

The Bible Standard



“Send out your light and truth! Let them lead me;...”

Psalms 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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PSALM 69: 21

THE CRUCIFIXION



ZECHARIAH 12: 10

MATT. 27: 35-50

ALTHOUGH the Bible account of our Lord's crucifixion is told in a most simple and unembellished manner, nevertheless in its simplicity it is one of the most touching descriptions of world history. As no novel could present a more eventful life, so likewise none ends more tragically than did this great real drama set upon the stage by the Almighty, as an exhibition both to angels and to men, of His Justice and Love combined. How strikingly it illustrated the depravity of the fallen human race in those who witnessed our Lord's many wonderful works, and then His unresisting sacrifice for our sins, and then coldly—without appreciation, demanded His crucifixion. Nothing could illustrate this better than the account of the division of our Lord's garments and the lots cast to see who would get the seamless robe, which so beautifully represented His own personal perfection, and which had probably been a gift from one of the noble women mentioned as being among His friends (Luke 8: 3). The climax was reached when, after finally dividing the spoils, His executioners un pityingly viewed His sufferings and death—"sitting down they watched Him there," until the end.

Moreover, we are compelled to concede that the influence of the Gospel of Christ has had a large effect upon the world of humanity. It has produced a civilization that is recognized as a great advance over the more rude and barbarous attitudes and conditions of the Dark Ages. Recognizing the progress so far, we can readily discern that, under the veneer of present worldly politeness and civilization, there is yet a great deal of the depraved selfish disposition in the fallen race that is being manifested in this Day of Trouble. There are many today, who, even after coming to an understanding of the importance of Jesus' life and that His wonderful work and suffering

was for their eternal well-being, fail to give proper recognition. They are willing to do just as the Roman soldiers did, to sit down and view His sacrifice with a hohum attitude "sitting down they watched Him there." Their hearts are not moved with pity, or at least not to a sufficiency of sympathy to control their wills and conduct, and they continue to be "the enemies of the cross of Christ"—for, as He declared, "Whoever is not for Me is against Me."



PSALM 22: 18

It was probably with irony that Pilate wrote out the inscription and nailed it to the cross above our Lord's head, "This is Jesus, the King of the Jews." He knew that the rulers of the Jews had clamored for Jesus' death because they were envious of His influence as a teacher. Additionally, the charge that they brought against Him was "He makes Himself a king," claiming, "We have no king but Caesar," and by this hypocritical course they pressured Pilate to crucify Him, on the claim that it was necessary to the protection of the throne of Caesar. Pilate did not realize that this was the true title of the wonderful man Christ Jesus, whom they put to death. Another evangelist tells us that the leading Jews objected strongly, but that Pilate refused to alter the inscription. It was a part of the shame and disgrace that our dear Redeemer

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bore and a part of the “cup” which He desired that, if possible, He might be spared, that He was crucified between two thieves, as a criminal. The Apostle says that we should consider this from the standpoint of enduring contradiction or opposition of sinners against ourselves, and suggests that it will make us stronger (not in fighting with carnal words or weapons) in *enduring* similar, though lighter, opposition and afflictions and misrepresentations.

It is a correct analogy in this connection to discern that it was not the pain that our Lord endured; not the agony which constituted our ransom-price but rather it was His death. Had He died in a less violent and ignominious manner the ransom-price would have been equally accepted by Divine justice; but the trials, sufferings and contradictions that our Lord endured, while no part of our ransom-price itself, were expedient, in the Father’s judgment, as a necessary part of His testing. The patient endurance of these proved His loyalty to the Father and to righteousness to the fullest degree and therefore proved His worthiness of the high exaltation that God, the Father, had prepared as His reward. It is in view, not only of His humiliation before sinners and His death for our sins, but also because He partook of the cup of shame and ignominy. So it is written, “Therefore God also has highly exalted Him, and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven and those on earth, and those under the earth” (Phil. 2: 9, 10).

SUFFERING REPROACH

How susceptible is the average human mind in its fallen state, unguided by the sound principles of judgment and the Lord’s Word, that they were swayed from one of welcoming their Lord as King and four days later clamoring for His crucifixion. This is emphasized to us by the fact that many wagged their heads and reviled the Lord while He was on the cross, and taunted Him with His declaration that He was the Son of God. Jesus was upbraided also for His statement respecting the temple of His body, by some who had recently been among those who heard Him during the three and a half years of His ministry. Some of them probably had seen His “many wonderful works,” and were among those of whom it is written, they “marveled at the gracious words which proceeded out of His mouth” who said, “When Messiah comes can He do greater works than this man does?” Yet when they saw the tide turned against Him, and especially when their prominent religious leaders opposed Him, they seem to have been easily swayed. We feel ashamed for the weakness of our fallen race as here shown. Yet, a like thing

is manifest today. However pure and however luminous may be the presentations of the Divine Truth, if the chief leaders of Christendom denounce it, they sway the multitude. However pure, true and honorable the lives of the Lord’s servants, Satan can still supply false witnesses, and secure dishonorable servants to slander and reproach them. This is what we are to expect. Did not our Master say, “It is enough for the disciple that he be as his Master, and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more shall they call them of His household?” Thus is fulfilled in us the declaration of the prophets also, “the reproaches of them that reproached thee are fallen upon me.”

**“He suffered much for me,
More than I now can know,
Of bitterest agony;
He drained the cup of woe;
He bore, He bore it all for me,
What have I borne for Thee?”**

The reproaches of the scribes and Pharisees were evidently the most cutting of all. When deriding Jesus’ kingly office, and power, and faith in the Heavenly Father and His claimed relationship to God, they bantered Him to manifest that power and to come down from the cross. O, how little they knew that it was necessary for the Son of Man to suffer these things to enter into His glory. How little they understood the Divine plan, that Messiah could have no power to deliver Israel and the world from the hand of Satan and death, except He first of all, lay down His life as our *Ransom* price. How thankful we may feel that our dear Redeemer was not controlled by passion and revenge, but by the Father’s Will and Word, so that He endured the abuses of His tormentors in meekness and bowed His will to the will and plan of the Heavenly Father.

