

The Bible Standard

A dramatic scene featuring a lighthouse on a rocky island. The lighthouse is illuminated from within, casting a bright glow. The sea is turbulent with large, white-capped waves crashing against the rocks. In the dark, stormy sky, a bright lightning bolt strikes down. The overall mood is one of resilience and guidance amidst adversity.

“LIFT UP A STANDARD FOR THE
PEOPLE”—ISA. 62: 10

INSIDE

DAVID'S REGRET FOR SIN	18
LIFE AND IMMORTALITY	23
ROBBERS IN YOUR HOME	27
ARE YOU PREPARED?	28
OLD SAINT'S BIBLE	30
ANNOUNCEMENTS	31

WHOLE NUMBER 833

MARCH-APRIL 2006

DAVID'S REGRET FOR SIN

PROSPERITY did not work to King David's personal advantage. After years of phenomenal success under the Lord's blessing, when his kingdom was mighty and his name honorable, and the necessity for his personal participation in wars was passed, and his heart had begun to gravitate towards earthly pleasures and was less zealous for the Lord and the Law than at first, the king fell into very grievous sins, which appear all the more black in contrast with the high moral character shown by him in his earlier life, when he was the man after God's own heart. The story of his sins, how he became enamored of Bathsheba and committed adultery with her, and subsequently, to shield himself, caused her husband Uriah to be placed in the forefront of the battle that he might be killed by the enemy, involving the loss of several other lives as well, is told in the Scriptures in a most straightforward manner, without the slightest effort to condone the king's wrongdoing. No excuses are offered in connection with the account; the full weight of these awful crimes is laid directly at the king's feet. Whatever excuses may be offered on his behalf must come from the reader of the account. We may suggest some thoughts along this line. In that day the kings of the world exercised a despotic authority and it was a theory among the people that the king could do no wrong—that whatever he pleased to do was proper to him because of his high position as the head and ruler of the nation. We could in no sense of the word agree with such a thought. Nevertheless, we can reasonably suppose that a sentiment so general would have more

*“...A broken and a contrite heart—These, O God, You will not despise.”
Psalm 51: 17*

or less influence upon the mind of the king. He who respected Saul's life, because he was the Lord's anointed, may have to some extent fallen into the misconception that his own anointing by the Lord relieved him in some degree from the responsibilities resting upon others of his nation.

For, about two years after these crimes were committed, the king sought to stifle his conscience, and to consider that he was only using kingly liberties in what he had done. Nevertheless his conscience smote him, and he felt an alienation from God and a condemnation under His law such as he would not have felt had he been of a different stamp of character. God was not hasty in reproving him, either. He allowed him to have a full taste of heart bitterness—allowed him to feel the darkness of soul, absence of joy—resulting from the cloud which had come between him and His God. It was at the appropriate time, after David had passed through secret mournings and travailings of the soul, that the Lord sent him a reproof through Nathan, the Prophet, to bring the whole matter clearly before his mind. Nathan, under the figure of a parable, brought forth the king's sympathies and declaration of a very severe judgment—a death sentence—against the person offending, and then the Prophet brought home to him the lesson saying, “You are the man!”

King David, we are to remember, lived before Christ's first advent, and hence had a far less clear view of such matters than that which would properly belong even to God's people of the present, the consecrated

who benefit from the unfolding of the Truth in the Harvest time as the light has shown brighter since David's day and "shines ever brighter unto the perfect day."

SELF EXAMINATION

We are not, therefore, to expect to draw a lesson to ourselves along similar lines. Rather, we who stand at the threshold of the bright Millennial Day, under the clearer conceptions of the Divine will, are to remember the higher interpretation of adultery and murder set forth in the New Testament: that whoever desires adultery, and is merely restrained from it by outward circumstances or fears, is really an adulterer in his heart (Matt. 5:28); that he that is angry with his brother, and who hates his brother, is a murderer—because the spirit of anger is that which, unrestrained, would lead to murder (Matt. 5:22); and that the person who covets the things of another and is merely restrained from taking them for lack of opportunity or fear of consequence, is at heart a thief. If these principles be applied by Christians in the examination of their own hearts, it is entirely probable that some today may find themselves very near the plane of King David as respects sin, and so viewing matters, they will exercise proportionately greater compassion in their judgment of the king. Such, too, will find great consolation in the Lord's compassion, provided they are exercised in respect to their offenses as David was concerning his. "The Lord also has put away your sin; you shall not die," is the Prophet's expression. If God were wanting in compassion, as are many of our fellow creatures, there would be nothing to hope for under such circumstances. It is when we realize that there is forgiveness with the Lord for all who are penitent at heart, and who, therefore, give evidence that their sins are not wilful, but rather of the weakness of heredity and under the pressure of blinding temptations, that we are moved to repentance by a hope for better things.

PSALM 51

The 51st Psalm is generally recognized as being the one in which the Psalmist expresses to God his contrition for his sins, and the fact that it is dedicated to the Chief Musician implies that it was the king's intention that it, in common with other of the Psalms, should be chanted in the Tabernacle services, for which he had set apart a large number of singers. We thus perceive that if the sin was flagrant and gross, the atonement which

the king endeavored to make was a most public one. Probably many of the nation had felt more or less of the king's condemnation, and its influence must have been very injurious; and now in his public view of it as sin, and his prayer for Divine forgiveness, the king would undo, so far as possible, not only the injury which he had inflicted upon his own conscience, and which as a cloud hung between Jehovah and him, but he would undo also the evil influences as respects the conscience of the nation—on the subjects of adultery and murder.

