909) 779-0331.

*Florida*, March 15-17 (Friday-Sunday)

*Site:* The Days Inn, 1031 S. First St., Jacksonville Beach, Fla., 32250; Telephone: (800) 321-2037 *Rates and Reservations:* \$72.00 for 1-4 guests, plus \$1.00 for an in-room safe (for valuables); rates are taxed at 13%. Reservations may be made directly with the hotel or through Mrs. Beverly Blaine (Class Secretary), 3569 Anderson Drive, Ormond Beach, Fla. 32176; telephone (386) 441-9836.

### SERVICES BY VISITING MINISTERS

#### Carl W. Seebald

*March:* Grand Rapids, Michigan, 3; Indianapolis, 8; Beechgrove, Tenn., 9; Cleveland, Ga., 10; Marietta, Ga., 11; Keystone Heights, Fla., 13; Florida Convention, 15, 16, 17; Waycross, Ga., 18; Wilmington, N.C., 19; Manteo, N.C., 20; Norfolk, Va., 21, 22; Reidsville, N.C., 23

#### Ralph Herzig

California Convention, February 16-18; New Haven, Conn., March 17

#### Robert Herzig

Auburn, Mass., March 10

#### Leon Snyder

*February:* Muskegon, Michigan, 3; Phoenix, 9, 10; Riverside, Calif., 14; California Convention, 16, 17, 18; Las Vegas, 19, 20, 21, 22; Denver, 23, 24; *March:* Cincinnati, 10, Iuka, Miss., 11; Booneville, Miss., 12

#### Baron Duncan

California Convention, February 16-18

#### John Detzler

California Convention, February 16-18

#### Evangelists' Services

**Robert Branconnier**, Pittsfield, Mass., February 10; Boston, Mass., March 24

**Jon Hanning**, Erie, Penna., March 9, 10

**Harold Solomon**, Springfield, Mass., February 3

**Robert Steenrod**, Louisville, Ky., February 16; Cincinnati, Ohio, February 17

**Edward Tomkiewicz**, Minneapolis, Minn., March 23, 24

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