In a similar way it is that the living members of the elect of God are misunderstood; not only by the worldly, but especially by the prominent religious leaders of today. Verily, “as He is so are we in this world.” The world of Jesus’ day, did not understand the Master’s sufferings and trials. They could not see the necessity for His sacrifice, but rather considered these as marks of Divine disfavor; as it is written: “We did esteem Him stricken, smitten of God and afflicted” (Isa. 53: 4). Likewise, with the faithful Christian, the fact that God’s consecrated people have His favor by their development of the graces of the Holy Spirit and not in temporal blessings, the world cannot understand. They see not that the promised blessings of the Kingdom, the special favors

that we seek, are Scripturally set forth in 1 Cor. 2: 9. It reads as follows: "But as it is written, eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." This loving kindness from our Father comes to us as we conform our lives to obtaining a Christ-like character now, before the Kingdom blessings open up for the world in the great awakening (John 5: 28).

It was not surprising that the two criminals on either hand of our Redeemer should join with the others in reviling Christ. The only little word of sympathy, however, that He received on this occasion, according to the record, came later from one of these thieves.

THE THIRD HOUR

Our Lord's crucifixion took place at the third hour, nine o'clock in the morning appropriately, as represented in the type, for this was the hour of the morning daily sacrifice, and His death occurred six hours later, at three o'clock in the afternoon, which, according to the Jewish reckoning, was the ninth hour (E. 12, *The Bible*, p. 684). This is illustrated in the type, for the daily evening sacrifice was offered at this hour. It was fitting also that nature should veil her glories before such a scene, and that there should be darkness. We are not, however, to suppose that it was a dense darkness, but simply darkness (darker than usual). Nevertheless, it must have been supernaturally dark for, as it was the full of the moon, a solar eclipse could not have taken place. It was now that

our Lord uttered those agonizing words, "My God, My God, why have You forsaken Me!" He had borne, with wonderful fortitude, the contradictions of sinners against Himself, and Peter's denial, and the fact that all of His disciples fled from Him, and that His last hours were spent amid the jeers of His enemies. When the moment came that the Father's fellowship of spirit was withdrawn from Him, then it was more than He could bear, and it is claimed that He died of a literally broken heart, and that this was evidenced by the fact that both blood and water proceeded from the spear-wound inflicted shortly after His death.

It may be questioned by some whether or not this was a failure of our Lord's faith merely, and not an actual withdrawal of the Father's favor and communion.

We hold, however, that the philosophy of the subject proves that it was the latter, and that this was a necessary part of our Lord's suffering as the sin-bearer. The penalty of Adam's transgression was not only death, but additionally his separation and alienation from Divine favor and communion. Consequently, our Lord Jesus took Adam's place and suffered in his place, the just for the unjust. He did this that He might redeem us by His precious blood—it was not only necessary that He should die on our behalf, but it was also necessary that He should experience the full cutting off and separation from the Father, which is a *part of the penalty* of Adam's transgression. He was not alienated or separated from the Father as a sinner throughout the

three and a half years in which He was laying down His life. However, the moment of crisis came at the cross, and for at least a brief period He must be deprived of the Father's fellowship. Therefore, He must thus die—as a *sinner*, for our sins, even though He was not a sinner, in order that as by a man came death, by a man also should come the resurrection of the dead (1 Cor. 15: 21).

When we consider our dear Master's experience, we do well not to judge much from the last words of some of God's people who are approaching the end of this present life, respecting their future spiritual state. False theories may beget false hopes in some, and lead them to believe that they are "sweeping through the gates of the New Jerusalem," when really they are

sweeping through the gates into the great prison house of death—the tomb and are in waiting for the Millennial awakening. The Lord or His inspired Apostles did not make extravagant dying expressions, according to the Bible account. Nevertheless, they had a firm hope, a Scriptural one, which gave them strength for the battles of this life to its very close. They then had the courage to be faithful to the Lord and to the Word of His Testimony whereby they put their future reward into the hands of their Heavenly Father, having the confidence that they would be placed in the Kingdom where they could best serve Him. On the contrary, many of those who die with extravagant expressions of hope on their lips were possibly less faithful to the Lord, less faithful to His Word, and less fully consecrated to His service. Let our



"...the sixth hour, and there was darkness over all the earth until the ninth hour." Luke 23: 44

confidence and rejoicing, be as was that of the Master and the Apostles—not so much as is found in the emotions and feelings at the moment of death, but as it is found in God’s Word and its testimony. The “more sure word of prophecy, to which we do well to take heed, as unto a light which shines in a dark place” (2 Pet. 1: 19).

Matthew does not record the words of our Lord when “he cried again with a loud voice,” but we have them from Luke and from John. He said, “It is finished! Father, into your hands I commit My spirit” (Luke 23: 46; John 19: 30). Many false teachers tell us that nothing was finished, and declare that no sacrifice for sins was needed, and that none was given; but the testimony of the Scriptures is explicit on this subject, that without a sacrifice, “without the shedding of blood, there is no remission of sins.” Our Lord’s sacrifice dated from the time that He reached manhood at thirty years of age, when He came promptly to John at Jordan, and was baptized—thus outwardly symbolizing His full consecration of Himself unto death, in doing the Father’s will. The sacrifice there begun was faithfully continued down to His last moment. When He had endured to the very last, all the ignominy, all the shame, and was finally cut off from communion with the Father—this was the last, and so our Lord indicated by the words, “It is finished.” His work was then completed, the redemption price provided; the sufferings were over; He had finished the work that the Father had given Him to do, as far as its shameful and ignominious features were concerned. Another part of His work remained and is yet unfinished, namely, the work of blessing all the families of the earth, bestowing upon them the gracious favor and opportunities of eternal life secured to them justly by His sacrifice for the sins of the whole world (Acts 3: 19-21).