A MAN AFTER GOD'S HEART

Here again we see why David was described as a man after God's own heart. His sins were not pleasing to God—quite the reverse; but David's public acknowledgement of the enormity of the sins and his hearty repentance therefore to the Lord, and the desire to be cleansed from every evil way, were pleasing to the Lord. Here we have an illustration of how all things may work together for good to those who love God. By reason of his heart loyalty to the Lord, and the principles of righteousness, even these

terrible sins resulted in bringing a great blessing to David's own heart—humbling him—giving him an appreciation of his weakness and littleness, and of his need to abide close to God, if he would have His fellowship and compassion and be safe from the temptations of his

own fallen flesh. So, too, with those of us who have taken the name of Christ in these latter days that precede the inauguration of the Kingdom. How many of us have realized profitable lessons and blessings out of some of our mistakes—so it is not that the stumblings were good, neither were they of the Lord, but that the Lord was able to overrule such circumstances for good to those who are of the proper mind-set—rightly exercised by them to repentance and reformation.

DAVID'S TRUST IN THE LORD

The first three verses of the Psalm express David's appreciation of his sin and his trust in the Lord, without any attempt to apologize for his shortcomings. He trusted in the Lord to make whatever allowances could be made and merely appealed to His great "loving-kindness." In calling to mind the multitude of God's tender mercies in the past, he expressed faith and trust that in some way the Lord could blot out these grievous transgressions and forgive them. The Lord had not yet clearly defined the way in which He could be just

*"CREATE IN ME A
CLEAN HEART,
O GOD."
PSALM 51: 10*

and yet be the justifier of sinners. Only vaguely through the shadows of the Day of Atonement sacrifices had He intimated that He had some way of His own by which in due time the guilty, but repentant ones, might be cleansed. David grasped the thought of mercy as understood in the types and shadows of the Law, and much more may we of the household of faith grasp the thought of our Father's forgiveness when we see that it is exercised towards us by the Lord Jesus Christ, who already has given Himself a ransom for all, to be testified in due time, and whose sacrifice has been accepted of the Father—as manifested by our Lord's resurrection from the dead, and by the descent of the Holy Spirit at Pentecost. If, therefore, David could trust the Lord for His loving kindness and tender mercies and forgiveness of sins in his day, how much more should the members of the household of faith now living be able to exercise full faith in the Divine Character and Plan of salvation from sin.

RESPONSIBILITY TO GOD

Psalm 51:4 would seem to ignore the fact that wrongdoing had been done to fellow creatures, but we may, by priority, understand it to mean that, while this wrong to fellow creatures was recognized by the king, he perceived a still higher responsibility to God, whose laws he had broken and whose kingly office, typifying that of the Christ, he had dishonored. Hence, in contrast between what man might think of his crime as against man, and his own still higher consciousness of his sin as against the Lord, this seemed so much greater as to practically obscure any violation against humans. The greater sin as against the Almighty quite overshadows the wrongs to humanity. David declares his recognition of the fact that God is the great Judge, and that whatever His judgment would be, he knew in advance that it would be right.

In the fifth verse he introduces an extenuating thought, as though reminding the Lord that he was born in sin and, therefore, that perfection was not possible for him. But he does not use this fact as a screen behind which to hide his own responsibilities. Free to will, though a sinner by nature, he was necessarily responsible for yielding as he did to temptation, but he was confident that the Lord would give him the benefit of every mitigating circumstance.

PUNISHMENT FOR SIN

It will be noted that David expected punishment from the Lord for his sins, and was here expressing his confidence that the Lord would send no punishment which would not be reasonable and within the limits of justice. What he was praying for in this Psalm was not a remission of proper punishment, but rather for the cleansing of his heart in the sight of the Lord and for his restoration to the Divine favor. As a matter of fact, we find that the Lord did send a severe punishment upon the king, and that He restored the sinner to His favor, granting him to experience again the joys of His salvation. According to the sentiments of other kings of his time, which was evidently acquiesced in by the people of Israel, the king had taken an extremely moderate course in sin, in that he had not directly taken the life of Uriah but merely orchestrated his death in battle; but the king appreciated the fact that God was looking deeper than this and desired truth—righteousness in the inward parts of the mind—in the heart. Outward crime and a crime allowed in the mind are alike heinous in God's sight, his experience had taught the king wisdom. Now he wished to be thoroughly cleansed, and poetically says, "Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow." Hyssop was used in the sprinkling of the unclean under the Law. David, grasping to some extent the significance of the symbol, desired the antitypical cleansing of his heart.

His appreciation of the Lord's thoroughness in dealing with sin and of His compassion in forgiveness, are good lessons for some of the still more favored members of the elect of God. Many of God's people, although having seen with "the eye of faith" the great Atonement for sins made by our Lord Jesus, are still unable to appreciate the fact that the application of the merit of His sacrifice is quite sufficient to cleanse us from all sin and perfect us, that we may be recognized as absolutely pure in the Father's sight and dealt with accordingly—not as sinners, but as friends (James 2: 23).

From the statement of verse 8 we may reasonably infer that, during the year that preceded this repentance, King David was in so miserable a state of mind that even the music of the singers and of those who played skillfully upon the harp and all the joyous



DAVID ACCUSED BY NATHAN

songs of Nature were sore to his heart—had no gladness in them to comfort his heart when it was barred from the Lord's presence and fellowship. This is the thought of our hymn, which says of the soul which enjoys the light of the Lord's favor:

*"Sweet prospects, sweet birds and sweet flowers:
Have all gained new sweetness to me;
His presence disperses all gloom,
And makes all within me rejoice;
While I am so happy in him,
December's as pleasant as May."*

King David was longing for the joy and gladness which he had experienced in times past, and figuratively, he likens himself to one whose bones had been broken. He knew that his joy and comfort would return if he could but have back again the Lord's favor. He knew, too, that the Lord could not look upon sin with any allowance, hence his prayer: "Hide your face from my sins and blot out mine iniquities [unrighteousness]. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from your presence and do not take your Holy Spirit from me. Restore to me the joy of your salvation: and uphold me by your generous Spirit" (Psa. 51: 9-11).

