

The Bible Standard

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

Psalm 43:3

"Lift up a Standard for the people"

Isaiah 62:10

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Shall We Meet Beyond the River?

THE DEAD AWAIT RESURRECTION

“If I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also”—John 14: 3.

THE ERROR of supposing that men are alive when they are dead lies close to the foundation of nearly every theological error the world over. Many have all erred in taking the guess of the heathen philosopher, Plato, instead of the Word of God; and we can get rid of our difficulties and theological entanglements by retracing our steps. Notwithstanding all that has been said and written, calling attention to the words of the Scriptures, the question frequently arises; Do you mean to tell us that our friends do not go to Heaven immediately when they die? That is exactly what we are endeavoring to demonstrate to be the teaching of the Bible. The Scriptures alone, of all religious books, teach that a dead man is dead, and knows nothing, and that his only hope is in the Divine arrangement through Christ, by a resurrection of the dead—“both of the just and of the unjust” (Acts 24: 15).

When we remember that, according to nearly all the religious creeds and theories of the world, 999 out of every thousand people pass immediately at death into most horrible sufferings, one would think that all would be glad promptly to accept the Bible testimony, that death is an unconscious sleep until the resurrection awakening. Why anyone should prefer to think of his friends and neighbors and the heathen millions as suffering torture, rather than to think of them as being asleep, is beyond our comprehension. The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their near relatives and friends. The same selfishness inclines them, with infatuation, to believe that they and their relatives, though no better than the rest of humanity, are special favorites of Heaven, and will be granted the reward of the saints, however unsaintly their lives may have been. Some one



has suggested that the ideal prayer for such might well be:

“God bless me and my wife,
My son John and his wife;
Us four, and no more.”

In harmony with this, we find that when death invades a family circle this selfish egotism assumes that the deceased is acceptable to God as a saint, and wafted immediately to heavenly bliss—regardless of how unsaintly had been the life, and of how little of the Spirit of Christ was ever manifested. The average Christian minister called to conduct the funeral service reinforces the deception. Whatever he may read from the Bible to the effect that, if there be no resurrection, they that have fallen asleep have perished, his sermon is sure to give the impression that the deceased needs no resurrection, because he has not died, but has merely been transferred from a lower plane of life to a higher one. Proof of this from the Bible is not given and not asked. The proof is not

given, because there is no Scriptural proof to give. It is not asked because most people are not sufficiently informed on religious subjects to demand a reason and a proof for what is presented to them. The remedy for all this will come when we become more educated, more inclined to reasoning. No minister of Christ should be abashed to be asked the reason for his faith. St. Peter exhorted that every Christian should be so thoroughly informed respecting the Divine Message as to be able to give a reason to whoever would ask concerning his own faith and his presentations to others.

In our text, the Master says not a word about the saints going to Him in heaven when they die, but quite the contrary—that He would come to this earth again and receive them to Himself. This is in full accord with the teachings of the Apostles. Do they not say that at the Second Coming of Christ the resurrection of the Church will be the first item in order; that then that which was sown in corruption will be raised in incorruption? That

which was sown in weakness will be raised in power and that sown in dishonor will be raised in glory and that sown an animal body will be raised a spirit body, and that then they would be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

St. Paul writes of this: "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump [seventh trumpet]. For the trumpet shall sound," "and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them . . . to meet the Lord in the air" (1 Cor. 15: 51, 52; 1 Thes. 4: 16, 17). How plain, how simple! That is the first meeting of the Church with her Lord. All of her members, dying before that time would "sleep," while those dying after that time would not need to sleep and wait for the glorious change. However, says one, does not the Second Coming of Christ take place whenever each of His holy ones die? Does He not immediately come to receive each one of them unto Himself? Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were to come every time one of His saintly ones die, would it not mean many comings instead of merely a Second Coming? Moreover, even if His faithful were very few indeed, would it not seem that this would keep the Redeemer busy coming and departing every little while? Only gross ignorance of the Bible could excuse any such misapplication of its teachings. Not even one statement of the Scriptures bears support of this idea, but hundreds of statements of Scripture, by Jesus and the Apostles, contradict any such thought.