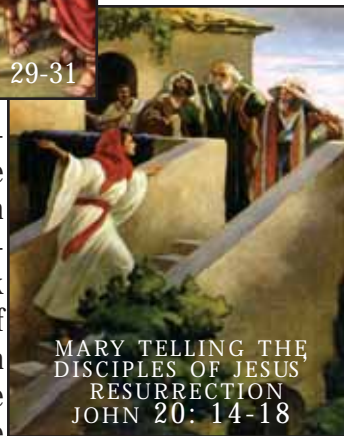
HIS RIGHT TO LIFE LEFT WITH GOD

He gave up the spirit. What spirit? He did not yield up His spirit body; for at this time He had no spirit body, His resurrection had not yet taken place. Thirty-four years before He had laid aside spirit conditions and nature, to become partaker of a human nature. Through His mother, Mary, the spirit of life that belonged to Him in His prehuman existence with the Father, had been transferred to human conditions. He then, for a time, enjoyed and exercised this spirit of

life, as the animating principle of His new human body for thirty-three and a half years; at this point, He was sacrificing it in death on Calvary’s Cross. The crucified flesh was to be His no longer, for, as the Apostle declares, He took upon Him the form of a servant, *for* the suffering of death, and not *for* the keeping of that form of a servant to all eternity. The promise of the Father was that He should be glorified with Himself, and even with a still higher glory than He had with the Father before the world was—and now He has a spiritual, Divine glory, and not a human life and body any longer. He originally left spiritual conditions when He “was *made flesh* and dwelt amongst us” but proving faithful in His redemptive work, He trusted in the Father that when He had finished the work given Him to do, He should be again received up into glory—the spirit condition. Therefore He said to the disciples, “What and if the Son of Man should ascend up where He was before?” There He now is at the Father’s right hand.

His commitment of His spirit to the Father’s care implied therefore, that He knew thoroughly just what death is—a cessation of being. Despite this, He had confidence in the Father that He would not remain forever in the death state, but would be granted life again, by resurrection, the Divine spirit of life with the Father. But His human life laid down at Calvary as the Ransom price was to remain dead in harmony with the Father’s will. He knew and had foretold to His disciples, that He would be raised from the dead on the third day (Matt. 16: 21). He recognized that His spirit of life, His vitality, His being, came from the Father, originally, and was subject to the Father’s power and care; and knowing that the Father had promised to give Him life again, He here merely expresses His confidence in this promise. His

confidence was abundantly fulfilled, in that God raised Him from the dead, highly exalted Him in nature, not only above human nature but far above angels and principalities and powers, to the very highest plane of the spirit nature, namely, to the Divine nature (Phil. 2: 9). Remarkable as it may seem, this is the very same invitation that was offered to His Bride, the Church, resulting in their participation with their Master’s sufferings; and having proved faithful therein, they now have fellowship with Him in glory. They are “partakers of the Divine nature” and its glory, honor and immortality (2 Pet. 1: 4; Rom. 2: 7). * * *





BABYLON'S DESTRUCTION

Continued from last issue (January-February 2007)

Miry clay looks very much like stone; and God used a stone to symbolize His Kingdom in the same symbolic picture that He used the miry clay smeared over the iron feet to represent mainline Christianity. Christ's Kingdom has not yet been established; but it will be built on the wreck of these present secular and religious institutions, which outwardly resemble Christ's Kingdom, calling themselves Christian nations on all their coins and declaring that God is reigning in these kingdoms (Dan 2: 44, 45). Collectively they call themselves Christendom, which means Christ's Kingdom; for they were led to do this through the teachings of the church during the Dark Ages—not the True Church, and people being deluded, thought that they were the Church of Christ but who, in actuality, were opposed to and persecuted the real Church.

We include as sectarian churches all that are not the real Church. There are many spurious churches; not all can be right. The question is which one is the right one? None will acknowledge the others to be the right one, all claiming to be right. Not one of them is the right one, as we have concluded from the Bible description of the Church of Christ. God recognizes only the one composed of those who are consecrated to Him—those found in the Greek, the English, the German, the Italian Churches, among the Catholics, the Episcopalians, the Baptists, the Methodists, the Lutherans, the Presbyterians and among people who do not attend any denomination at all. All who are God's dedicated Christians, no matter to what affiliation they belong, are members of His Church; all others are merely imitation Christians. These great systems calling themselves His churches are without Divine authority, without Scriptural recognition. They are merely human institutions, and in them only the true Christians are recognized of God at all as His people.

The Bible sets forth these spurious churches are called by the name Babylon; a term which signifies



Corrected placement in above picture of Medo-Persia and Greece. Please make correction in the Jan-Feb issue of the Bible Standard, page 6.

confusion. They are a mixture, not only of all classes of people, but of a confusing assortment of doctrines, and quite contrary therefore to anything that God and His Word uphold. From this confused mass of people, God is calling out His people, saying, "Come out of her, My people, so that you will not share in her sins, so that you will not receive any of her plagues" and telling them that a great calamity will come upon all of these erroneous secular and religious systems (Rev. 18: 4).

THE END

OF THE GENTILE TIMES

Studying God's Word, we have measured the 2520 years, *the seven symbolic times*, from the year 607 B.C. and have found that it reached down to October, 1914. Many of us concluded that October of 1914 would show the end of the Gentile lease of power; for when

October arrived, it indicated the end of the Jewish year and the Bible's prophecies are determined by lunar (moon) time.

Now the question comes, Have the Gentile Times ended or not? Some perhaps may be inclined to say, "No, they have not ended." Others would say, "When the Gentile Times ended in 1914, we would expect that the Gentiles would have been entirely ousted from all power and control, and that Christ's Kingdom would be established."

We find that some have one idea and others another. Some thought that just the next hour after midnight would see a great, supernatural change everywhere—evil blotted out in minutes. But would it be a reasonable expectation for the Gentile kingdoms to be snuffed out inside of an hour or inside of a day? If God had said so, it would be different; we know that God has all power to do His will everywhere. Should we, in any sense of the word, expect such a sudden transition? That going to bed at night and the following morning would find all the kingdoms of the world overturned and the

Kingdom of Christ set up; the great awakening of earth's millions from the sleep of death, etc. (John 5: 28)? Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation, it was unwarranted.

GOD'S TWO WITNESSES

Now look back and see what happened immediately after the expiration of the different time periods. For instance, there are great day periods mentioned in the Bible, namely, the 1260 symbolic days, the 1290, the 1335 and also the 2300 days (Daniel 12: 7, 11, 12; 8: 13, 14). We have not the time to go into details concerning all of these time periods. They may be familiar to us and are treated in detail in (Studies In The Scriptures, Volumes 1-6; Library set \$24:95). Therefore, we merely refresh your memories.

The 1260 years began in 539 A.D. ending in 1799. From their beginning to their culmination, the power of persecution held sway. When the 1260 years ended, was anything done in an hour, in a day, or in a year to stop the persecution? No! One of the results was that God's Two Witnesses were exalted in the earth. These Two Witnesses of God, the Old and New Testaments, were exalted in the sight of the people, taken up to a position of greater influence and dignity to which they had never before been so regarded.