GREAT RESPONSIBILITIES

No true Christian can read these words without feeling a deep sympathy with the different expressions which weighed upon the heart of David, nevertheless, our greater responsibilities and more enlightened conceptions of sin under the "new commandment" and under the instructions of the Holy Spirit, now operating in the faith classes, cause us to feel with proportionate weight these transgressions which, in the sight of the world, would appear as nothing—such, for instance, as we have just mentioned: covetousness, hatred, slander, which are thefts and murders from the higher standpoint of the Divine view which are appropriate for the Consecrated.

In Psa. 51:13 the Prophet Nathan proposes to the Lord that David's embarrassment and humiliation in the light of Divine displeasure was used for the instruction of others, to show transgressors the Lord's ways and to turn sinners from the evil of their course. How appropriate this thought is to us! Not until we know, through faith in the blood of Christ, that our

sins have been put out of the Father's sight, not until we have experienced the joys of his salvation and forgiveness, are we in any condition to be servants to the Truth or assistance to others. Hence, we see that it is only those who are consecrated and have the Holy Spirit are thereby authorized to preach the gospel. To others the Lord says, "What right have you to declare My statutes, or to take My covenant into your mouth, seeing you hate instruction and cast my words behind you?" Thereby not meeting the Divine requirements (Psa. 50: 16, 17).

THE LORD'S RIGHTEOUSNESS

The 14th verse repeats the same thought in a different form. If the Lord will deliver him from his guilt in connection with his sin, his tongue shall thereafter sing loudly the Lord's righteousness, not David's righteousness. This is the song that all the blood-washed may sing, "True and righteous are all your ways, Lord God Almighty. You have redeemed us from among men." None of us have any right to sing of our own righteousness, for as the Apostle declares, "There is none righteous, no, not one." The mission of the cleansed ones is to accept and use the Lord's mercy towards them, to extol His righteousness, to acknowledge their unworthiness and to call upon others to recognize this fountain of righteousness and forgiveness.

"O Lord, open my lips: and my mouth shall show forth your praise."

This expression implies that none

need expect to have a proper opening of their mouths to show forth the Lord's praises, and give the call from darkness into His marvelous light, unless the Lord shall first have opened their lips with His mercy and truth; for otherwise, how could any expect to tell the glad tidings of great joy which shall be unto all people? This equally implies that all who have had forgiveness of sins should be in a condition of spirit to make a full consecration of their all to the Lord, and then all such should expect an unsealing of their lips, that the message of God's truth and grace may flow out from them for the instruction and blessing of others, as it is written, "Grace is poured upon your lips." "He has put a new song in my mouth—Praise to our God" (Psa. 40: 3). While these are appropriate, especially to our dear Redeemer, they are appropriate also to every consecrated person all claiming to be of the household



OUR LORD'S RIGHTEOUSNESS

of faith, who have never had their lips unsealed to confess the Lord to the extent of their opportunity, and have reason to question everything pertaining to their relationship to the Lord.

BROKEN AND CONTRITE HEART

Continuing with Psa. 51: 16, 17, the King shows that he had acquired a deep insight into the meaning of some of the typical sacrifices; though probably, by inspiration, he wrote more wisely than he understood. As we have seen in our study of Tabernacle Shadows of Better Sacrifices, only the Day of Atonement sacrifices were sin-offerings; the burnt-offerings and peace-offerings of the remainder of the year representing the consecration to the Lord and His service. Grasping this thought prophetically, to whatever extent he also grasped it intellectually, King David expressed his realization that the Lord is pleased rather with a broken and contrite condition of heart than with burnt offerings, which were but illustrations. So, too, we learn that nothing that we can give the Lord, even after our acceptance in Christ, has any value in His sight until—first of all—we have given Him ourselves, our hearts, our wills in consecration.

Let us ever keep in memory that a broken and contrite heart the Lord never despises, will never spurn. Therefore into whatever difficulty any of the Lord's people may stumble, if they find themselves hungering for the Lord's fellowship and forgiveness, if they find their hearts contrite and broken, let them not despair, but remember that God has made a provision through the merit of Christ which enables Him to accept and justify freely from all sin all that come unto Him through Jesus, through faith in His blood. There is a sin unto death, a sin unto the Second Death, from which there will be no recovery, no resurrection; but those who have broken and contrite hearts on account of their sins may know that they have not committed "the sin unto death," for their condition of heart proves this, as the Apostle declares: "It is impossible to renew again unto repentance" any who have committed the sin unto death; those who were willful sinners against full light and knowledge. Let all therefore, rejoice in the grace of our God, who is able through Christ, to save unto the uttermost all that come to Him in repentance.

RESTORATION OF DIVINE FAVOR

Such, therefore, may come with faith to the Father through Christ that they may obtain mercy and find help. Like David, their prayers and hopes should be for a restoration of Divine favor and not for escape from chastisements needful to their correction. God forgave David, but also chastened him (2 Sam. 12: 11-14).

Surely King David must have learned a great lesson in mercy from this sad experience. How many times must he have called to mind his response to Nathan's parable, "The man that hath done this thing is worthy of death: and he shall restore the lamb four-fold, because he did this thing and because he had no pity!" Alas, poor David! These words showed that he had a mind, a heart, that was no stranger to justice and pity in other men's affairs, and hence that he was the guiltier in his much more serious violations of justice and compassion. Oh, how merciful to the failings of others it should make us when we remember our dear Redeemer's words, "If you do not forgive men their trespasses, neither will your Father forgive your trespasses" Matt. 6: 15; and when again we remember that we may not even pray for forgiveness of our sins unless we, from the heart, forgive those who have injured us and again desire our fellowship.

*If not for darkened days
Of human care,
I might not find
The sweetness found in prayer.*

*If not for sadness
Would I truly know
The heights of joy
When to the cross I go?*

*If my eyes had never
Filled with sorrow's tears,
Would I know the peace
Of Thou who calmest fears?*

*I praise Thee, Lord,
For Thou alone doth know
The lessons needed
For my heart to grow.*

*I trust in Thee.
The path I may not know,
But Thou wilt show me
The way that I should go.*

*I will walk by faith
And not by sight.
For Thou alone
Will guide my path aright.*

*I love Thee, Lord.
The hymnist said it true.
For through it all,
A friend I have in You.*

LIFE AND IMMORTALITY

ALL AROUND US we see what the Scriptures designate as a reign of sin and death. The various forms of life in nature—the grass, the flowers, the lower animals and man—exist for a brief summertime of life, then wither and die. This does not strike us as strange, except in conjunction with humanity, and that because of man's higher intelligence—his appreciation of the value of life, his growth in knowledge and his ability to use life's opportunities for himself and for all creation with his increased wisdom. The disposition to avoid death is not peculiar to man; it is the law of nature. The smallest creature, by instinct, flees from death. The law of self-preservation is properly said to be the first law of nature. The lower animals, like man, have sensation, an appreciation of pain; but this perception is much more pronounced in humanity than in the lower animals and the lowest forms of life. We are not defending vivisection, but we quite agree with scientists that the pain, the suffering of the lower animals, is much less in comparison with that of humanity. We even note the fact that the more refined a human being, the more intense his suffering. Correspondingly, refinement and intelligence bring fear of death and desire for life everlasting. All mankind seem, instinctively, to hope for a future life, even though with the majority the hope is accompanied with dread respecting its conditions. However, only the Bible reveals a rational basis for faith in regard to a future life—a reversal of the general death conditions everywhere prevalent. The heathen hope for a future life, but none of them furnish a logical basis for such expectations. Only in the inspired Word can this reasonable basis be found.

A WAY OF ESCAPE

The heathen hope is represented by their great philosophers, Socrates, Plato and others. Their hope is, in

brief, that, in view of man's great superiority over the beast, if he desires a future life, he will receive it, even though, to all appearances death means the same to the human as to the animal creation. The Bible explains that man was created in his Maker's image and likeness and granted the privilege of eternal life on condition of obedience, but he disobeyed and therefore became subject to death; and that penalty of death affects him exactly as it does the brute creation. But the Bible does not leave the subject here. It tells of God's pity and love and of His provision to rescue Adam, together with mankind, from sin and from death. The Divine curse on the race instructs us that only those who ultimately attain perfection may have everlasting life. Adam and his race, as imperfect sinners, could not have eternal life after their violation of the Divine Law, unless some release from their condemnation is provided. To meet this emergency, Divine Love, from before the foundation of the world, provided a Redeemer, who was to die, "the Just for the unjust." The Scriptures provide the answer: "As by a man came death, by a Man also comes the resurrection of the dead; for as in Adam all die, even so in Christ all shall be made alive; every man in his own order" (1 Cor. 15: 21-23). Hence God has manifested His character in a way and to a degree which could never have been known to angels or to men had He not permitted sin to enter the world. His Justice has been manifested in the infliction of the death penalty upon our race for over six thousand years.

JESUS' PRE-EXISTENCE

Divine love has been manifested in the arrangement made in that the Only Begotten Son of God, on the heavenly plane, counted it joy to sacrifice His life for the benefit of the human family. He gave up His heav-

only glory and honor with the Father and was made flesh, a human being, in order to die for our sins. This manifests the fallacy of the statement that is so prevalent today, to the effect that: "God died for our sins." Of course those who present this view, fail to distinguish between the two persons the Almighty God on the one hand and His Son, our Lord Jesus Christ, on the other. In your experience have you ever known of a father to be the same person as his son? The Scriptures are very plain in their statement that it was not God, the Father, who provided the ransom for Adam and his race; but it was Jesus, His son, who died on Calvary as is stated by Paul, "Christ died for our sins according to the Scriptures" (1 Cor. 15: 3; Rom. 5: 6, 8).

HUMANITY TO BE FREE

Before the Divine Plan shall be fully consummated, God's Wisdom and Power will also be revealed through His dealing with sin and sinners. Through the merit of Christ's death, Adam's transgression will be fully offset; and the penalty of Adam's sin will be fully paid to Justice; and Adam himself and all of his posterity, who have shared his penalty, will be set free from the sighing and crying, the pain and trouble, mental, moral, religious and physical ills incidental to the execution of the death sentence against sinners. Therefore, through the sacrificial death of Jesus and the Church,

Divine provision has been made for a future eternal life for mankind. The Restitutionists who come to appreciate the Millennial privileges and conform themselves to the Divine law then in force, will gain perfection of human life. How natural it is for us to be impatient!

The few years of our lives, measuring our knowledge and experience, leave us little appreciation of the span of Eternity, from the Divine standpoint. We are inclined to say, If God designs to do anything for man's aid, why does He not do it immediately? We cry out, O Lord, Haste! Haste! Behold the human race,

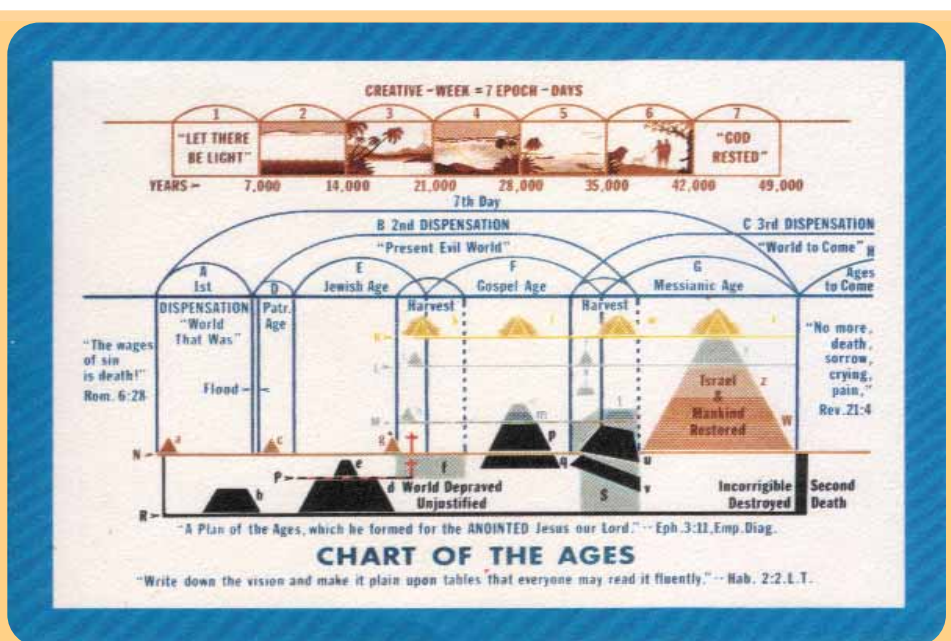
mentally, morally, religiously, and physically, is in a deplorable condition, unable to help themselves, dependent upon Your mercy, Your salvation! Like sheep we are laid in the grave; like the brute beast we seem to perish; we have only a promise of salvation from death through the Redeemer and a resurrection from the condition of death as a hope for the hereafter.