EXALTED TO HEAVEN

Previous to that time, the false church held that the Bible went hand in hand with the voice of the church; that the voice of the church was the voice of the bishops and the popes; and that the Bible was only to corroborate the voice of these leaders. But after the expiration of the 1260 prophetic days, the Bible began to take a new position.

We remind you that it was between the years 1803 and 1813 that many of our great Bible Societies were organized. Only then, the printing of the Bible in every language and in an economical form became available, and the Bible began to go out to all nations. The Bible was lifted up before the people—the Word of God was greatly exalted, in contrast to the degraded position which it had occupied during the Dark Ages. Undergoing this process therefore, took many years to elevate it to this higher position.

"THE TIME OF THE END"

"The vision refers to the time of the end" Dan. 8: 17. Of course, error all along has more or less opposed the Truth, but the Truth has been going forward gradually. The year 1799 marked the beginning of the "Time of the End," when various events were to occur. Some of these according to prophecy were: "Knowledge shall be increased"; "the wise shall understand"; and "there shall be a Time of

Trouble such as was not since there was a nation" (Daniel 12: 1-10). These various predictions, the fulfillment of which was to follow 1799, have been in process of fulfillment throughout the past two centuries. The running to and fro did not reach any particular development for some time after the Time of the End had begun. The progress in the mode of travel was gradual. First came the steamboat; then came the first railway train. These inventions of necessity had to precede the predicted "running to and fro."

With the ensuing years we have seen the speed and options for travel increased by leaps and bounds. We see improvements being made in water, land, rail, air and space travel.

These wonderful inventions, which characterize our day, have come gradually since 1799. The first part of the period brought the increase of knowledge, which is proving to be a never-ending desire and source for further information along every avenue (Dan. 12: 4). Some authorities are saying that we are now at the point where, in civilized lands, compulsory education needs to have some limits placed on it; and some nations are trying to restrain education. What many leaders fail to recognize is that much of the knowledge taught is erroneous and that many important points of history and instruction are not taught. This view seems to be supported by the prophet Daniel's declaration that, with the advent of the Great Time of Trouble now upon us, there would be associated with it the increase of knowledge, which in turn would bring about the worldwide increase in the quality and modes of travel "running to and fro." It is painfully true that with every earthly blessing leading to the Kingdom, the Adversary and those supporting him are very actively seeking to impede the progress of truth and righteousness. In due time all the nations will learn the lesson that without some restriction, education is a dangerous thing. To an unregenerate heart, it means power in an unregulated hand, which is not always safe or beneficial.

DUE TIME FOR UNDERSTANDING CHRONOLOGY

The Prophet Daniel's statement that "the wise shall understand" apparently refers to the end of the 1290 days mentioned in the same chapter. This period, using a day for a year, beginning in 539 A.D. terminated in 1829. Shortly after 1829 the premature message of the Second Coming of Christ began to be promulgated especially by William Miller. As a result of the prominence given to the Word of God, certain doctrines were brought forth in a clear, understandable way.

We may have read about how the Miller Movement started in this country. (See *Studies In The Scriptures*, Volume 3, page 84.) We are not endorsing the teachings of Brother Miller. While he had some correct thoughts on Scripture, he also had some incorrect ones—just as Brother Calvin and other brethren since his day. But the time had come for making God’s people aware of the Second Coming of Christ; and while the Second Advent did not occur in 1844, as they had anticipated, yet beginning gradually in the year 1829 certain doctrines were brought to the attention of the Church which had never before been noted. Such as, man is not immortal and that spiritual and human natures are separate and distinct, etc. These subjects led to a careful searching of the Scriptures and to confidence in the Word of God above the false pride and traditions of men.

The increase of light has gradually progressed, and is dispelling the darkness of error in both doctrine and conduct; until today, the Lord’s people have a great deal of blessing. We are now more than two hundred years from the beginning of the Time of the End; and this development of Christian knowledge has been steadily progressing, opposed in various ways, but nevertheless making progress toward the bright shining of the Kingdom (Prov. 4: 18). One of the prophetic periods mentioned by the Prophet Daniel and emphasized by Bro. Miller was the 2300 days (years). This period was to mark certain things, and at the expiration of these days, the Sanctuary was to be cleansed. This work of cleansing

the true Church, the Sanctuary class, from the defilements of the Dark Ages came to an end as fulfillment of the prophecy, we believe, in 1846—the prophecy having its start in 454 B.C., the time of the fulfillment of the 2300 days. But the work of cleansing was not accomplished in a moment or a day or even a year; and the cleansing was limited in large degree to the Miller movement and to those faithful watchers who continued to look for the Lord’s Second Coming.

We come now to the 1335 days (years), which commenced in 539 A.D. and culminated in 1874. (Note here that the three prophecies—1260, 1290, and 1335 days or years commenced in 539 A.D.) Of these days the Prophet had said, “Blessed is the one who waits for and reaches the end of the 1335 days (years)” Dan. 12: 12). At that time great blessings came to the people of God; for then our Master returned, preparatory to taking up His great power and commencing His long promised reign of a thousand years. (See *Studies in the Scriptures*, Volume 2, *The Time is At Hand* \$6.75.) The time for His Parousia had come, and He was and is here (invisibly)! The nature of those blessings we need not repeat; in fact, they cannot be explained in a few words. But ever since the Presence of the Master we have had evidences of great blessings coming to God’s people especially, and also to the world in general, although there is much progress yet to be made, as foretold by the Prophet Daniel. [Continued — next issue]

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a d v i c e f o r b i b l e s t u d y

OUR REDEEMER PRAYED for His disciples—“Sanctify them by Your truth”; and then added, “Your Word is truth” (John 17: 17). He thereby showed us a general principle, and one which experience demonstrates—that God’s truth is His agency for developing His children. Not general truths, however good and beautiful, such as botany, astronomy, etc.; but truths which God reveals in His Word, are those which tend to produce in us, if we heartily receive them, the graces of God’s spirit—the spirit of the truth.