THE DIVINE PLAN TAKES TIME

But God will not be hastened. He has a wise, as well as gracious purpose. He has a definite time for every feature of His great work. He allowed four thousand years to pass before He even sent His Son to begin the work of redeeming mankind, by the payment of a ransom-price. He has allowed nearly two thousand years, since then, to elapse without recovering mankind from sin and death conditions. It is for faith to trust; and yet it is but natural that we should inquire, Why this delay? Why does God wait so long? The reply is two-fold: (1) God leaves time for the birth of a sufficient number of Adam's children to people and fill the earth, indicating that the powers of procreation and the begetting of children shall not continue in the future as at the present. He declares to us that those who attain to that world to come "will neither marry nor be given in marriage," but in this respect people will then "be like unto the angels," who have no children, who do not

propagate their kind (Matt. 22: 30). (2)

Incidentally, in connection with man's fall and recovery, God purposes a most wonderful manifestation of His Wisdom, Love and Power in the bringing into existence a new order of beings, higher than human nature, and higher than angels. God pro-



Divine Plan Of The Ages
Page 219

vided for a New Creation whose members were limited in number and made partakers of the Divine nature, far above angels, principalities and powers. This New Creation, the most wonderful exemplification of Divine power ever manifested or ever to be manifested, He developed as a class in the Gospel

The invitation to the Church was to follow the example of Jesus their Redeemer. They walked in His steps and sacrificed earthly interests and with Him became partakers of the Divine nature also—glory, honor and immortality (2 Pet. 1: 4). Our Lord Jesus corroborates the same thought, saying, “As the Father hath life in Himself [immortality, life in the highest sense of the word—deathlessness], so hath He given unto the Son that He should have life in Himself” (John 5: 26). The Bride class, those who were “more than conquerors,” received it by patient continuance in well doing (Rom. 2: 7). As we have seen, the Almighty first possessed immortality until He gave it as a reward to His glorious Son—Christ. The First Resurrection is now complete, and the elect 144,000 have entered upon this same plane of immortality, and therefore, the opportunity to become of this Divine nature has ceased, as the Scriptures declare (Matt. 25: 10; Rev. 19: 7).

HUMAN LIFE IN THE MILLENNIUM

The life enjoyed by the spirit angels, otherwise spoken of in the Scriptures as everlasting life, is not inherent immortality, but an eternal life maintained by the Creator, subject to the condition of obedience and righteousness. This condition will also be the experience of the Restitutionists in the next age (Acts 3: 19-21). Likewise, Adam had at his creation everlasting life, but his life was dependent upon his obedience to his Creator. When he disobeyed, the Divine provision for his sustenance was withdrawn. He was expelled from Eden that the sentence of death would take effect, “you shall surely die” (Gen. 2: 17). Similarly, Satan and the other unrepentant angels, because of sin through disobedience, will be destroyed, hence their life is proven to be conditional, as was that of Adam and the race (Heb. 2: 14; Is. 27: 1; Matt. 25: 41). The redemption to be accomplished by the Redeemer during His reign as Messiah is to reinstate all the willing and obedient to human perfection and Divine favor, as these were enjoyed by Adam before his transgression. All the wilfully wicked, all not desirous of returning to fellowship with God through the Redeemer, will be destroyed in the Second Death—not eternal torment. The test will be so thorough, so crucial, that God declares that there shall be no more crying, no more dying; which implies that there will be no more sin—that the lessons connected with human and angelic transgression will be so thoroughly learned that those found worthy of eternal life will have their characters grounded in righteousness and opposed to sin; but they must be obedient to the Kingdom’s arrangements in order to maintain their perfection and retain ever-

lasting life. The Scriptures, as we have already intimated, use the word immortality in a more restricted sense than is in common use. The Bible applies the word to the Father and to the Son, and to the Bride, the Lamb’s Wife. The blessing of everlasting life provided for angels and for men found obedient to the Divine will is Biblically called, not immortality, but eternal or everlasting life.

TWO PARTS TO SALVATION

Therefore, the Scriptures explain the two-fold work of Christ: (1) The work for the world, in providing for all the willing and obedient of mankind everlasting life; (2) the work for the Church, that secured for the willing and obedient of the Bride class, glory, honor and immortality, the Divine nature. The Scriptural expression is that “Christ brought life and immortality to light through the Gospel” (2 Tim. 1: 10). Everlasting life was hinted at in the remote past, but not specifically stated. The declaration that “the Seed of the woman should bruise the Serpent’s head” implied a recovery from sin and death, a victory over the Adversary, a release of mankind from the death penalty. But it was not specific. The promise of God to Abraham, that in his Seed all the families of the earth should be blessed, contained an intimation of a Divine provision for the restoration of humanity from death and the present fallen condition, a restitution to eternal life conditions. But this was not made apparent then. The prophets also gave some implications of coming blessings through a great Messiah, but failed to say that eternal life would be the grand result. Not until the Savior appeared and made His consecration unto death, on behalf of the race, was it proper for even Him to give such assurances. After His consecration in A.D. 29, and during the three and a half years of His ministry, He declared His mission to be the seeking and recovery of that which was lost, and the giving to His footstep followers a share with Himself, not only in their Gospel Age sufferings, but in their present reign of glory (2 Tim. 2: 12). Then was the time in which, by holiness, faithfulness, loyalty to God and to the Truth, and the laying down of life as a part of the sin-offering, that their “calling and election” was made sure to the highest reward of glory, honor and immortality, the Divine nature. Praise God for the wonderful Plan of Salvation which centered in the Lamb slain from “before the foundation of the world” (1 Pet. 1: 19, 20).