But the questions arise—“What is God’s truth?” “What is God’s Word?” For it will be remembered that at the time our Lord said, “Your Word is truth,” the New Testament had not been written. It does

not follow, however, that our Lord meant that the Law and the Prophets—the writings of the Old Testament *alone*, were to be considered the Word of God, adapted and intended to sanctify us at the present time. But, rather, that all that God had caused to be written by the Prophets, together with all the *explanations* of those Old Testament writings which God would supply through Christ’s teachings, and through the writings of the Apostles, were to be esteemed as God’s Word. The revelations of truth which would sanctify those who believe them and who act accordingly. This He clearly showed when He declared, “My doctrine is not mine, but His that sent Me”; “The words that I speak unto you, they are spirit and they are life.” “I still have many things to

say to you, but you cannot bear them now. However, when he, the Spirit of truth is come, he will guide you into all truth, . . . and he will tell you things to come” (John 7: 16; 6: 63; 16: 12, 13).

It will be seen, therefore, that the opinion of many that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, is a great mistake. It blinds many to the beautiful promises therein revealed, which are still future and associated with the true Christian's faith and hope, and therefore essential to complete sanctification. Of these, first in prominence are the promises of Christ's Millennial Kingdom and of the great blessings which shall accrue to the world of mankind, and to the earth as man's future home. What a pleasing prospect to contemplate the wonders of human perfection for all who will be willingly obedient. Second are the promises to Israel of a restoration to Divine favor and to a share in the Millennial work of blessing—



educating, ruling and lifting up the human race. These are the promises which state, as well as imply, that the Old Patriarchs are to be restored to life as perfect men in the earthly Kingdom, to be examples of what *perfect* manhood will then be and of what all the fallen race *may* attain to by obeying the Lord Jesus and His Church. They will together, be the Rulers of earth during the Millennium (Acts 3: 19-22; 7: 37; 1 Cor. 6: 2).

Indeed, it is largely because of a failure to appreciate the Old Testament prophecies, that so many of God's children have gotten very confused on all the teachings of the New Testament—which is shown by the conflicting creedal teachings of Christendom. The Apostles were continually referring to the statements of the Prophets and *interpreting them* (Acts 2: 24-32; 3: 19-22; Rom. 11: 2, 8, 9; Gal. 3).

From the prophecies they deduced and clearly stated what the Lord's will is for the present age and declared his future purposes (See Rom. 11: 25-32; Acts 15: 14-16). No wonder then, that those who ignore the Old Testament should but dimly understand the instructions of the New Testament writers which are based upon those previous revelations of the Prophets.

YOU WILL REQUIRE ASSISTANCE

You can take the Bible and by years of patient, critical study, you may prove to your satisfaction its Divine inspiration and greatness from its internal as well as its external evidence, and acquire much of its wisdom and truth. Have you at your command the time needful to

acquire this information? Most of the earnest truth-seekers have not; and even if we had this time, would it not be an evident waste, for each to study out this subject independently of each other? We do not do so in other sciences, but make use of each other's assistance—not, however, without proving what we accept, with our best reasoning faculties. This we should do in Bible study and evidently it is the Lord's will that we should do so, since under inspiration the Apostle Paul shows the mutual dependence, one upon another, of the various members of the Ecclesia (1 Cor. 12: 14-21).

THE CREDIBILITY OF THE SCRIPTURES

We wish to call your attention to a very brief and pointed treatise on this subject—one which you can digest in a few hours, and which will strengthen your faith in God's Word for the remainder of your life. It is contained in the first three chapters of a book entitled "*The Divine Plan of the Ages.*" Whatever else you may or may not have read, you should read the *pointed* arguments there presented. And as parents and as Christians you should assist the young and the many who are skeptically inclined in this day of doubts, and help them to get settled and grounded upon the Bible as God's Word. In the case of your own children this is especially important. In the case of others, remember that, in God's sight, we are each our brother's keeper.

ONLY THE MEEK WILL BE TAUGHT

When satisfied that the Bible is really God's Word and intended to be the guide of His children, a lamp to our feet, while we walk by faith and not by sight, until the Millennial Day dawns, you will want to study it (Prov. 4: 18). How shall you begin? Begin as you would with any other study—systematically. The first requisite is a guileless heart—an honest heart—one to be instructed—a heart that realizes that the information it seeks can come from God alone, that human wisdom is insufficient—a heart that is ready “as a little child” to be taught of God. “The meek (teachable) will He guide in judgment and the meek will He teach his way” (Psa. 25: 9). Because



“God resists the proud, but gives grace to the humble” (Jas. 4: 6). Such then, must all be, who would be “taught of God.” Others, will fail to understand God's Word. (Dan. 12: 10; Matt. 13: 10, 11).

RIGHTLY DIVIDING THE WORD OF TRUTH

Again, the Apostle says, “Study to present yourselves approved before God, a workman who needs not to be ashamed, rightly dividing the word of truth” 2 Tim. 2: 15.

To rightly divide the Word of truth, you should be shown how by someone who has learned how; otherwise you will find it a tedious and laborious task, costing precious years. We regret to say that few of God’s children have learned this secret of Bible study and few, therefore, can aid you to any considerable degree. Instead of recognizing the various ages and dispensations—the Patriarchal age, the Jewish age, the Christian age, the Millennial age and “the Ages to Come”—and seeing the work God is gradually completing through these ages, they think of God’s dealing as almost aimless and without order. Hence, instead of rightly dividing and applying the various statements of Scripture logically and chronologically to the various ages and dispensations to which they properly belong, they mix them all together and have a disorderly and seemingly contradictory mass which they cannot understand and can scarcely realize to be a revelation at all.

On the contrary, when the various ages are clear in our minds and when the plan of God with reference to them is once seen, the Bible becomes an open book before the humble student—a great treasure-house of truth and grace, every Scriptural statement can be definitely located and placed in the time period to which it belongs. When rightly applied to its proper age—past, present or future, as the case may be—the whole record from Genesis to Revelation falls into harmony. We recommend the book “*The Divine Plan of the Ages*” which points the way to how the Word of God should be rightly divided—dispensationally—in order to be “meat in due season” to the household of faith.

The foundation here laid, in an understanding of God’s dispensational dealings, will lead the mind of the earnest student into green pastures of spiritual refreshment and strength and open the way to and into “the deep things of God,” of knowledge and experience. Begin, then, with the *study* (not a reading merely) of “*The Divine Plan of the Ages*.” The foundation properly laid in a heart-felt desire to know and obey God’s Word, with an outline of the ages in mind, you are being built up in the most holy faith, with truths that will satisfy you wholly, and such a study will be a joyful and easy task.