ROBBERS IN YOUR HOME

THE CHRISTIAN who has consecrated his life to God, and in all things earnestly strives to do His holy will, thereby following the example of Jesus (Psa. 40: 8; Heb. 10: 7), will find hindrances in his pathway, and things to divert his attention. Many of these are quite innocent in themselves, and sometimes quite useful to the Christian, but, if care is not taken, they will steal away time and attention and become a hindrance to devotion to the Lord and service of His cause.

For example: the internet, television and periodicals are very useful instruments in giving us the news of the day, the “signs of the times” and other useful information, and can prove helpful to us as Christians in carrying out our life of dedication, but, on the other hand, if we are not careful, they will steal away much of our valuable time—time that could be better redeemed for the things of God (Eph. 5: 16), and spent in studying or spreading God’s Word. Furthermore, our mind will be so filled with the things obtained from these sources that it will tend to crowd out meditation on the Lord and the Word.

Therefore, we do not only need to be aware of the armed bandits who sneak into our home to relieve us of our valuables, but also intellectual bandits, who if not controlled, can rob us of many things needful in our Christian life, and may cause us to lose out altogether in our calling. The following description of some of these robbers came to our attention recently, and we print it here for the benefit of our readers:

“You have robbers in your home. They rob you of many things. They steal your money and your time. They steal your health. They steal your friends. They steal you—and your children’s morals. They steal your sleep. They steal your well-being.

“Not satisfied with stealing all they can, they also insult you; scream at you; deafen you; badger you; degrade you and unnerve you. They work insidiously on your weaknesses. They threaten

you. They cajole you. They bait you. They laugh at you. They brainwash you.

“Still not satisfied, they deprive you of good reading; cheat you of healthy family activities; set father against son; set mother against daughter; set husband against wife; set neighbor against neighbor.



They tickle your funny bone and they make you cry. They sing to you and dance for you. They bring unwelcome potentates and beggars into your home. They smirk and lie; mix truth with half-truth and with untruth.

“Ravenous for still more, they steal your independence; make you a weakling; make you incompetent; make you utterly dependent on them—so that on a rare occasion when they are away, you are lost. You wander about aimlessly, seeking what to do with your time, but not knowing what. You crave their return.

You move heaven and earth to get them back into operation. You do not want to miss all these things that they do for you. You are their slave. You are drugged. You are helpless. You are the avid victim of these robbers, these thieves, these Machiavellian Monsters, these computers, televisions, and periodicals residing in your home.



ARE YOU PREPARED?

*“If you keep yourself pure, you will be a utensil
God can use for his purpose. Your life will be clean, and you
will be ready for the Master to use you for every good work.”*
—2 Tim. 2: 21. TYNDALE

IT IS IMPORTANT TO notice that this instruction is given, not to the world, but to God's people—to those who are believers in Christ and who are consecrated to Him and desirous of being used in His service. If the counsel were given to worldly people, no such incentive would be held out; for such have no ambition to be in the Lord's service. The world can better appreciate such maxims as, “Honesty is the best policy,” *etc.*; for temporal good is all they seek. Yet it is indeed a good thing for the worldly to cleanse themselves of evil dispositions and practices. Moral reforms are always commendable as steps in the right direction, and we are always glad to see people breaking away from the bondage of bad habits—from the misuse of alcohol and from lying, profanity and other vices. But such purging from the filth of the flesh, of itself, can never render such persons fit for the Master's use. With all their efforts at cleaning, they are still unclean; and the Lord desires clean vessels for His use. It is only when, by faith, we are plunged into the cleansing blood of our Redeemer that we are clean and acceptable to God.

*“There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.”*

Having been reckonedly cleansed from sin by belief in Jesus and consecration (Rom. 12: 1), and God seeing in us the desire to live right, and accepting our will for the deed, treats us as His people, and therefore we are tentatively justified. From now on we are living not for self or the world, but for God and the furtherance of His great plan of salvation for all mankind. If, however, after being thus reconciled to God and reckoned righteous, our course of conduct proves that we

no longer love righteousness; if we do not endeavor to make the reckoned righteousness an actual thing by a constant endeavor to purge out the old leaven of sin; if we are content to let it remain and to work detrimentally in us, and we neglect to strive against it, then we are proving, by such a course, that our love of righteousness is departing from the Faith, and we are proving our unworthiness of the Lord's gracious reckoning in our favor. If, on the contrary, we are striving daily to purge out the old leaven of sin, if we are merely working in opposition to it, occasionally and are allowing it, again and again, to ferment and disturb our Christian standing, hindering the annihilation of sin, we are fighting a losing battle. We must resist sin in all of its many ramifications by cleansing our thoughts, words and deeds with the truth, and cultivating the blessed fruits of the spirit of love, joy and peace—then, indeed, as the Apostle affirms, we shall be vessels meet for the Master's use.

THE LORD WILL HONOR

Not only so, but the Lord will honor any who recognize and faithfully serve Him; this is because we represent Him and His cause. If we are meek and humble-minded, not inclined to think of ourselves more highly than we should think, but to think soberly, the Lord can exalt us to positions of trust and honor without injury either to ourselves or to His cause; and thus we are more and more sanctified and prepared for every good work. Let as many, therefore, as would be honored and used of the Master now and in the future—as many as have this hope for everlasting life—seek to purify themselves, to purge out the old leaven of sin. In the language of another forceful illustration, let us endeavor to war a good warfare against the world, the

flesh and the devil. Be assured that in these duties we have the work for a lifetime; and even at its close we will still find the necessity for the redeeming value of Jesus' ransom to cover our imperfection and sin. While the purging here spoken of refers to the general cleansing from all sin and uncleanness, the Apostle had special reference on that occasion to purging from the inclination to hearken to the false doctrines of those who would subvert the faith of the true followers of Christ. His counsel is to avoid delving into forbidden avenues that are proven Scripturally to be false; as foolish questions and strife about words to no profit; to shun profane and vain babblings which increase only unto more ungodliness, which savor more of boasting and self-exaltation than of truth and godliness, and, on the contrary, to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth. Then we will be apt to teach the Word, and gain the richest fruit (2 Tim. 2: 15).

STUDY

There is much significance in that word "study"; and only the studious find the narrow way to the Divine approval and acceptance. Also, *study* to show yourself approved—study the doctrine; study your course of conduct, to keep it in harmony with the doctrine. Study how to promote the peace and prosperity of the kingdom, and how to shield yourself and others from the missiles of error and from the poison of an evil, worldly spirit. Study the Bible to know how to perform the duties of a faithful soldier of the Cross; the seemingly insignificant, as well as the bravest and noblest deeds. A soldier has many seemingly trivial duties to perform, and he is doing his duty as a soldier when he is polishing his armor, observing the enemy, cooking his meal, cleaning camp, clearing the way or building bridges for the army to pass, as when he is fighting the enemy. All such necessary incidental work is entirely compatible with his commission as a soldier, and is not to be considered in opposition to soldiers' duties. These incidental things cannot be overlooked or carelessly done without it manifesting a measure of unfaithfulness.



CHRISTIAN SOLDIER

So it is with the Christian soldier. The routine of life, housework, daily toil, any and everything incidental to a proper and honest provision of "things needful" for ourselves and those dependent on us for support, as well as, provision for the prosecution and care of the Lord's work—all this is a proper part of our engagement as soldiers of the Lord. The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin wherewith to pay the Lord's taxes and his own, as when proclaiming, "The Kingdom of God is come nigh unto you." The Apostle Paul was as truly a soldier of the Cross, and doing his proper work when making tents as when on Mars Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory of our Lord, the Captain of our salvation, for the benefit of any of our fellow-soldiers, for our own preparation for this warfare, or in the discharge of obligations which our Captain has

recognized and approved, is proper work for us as soldiers, and is not considered as being in opposition to our consecrated walk. But the Christian soldier must study to perform even the commonest duties in a manner creditable to his calling. Nor must he permit himself to become entangled with other things which would present a conflict of interest as to his duties as a soldier. For instance, if a soldier knowing how to repair watches were to divert his attention from his regular duties, neglect his camp and battle duties and the commands of his Captain and the proper work of a soldier, to acquire some extra compensa-

tion by this means, he would be an unfaithful soldier. And so the Christian who turns aside to seek some *personal*, temporal advantage, to the detriment of his duties as a soldier of Jesus Christ, is likewise, an unfaithful soldier and likely to be drawn out of the ranks entirely, or temporarily.

Study to show yourself approved; study the Word, study yourself that you may become well acquainted with yourself—that you may know your talents for service and in what directions they lie, and against; that you may know both your abilities and

your shortcomings. Then study to avoid error and to shun all foolish questions, degraded speech and boasting. Remember that only the foundation of God stands sure, and that all other foundations are worthless and all other theories will amount to nothing. But “The foundation of God stands sure, having this seal; The Lord knows them that are His. And let every one that names the name of Christ depart from iniquity” (2 Tim. 2: 19). If any man desire honor from God, let him not fail to seek it in God’s appointed way—along the pathway of humility; for the Lord gives His favors to

the humble. If you would be a vessel fit for the Master’s use and a vessel of honor, humble yourself under the mighty hand of God, and He will exalt you in due time. Do not be in a hurry about it either; but whatsoever your hand finds to do, do it with your might, beginning and ever continuing to cleanse your earthen vessel, that it may be fit for the Master’s use.

* * *

FROM THE FLYLEAF OF AN OLD SAINT’S BIBLE

“**THE BIBLE** is the Book of all books. It contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts bind, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the Christian traveler’s map, the Christian soldier’s sword and the Christian’s character guide. It should fill the memory, rule the heart and guide the feet. Read it slowly; study it frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy contents. It is read to the sick, to those in good health, to the poor and to those who have wealth. Passages of Scripture from the Bible are read at marriages, at baptisms, at funerals and on many other occasions. It will do to live by and it will do to die by.

A PLEDGE TO THE BIBLE—I pledge allegiance to the Bible, God’s Holy Word. I will make it a lamp unto my feet, a light unto my path, and will hide it in my heart that I might not sin against God.”

ME AND MY BIBLE

*If I would work, the Bible is my tool;
Or play, it is my harp of happy sound.
If I would walk, it is my golden rule;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
My wings, if I to heavenly things aspire.*

*When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light.
When I am hungry, the Bible is my bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.*

*Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea*

* * *

ANNOUNCEMENTS

MEMORIAL DATE FOR 2006

Monday, April 10, after 6:00 p.m.

Our Lord's Memorial is Monday, April 10, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 6:27 p.m.; the new moon nearest this equinox is March 29, 10:16 a.m.; add 2 hours 21 minutes to get Jerusalem time which is March 29, 12:37 p.m.; therefore Nisan 1 is March 28, 6:00 p.m. to March 29, 6:00 p.m. Nisan 14 begins 13 full days later on Monday, April 10, 6:00 p.m. ending Tuesday, April 11, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Monday, April 10. May God bless you in your preparation for, and commemoration of, this wonderful event. Please send in reports promptly.