THE SWORD OF THE SPIRIT

The Sword of the Spirit, which is the Word of God, should be well sharpened. That is to say, you will want a

Bible with marginal references. You should get what is termed a “*Teachers’ Bible*,” which gives not only the text of the common version, and references, and marginal readings, but also an Index of Bible topics, a partial Concordance, a partial Dictionary of Bible names, places, etc., as well as maps and much other useful general information.

BIBLE CONCORDANCE

One of the most valuable helps is the celebrated work, known as *Strong’s Exhaustive Greek, Hebrew and English Analytical Concordance*. The author, Professor Strong, provides in this work both Hebrew and Greek dictionaries. This volume provides for the student, a quick and ready means of ascertaining what Greek or Hebrew word is used in any particular instance; and the meaning of that word as defined by Prof. Strong. The meaning is judged still more accurately by running the eye down the column and thus comparing the various uses of the same word in other passages.

THE EMPHATIC DIAGLOTT

The Diaglott is another of God’s special blessings for our day; it gives the Greek text for the Greek scholar. Second, it gives immediately under the Greek text a literal translation, word for word from Greek to English. Third, it gives a smooth English translation suitable for common reading, showing also the emphasis of the Greek, usually lost to English readers. While we cannot say that this work is perfect, we can say that we know of no other translation of the New Testament so valuable to the critical student.

The above Bible helps, used in conjunction with the six volumes of Pastor Russell’s *Studies in the Scriptures*, of which “*The Divine Plan of the Ages*” is the first of the set, really constitute a setup of needful assistance. But if you have the means to spare, or if you can deny yourself in some other way, you will also find the following very useful:

(1) *Rotherham’s Emphasized Bible*. This is in many respects an excellent translation, and, besides, has marks showing the *emphasis* of the Greek, not shown in the common English translations. It is valuable, as any translation is, for critical study of a text. A comparison of the different methods of expression gives the thought of the original, more clearly to the studious.

(2) *Leeser’s Translation of the Bible*. This, too, is valuable. It is a translation by an *unconverted* Hebrew, who certainly has no bias favorable toward Christianity. This is the *recognized* translation among the Hebrews.

(3) For *general* information upon religious subjects (not for doctrinal instruction, though it contains a brief *history* of all doctrines and religions), we commend to you a Bible Dictionary.

STUDY PRAYERFULLY

Study of the Bible should never be attempted in any but a *prayerful* attitude of mind. It should be remembered that the nearer our hearts and lives conform in sympathy and union with our God, the more receptive to Bible truth we will be, and the more ready to understand it. Therefore, while studying, pray without ceasing; let your hearts continually thank the Lord for every item of truth you may see, no matter who or what has been His helping hand to lead you to it and make it plain; and ever be desirous of knowing *all* that God has to reveal.

another of his children in pointing out to us the meaning of His Word. But, while humbly and thankfully making use of any helper's assistance and esteeming such very highly in the Lord for their work's sake, we want to remember not to become worshippers of men (messengers—Col. 2: 18), not to swallow any man's teachings without critical examination in the light of our lamp—the Word of God. We may remember with profit that man is not our teacher, but God; and that any man used of Him as an under-teacher will, to the extent that he is in God's employ, teach, expound and harmonize His Word, and not merely theorize on isolated passages of Scripture aside from their context.

When any new thought is suggested as to the meaning of a certain passage, turn to the passage and

Be cautious not to allow prejudice to keep you from trusting the Divine instruction. Our constant prayer should be—Be my teacher, Lord, and use whatever and whomever you choose in giving me the instruction.

Make sure, however, if even an angel from heaven preaches to you any other gospel than that founded upon *Christ crucified*, that you reject it as spurious (Gal. 1: 8). All teaching which rejects the *blood* (death) of Christ as the basis of reconciliation and blessing comes not from God, whoever may present them, or in however pleasant words they may be put to you. They are from the great adversary and deceiver, the devil, whoever may be his willing or unwitting agents, or whatever his agencies.

Let us avoid the mistaken idea of some, that *prayer* takes the place of *study*. Prayer may and should cooperate with study in relation to God's Word, but it cannot take its place any more than in mathematics or astronomy. If you feel prompted by spiritual laziness or habit, or miss-instruction, or what not, to pray that God would give you a knowledge of His Word and plan without patient, earnest application of the mind, you need to rethink your responsibility. For you would not be justified to ask God to give you understanding by miraculous means, what He has already put within your reach for study and application. Reflect, too, that before asking God to do a miracle for your instruction, you should learn obedience; and that He has said to you and to us all, "Study," "Search the Scriptures" (2 Tim. 2: 15; John 5: 39).

ASSISTANCE MAY BE A HINDRANCE

Beware how you permit any man's thinking to take the place of your own. God does indeed make use of one or

examine it critically, using the various translations of it at your command to see whether it seems to sustain the theory suggested. Next, examine the preceding and succeeding verses to see if the idea suggested be in harmony with the entire argument of the inspired writer. If it is not in harmony reject it at once: do not trifle with evident misapplications. If, however, it seems to be in harmony with the immediate context, measure it with all other Bible statements bearing on or relating to the subject. Whatever you receive after thus testing and proving will stay with you. You will know *what* you believe and *why* you believe it.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD—1 THESS. 5: 21

If the student be a mechanic or a clerk or a housekeeper, with but limited time for study and using helps, he will soon come to the conclusion that the Apostle cannot have meant that each child of God should study all the religious beliefs of the world, heathen and Christian. Life would be too short for a thorough study of each, if that were his only business. Neither can He have meant that we should study all the creeds of "Christendom," with all the books that their various theologians have written in defense or explanation of their theories. Life would also be too short for this.

There is a simple, quick way, however, by which those who have accepted Christ as their Redeemer and King can prove all doctrines to be either true or false as fast as they are presented to them. We will lay it before you. It may save you years of doubt and uncertainty, and will surely save you much time from confusing study of theories which are only misleading, and it will quickly place your feet

upon the sure foundation, and give you time to study in the right direction.

If you have received Christ and learned of Him at all, you will not need to look at any system or theory that does not recognize Him. You have already proved all other ways of salvation false. Now about theories that do acknowledge Christ, though they be a multitude, they all may be divided into two classes. There are those that teach a gradual evolution of the human family without Christ from a lower to a higher state, and those, which on the contrary, claim that God created man perfect, in his own likeness, and that he fell from his perfection, mentally, morally and physically, by disobedience.

The first of these acknowledges Christ as a teacher or guide only. Its advocates claim that He saves or develops men by His example, but that a sacrifice for our sins was unnecessary, except as the condescension to be an example cost Him something.

The second of these views acknowledges Christ as Redeemer, as well as Teacher. It accepts the Bible statement relative to man's fall from Divine favor—from perfection, from life, to disfavor and condemnation to death as a sinner. It acknowledges Christ's sacrifice finished at Calvary as the payment of man's penalty, the price of his redemption, the basis of all God's favor to sinners in the forgiveness of sins past and weaknesses present, and the hope of a future return in God's due time to a state of perfection and harmony with Him.

The last named view is the Bible view, as you know; and it becomes an easy matter to judge, upon this line, any theory you may hear or read. Any theory which has no important place for the fall, and for the Cross, or its remedy is not of God, for these are the fundamentals of God's revealed plan. (1 Cor. 15: 3, 4, 20-22). Whatever we come across that will stand this test is on the right foundation. But any system which does not stand this test should be rejected promptly and forever. The more we seek to examine that which we see to be on a false, unscriptural basis, the more likely we may become entangled and confused. Satan seeks to captivate us as he beguiled

mother Eve in the Garden of Eden (Col. 2: 4, 18; 2 Cor. 11: 3). Beware, therefore, of every theory as soon as you prove it to be off the ransom foundation, as soon as you find it contradicting God's expressed penalty for sin, "The soul who sins shall die," and affirming Satan's lie, "You will not surely die": parley no longer with it. "Neither shall you touch it," which should have been Eve's motto, and should be yours, with reference to every doctrine proved false by the only standard—God's Word (Gen. 3: 2-4).

A WORD IN CONCLUSION

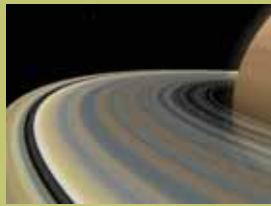
It is needful not only that you have the helps, and use them, as above suggested, but it will be needful that you begin to let shine upon others whatever light may reach you—not in pride, as though it were a discovery that you had made, but in humility, anxious only to lead others to the light for their profit, and to honor your Father in heaven (Matt. 5: 16). The exercise of spreading the truth will react favorably upon you, and you will be brought more and more into fellowship with all the truth-hungry children of God.

Then, you will want the semi-monthly visits of **THE BIBLE STANDARD** magazine, with the information and assistance it is continually providing for God's people. It is loyal to the Word of God, discards the wood, hay and stubble of human tradition, and builds with the precious promises of God upon the one sure foundation, Christ and His sacrifice for sin. The price is moderate—designed merely to meet the actual expenses of publication. To any interested but unable to pay \$12.00 per year, the publisher, will send the magazine free, on yearly written request. We will also send free to the Lord's poor, who will promise a careful reading of the book mentioned above as a special helping hand in Bible study—*The Divine Plan of the Ages*.

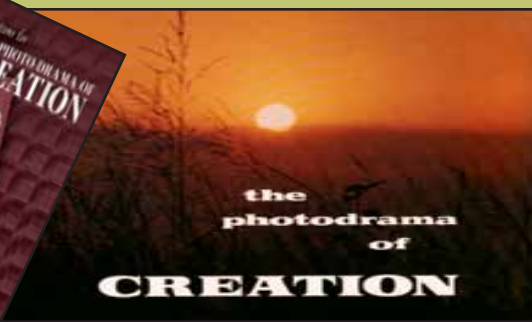
So, then, none are so poor as to be unable to get some helps to Bible study.

Yours in the love and service of the Truth,

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SATURN



THE FIRST DAY OR EPOCH

The Genesis account tells nothing about the formation of the Earth itself. It says, "In the beginning the Earth was—without form and void"—shapeless, empty. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans, but the Earth was. How long before that it had been created, is not stated. The account of the Days of Creation given in Genesis relates not to the construction of our globe, but to the ordering of it for human habitation.

There are various theories regarding its formation. We follow the one most closely harmonizing with the Bible. It is called the Vailian theory. It assumes that Saturn's rings and Jupiter's belts illustrate Earth's development as a planet.

The Earth was once molten, as indicated by the igneous rocks of the Azoic period: so called by scientists, but not discussed in the Bible. When the Earth was molten, its water and minerals were thrown off a great distance in gaseous form. As these cooled and took shape, they constituted great rings at a distance from the Earth.

Gradually the motion of the rings became different from that of the Earth in proportion to the distance from the center of gravity. These rings of water and mineral gradually approaching the Earth would be kept off by centrifugal force, particularly strong at the equator. The "brooding" of Holy Energy developed a light, probably resembling the Aurora Borealis—not sunlight. The Sun did not appear until the Fourth Day.

"Let there be light! And there was light." Thus, briefly, is summed up the result of the 7,000 years, styled the First Day. Not that God's Word would not have been sufficient for any miracle, but because He prefers to work out His glorious designs along natural lines.—Genesis 1:3.

There are scientists who claim that the Earth still has one ring about it, an electrical ring which, falling, will in a few years destroy fermentation, microbes and parasites, and greatly assist plant and animal life.

* * *

QUESTIONS ON LESSON 2

1. What does the Genesis account of creation tell us about the formation of the earth? Par. 1
2. What does it say about its beginning and what beginning is meant?
3. Are there any other beginnings mentioned in the Bible? See John 1: 1, 2; Rev. 3: 14; 21: 6; 22: 13
4. What does Genesis say about the earth's formation and preparation?
5. What theory regarding earth's formation seems to harmonize best with the Bible? Par. 2
6. According to this theory, what was the condition of the earth at one time? Par. 3
7. What do scientists call this period?
8. What about the minerals and water of earth at this time?
9. What happened as these cooled?
10. What force kept the rings from falling to the earth? Explain this force. Par. 4
11. What planets seem to illustrate this condition?
12. When did the sun appear? Was there any light before this?
13. Explain the Aurora Borealis.
14. What was done during "the first day"?
15. How long was this first day? See *Studies in the Scriptures*, Vol. 6, page 50. (See order form)
16. What do some scientists still claim? Par. 6



Aurora



Borealis

The Photo Drama of Creation along with the helpful Study Guide may be purchased separately or as a set. Photo-Drama \$7.50; Study Guide \$5.75 or \$12.00 for the set. The two books would make a nice gift that keeps on giving year after year as one learns more about God's wonderful plan of salvation. Suitable for study by an individual, a family or in a Bible study class. See order form on the back page.