THE EMPHATIC DIAGLOTT

2004 edition

Containing the Original Greek Text of the New Testament with a word for word English translation

By: Benjamin Wilson

Now available in hard cover

Limited Supply

5 1/2 X 8 3/4 inches (922 pages)

\$14.75

Foreign orders add 25% for postage

SERVICES BY VISITING MINISTERS

Ralph Herzig

Florida Convention, March 10-12; Michigan Convention, May 19-21

Richard Blaine

Florida Convention, March 10-12; Marietta, GA, May 7; Chicago, IL, May 14; Michigan Convention, May 19-21

Robert Herzig

Springfield, MA, April 2

John Wojnar

Florida Convention, March 10-12; Boston, MA, March 26; West Haven, CT, May 14

Leon Snyder

Keystone Heights, FL, March 5; Fort Lauderdale, FL, March 7; Florida Convention, March 10-12; Reidsville, NC, March 14; Roanoke Rapids, NC, March 15; Manteo, NC, March 16; Norfolk, VA, March 18, 19; North Canton, OH, March 21; Cambridge Springs, PA, April 13; Pittsfield, MA, April 15; Springfield, MA, April 16; Chester Springs, PA, April 19; Sand Ridge, WV, April 28; Athen/Nelsonville, OH, April 30; Michigan Convention, May 19-21

Baron Duncan

Florida Convention, March 10-12; Pittsfield, MA, April 9

Thomas Cimbura

Florida Convention, March 10-12; Michigan Convention, May 19-21

Donald Lewis

Florida Convention, March 10-12; Michigan Convention, May 19-21

James Shaw

Florida Convention, March 10-12, Mustang, OK, March 26; Michigan Convention, May 19-21; Independence, KS, May 28

Jack Zilch

Florida Convention, March 10-12; Chicago, IL, April 22, 23; Michigan Convention, May 19-21

Robert Steenrod

Florida Convention, March 10-12; Jamaica Convention, April 14-17; Barbados, April 18-20; Trinidad, April 21-23; Fort Lauderdale, FL, April 24; Cambridge Springs, PA April 30; Michigan Convention, May 19-21

“DAILY HEAVENLY MANNA AND DEVOTIONAL SERVICE”

Text and and comments for each day of the year

\$6.00

Foreign order add 25% for postage

2006 LHMM CONVENTIONS

France: *Barlin*, April 16-17; July, 28-30; November 4-5

Germany: *Velbert*, June 3-5; *Altleiningen*, October 20-22

Jamaica: *Bartons.*, April 14-17

Nigeria: *Agbado*, April 14-16; *Umunkiri*, June 23-25;

Aba, Abia State, November 24-26;

Makurdi, Benue State: November 24-26

United Kingdom: *Hyde*: August 4-6

United States: *Florida*, March 10-12, *Michigan*, May 19-21;

FLORIDA, MARCH 10-12 (FRIDAY-SUNDAY)

Site: Oceanfront Comfort Inn, 1515 N. First St., Jacksonville Beach, FL, 32250. Telephone: (904) 241-2311. Rates and Reservations: \$74.00, for 1-4 guests, plus 13% tax; this price also includes breakfast. Reservations must be made directly to the hotel by February 1, 2006. *State you are attending the Laymen's Home Missionary Movement Convention* to secure the special rate. Inquiries can be sent to B. Blaine (Class Secretary), 3569 John Anderson Drive, Ormond Beach, FL, 32176: Telephone: (386) 441-9836.

MICHIGAN, MAY 19-21 (FRIDAY-SUNDAY)

Site: Comfort Inn Muskegon, U.S. Route 31 at Sherman Boulevard, Muskegon, MI 49444. Telephone: (231) 739-9092. *Rates:* \$54.00 + 11% room tax; children 18 and under stay free with parents; Continental breakfast included (served in motel lobby). Reservations must be made directly to the hotel by April 26, 2006. *Request the discount rate for the LHMM, and for a confirmation number.* Each room must be guaranteed as early as possible by credit card or check; you may cancel with 48 hours notice. For further information contact C. Olson, (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-1903. Telephone: (231) 894-4131

EVANGELISTS' SERVICE

Robert Branconnier

Sebring, FL, March 5; Fort Lauderdale, FL, March 26; Waycross, GA, April 1,2; Wilmington, NC, April 3,4; Boston, MA, May 28

Harry Hammer

Minneapolis, MN, May 6,7

David Lounsbury

New York, NY, March 19

Walter Markiewicz

Osoyoos, Canada, May 20,21

Roger Mullen

New Haven, CT, March 19

Richard Piquene

Independence, KS, April 2

William Sturges

Athens/Nelsonville, OH, March 26

Edward Tomkiewicz

Grand Rapids, MI, April 1; Muskegon, MI, April 2

Lawrence Williams

Chester Springs, PA, April 29,30; Athens/Nelsonville, OH, May 7

Michael Williams

North Canton, OH, April 23

THE BIBLE STANDARD

(ISSN: 1556-8555)

LAYMEN'S HOME MISSIONARY MOVEMENT

1156 St. Matthew's Road

Chester Springs

Pennsylvania 19425-2700

United States of America

(Address Service Requested)

NON-PROFIT ORG.

U.S. POSTAGE

PAID

KUTZTOWN PA

Permit No. 12

“THE JUST SHALL LIVE BY FAITH—”

HEBREWS 10: 38

Mankind's efforts under the fallen condition to gain everlasting life by works have proven disastrous. The sacrifice of Christ has made it possible that a righteousness apart from the law might be given all who exercise faith therein. Whoever, therefore, accepts Christ as his Savior, gains reckoned eternal life through faith, and thus the just shall live—gain everlasting life, reckonedly, through faith. The consecrated also live by faith in that theirs is a life of faith as distinct from living by sight. And, finally, actual eternal life is gained on all planes of being by faithfulness. Thus in three senses the “just shall live by faith.”

FROM:

**DAILY HEAVENLY MANNA
AND DEVOTIONAL SERVICE**

*For further information on The Bible Standard in English and to find additional articles of interest, please visit www.biblestandard.com
Associated sites available in French, German, and Polish. Links provided on the English-language sites.*