LETTERS TO THE EDITOR



Bible Standard,

You say when someone dies, their bodies stay in the grave? They, some, do not go straight to heaven: Because I have heard some people have had out-of-body experiences when they were near sudden death, also a woman said on the television that she has communicated with some of the dead spirits. What is your opinion on this? What about people who were cremated and ones who were eaten up by sharks or alligators—etc.?

Please find enclosed a check for the following: Spiritism—Ancient and Modern and The Divine Plan of the Ages. Thank you,

C. D. Michigan

Dear C. D.: Christian Greetings!

Thanks for your letter with accompanying questions. It is indeed heartening to receive word that some of the Lord's people are questioning and seeking Scriptural answers. Let us engage in the exhortation of 2 Tim. 2: 15 to "Study to show thyself approved unto God, a workman who needeth not to be ashamed, rightly dividing the word of truth."

Now notice what Paul says concerning the resurrection of the dead. He first asks the question, "How are the dead raised up? And with what body do they come? Then he proceeds to answer it. "And what you sow, you do not sow that body that shall be" (1 Cor. 15: 35-38). You will notice that I am not quoting the verses in their entirety, in

order to save space. What the Apostle is saying in these verses is that the fleshly human body that is buried in the tomb or eaten by sharks or alligators is not that to which life is given. That human body deteriorates and is not the body that is given life. This fact every farmer can attest to because the corn that he sows in the ground does not itself come up as a kernel of corn but remains in the soil and after germination provides some nutrients for the new growth that comes forth above ground. Reasoning further on the subject the inspired message says that those who come forth in the awakening from death are not all going to the heavenly reward, the Divine nature—the wheat class. Notice how he put it—"perhaps wheat or some other grain." So it is that in the Millennial Age those of mankind undergoing restitution (other grain) will receive perfect human nature and live here on the earth (Acts. 3: 19-21). Along this same line vs. 38 states: "God gives it a body as He pleases, and to each seed its own body."

The treatise "Spiritism—Ancient and Modern" should help you to understand the Spirit World in relation to the human life and near-death experiences. If after reading the sent information you still have questions, please feel free to write again.

Wishing God's blessing for you as you study His Word. I am yours in the service of the Master,

The Editor

PUBLICATIONS

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ANNOUNCEMENTS

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Ralph Herzig

Ontario, California Convention, March 16-18;
New England Convention, May 18-20

Leon Snyder

Riverside, CA, March 14; Ontario, California Convention,
March 16-18; Seattle, WA, March 23; Denver, CO, March 24,
25; Las Vegas, NV, March 27; New England Convention, May
18-20; Pittsfield, MA, May 23; Springfield, MA, May 26, 27

Robert Herzig

Wrentham, MA, March 25; Springfield, MA, April 1;
New England Convention, May 18-20

John Wojnar

Pittsfield, MA, April 8;
New England Convention, May 18-20

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IL, April 21, 22; New England Convention, May 18-20

James Shaw

Ontario, California Convention, March 16-18;
Mustang, OK, April 22

Robert Steenrod

West Frankfort, IL, March 10, 11; Ontario, California
Convention, March 16-18; Erie, PA, April 29; New
England Convention, May 18-20

Daniel Herzig

Ontario, California Convention, March 16-18;
Jamaica, W. I., Bartons, April 6-9; Barbados, April 10, 11;
Trinidad, April 13-15; New England Convention, May 18-20

MEMORIAL DATE FOR 2007

Saturday, March 31, after 6:00 p.m.

The Memorial date this year comes on March 31 after 6:00 p.m. The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 5:05 a.m. March 19. Accordingly Nisan 1 begins at 6:00 p.m. March 18 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 31. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!

NEW ENGLAND CONVENTION

May 18-20, 2007

Friday, Saturday and Sunday

Site: Double Tree Hotel, 16 Ella Grasso Turnpike, Windsor Locks, CT 06096-0020; Telephone, (800) 222-8733, direct, (860) 627-5171. Rooms: \$79.00 plus 12% tax for double occupancy and \$10.00 for each additional person. Reservations must be made by April 14 for special rate (availability and discounted rate are not guaranteed after this date). Contact the hotel to make reservations, mention the LHMM. 24-hour shuttle service provided FREE to and from Bradley International Airport. Lunch provided Friday and Saturday; breakfast Sunday 8:00 to 9:00 a.m. 15% discount at the Hotel restaurant for breakfast and dinners. Convention Coordinators: Bro. Herbert & Sr. Barbara Hoague, telephone (413) 592-1834.

EVANGELISTS' SERVICES

Harry Hammer

Grand Rapids, MI, April 14; Muskegon, MI, April 15

Jon Hanning

West Frankfort, IL, April 21, 22

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Carlstadt, NJ, March 18

Roger Mullen

New Haven, CT, March 18

Harold Solomon

Chester Springs, PA, May 13; Wrentham, MA, May 20

William Sturges

Athens/Nelsonville, OH, March 25

Edward Tomkiewicz

Minneapolis, MN, May 5, 6

Larry Williams

Athens/Nelsonville, OH, May 6

2007 LHMM CONVENTIONS

France: *Spring: March 24-25; Summer: July 27-29;*

Autumn: October 27 and 28

Germany: *Velbert, May 26-28; Altleiningen, October 12-14*

Jamaica, West Indies: *Bartons, April 6-9*

Lithuania: *Kowno, June 16-18*

Nigeria: *Agbado, April 6-8; Osusu Amukwa, June 22-24; Umumkiri, September, 30; Lagos, September 28-30;*

Aba, Abia State, November 11

Poland: *Poznan, April 28-30; Bydgoszcz, July 10-12; Katowice, July 14-16; Rzeszow, July 17-19; Susiec, July 20-22; Krakow, August 24-26*

Ukraine: *Orlowka, June 29, 30 and July 1;*

Lwow, August 17-19

United Kingdom: *Hyde, August 3-5; Sheffield, October 27 and 28*

United States: *California, March 16-18;*

New England: Windsor Locks, CT, May 18-20;

Ohio, July 20-22; Minneapolis, MN, September 21-23

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