Hearken to Jesus' words, "No one has ever gone into heaven except the one who came from heaven—the Son of Man" (John 3: 13). Of the members of the human family only the Son of Man had, up to the time He uttered these words, ever been in heaven. He has ascended up where He was before with additional glory and it is in full harmony with this, that a little later on, the Great Teacher declared that all the dead are in the grave. At His Second Advent, He will first call forth His faithful Church to the perfection of Spirit life. Later on He will call forth the remainder of mankind, not as yet found worthy of life, that they may have an opportunity of qualifying

for eternal life and a subsequent testing as respects their worthiness or unworthiness of everlasting life on the human plane. Hear His assurance respecting His faithful ones of the Gospel Age—that they will all have a share as the seed of Abraham in the blessing of all the families of the earth in the future thousand-year Reign of Christ. The Little Flock, the Body of Christ, the 144,000, share with Jesus in the First (chief) resurrection and reign with Him as Priests and Kings over the earth (Rev. 5: 9, 10; 20: 4, 6).

In addition to the Church, there are other elect classes—the Great Multitude and the Ancients (Rev. 7: 9-17; Heb. 11: 4-40). These also go down into the sleep of death, and not to Heaven when they die. However, they also come forth to perfection of life in "the resurrection of life" (John 5: 29). The remainder of the race will come forth in "the resurrection of judgment [not damnation]" (v. 29, R.V.), and will be given an opportunity to obtain everlasting life on the earth.



DAVID ASCENDED NOT TO HEAVEN

In full accord with all the foregoing is St. Peter's statement on the Day of Pentecost: "For David did not ascend to heaven! . . . His sepulcher is with us unto this day." Therefore, the Scriptures always refer not to a resurrection of the living, which would be an absurdity, but to a resurrection of the dead. Note the connection in which the Apostle Peter uses this expression: "David did not ascend to heaven." He had just called attention to the fact that David prophesied of the resurrection of Jesus. In the prophecy, he personated Jesus, and said, "You will not leave My soul in hades [sheol], nor will You allow Your Holy One to see corruption." St. Peter argues that this was not true of David, that he did see corruption, that his body was left in sheol, and is still there, and he will not be given life until Messiah, in the resurrection morning, shall call him forth.

Yet, some ask, Did not the dying thief go with Jesus to Paradise the very day in which they both died? If so, does not this prove that all in harmony with God go to heaven when they die, whatever may be their behavior before death? No, we have misinterpreted our Redeemer's dying words to the thief. This explanation has done much harm. Many people have been influenced to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and immortality, as joint-heirs with the Savior. As such, they

are portrayed as being in as honorable a station as those who “have fought to win the prize, and sailed through bloody seas” of trial, persecution and self-denial. What a travesty of justice to suppose such an application of this principle!

Note the circumstance of the text now under consideration. Jesus was hung between two thieves, one of whom joined with the multitude in railing at Him as an impostor, crying out, “If you be the Christ, save Yourself and us.” The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that He was innocent. Following

this, he addresses Jesus “Lord, remember me, when You come into Your kingdom.” To this Jesus replied, “Assuredly, I say to you today, you will be with Me in Paradise” (Luke 23: 43). In order to interpret what Jesus meant by this statement we need to carefully consider the events of His last hours spent on the cross, while in the tomb and when He was Resurrected as a spirit being. Now take notice! Jesus died on Friday (3 p.m.) and was taken down from the cross Friday afternoon, put in the tomb where He remained until Sunday morning at about 6:00 a.m. He spent parts of three days in the tomb (Matt. 12: 40). Therefore, He could not have been in any type of life [in heaven or earth] before His resurrection on the third

day. Hence Jesus must have meant, not that the thief would be with our Lord in Paradise on that day, Friday, but that Friday was the day that Jesus was telling him that he would be with Him at a future time, in Paradise. The Paradise here referred to seems to revert to the original Garden of Eden in its perfection that was lost because of Adam’s disobedience and sin. This Paradise is slated for revamping and reinstatement in the earth on a grand scale during Restitution times. Then the human race, the non-elect, including the repentant thief, will have the opportunity to acquire everlasting life, if faithful, during the thousand years (2 Pet. 3: 8; Rev. 20: 4, 6). Paradise has not yet come. Messiah’s Kingdom has not yet been

established in the earth; and it must come first, before Paradise Lost can be restored and the whole earth be made God’s glorious footstool, as He has promised.

However, when the time comes, when the Kingdom shall be established, when Paradisiacal conditions shall be introduced, the awakening of that thief will be in order; “for all that are in their graves shall hear the voice of the Son of Man and shall come forth.” The thief will then find himself in Paradise—not merely because of the kindness expressed to Jesus, but especially because he is a member of Adam’s fallen

race that Jesus died for. On the day of their dying all three went to hades, to sheol, to the tomb, to the state of the dead. The two thieves still remain there, and are among those mentioned by the Prophet Daniel when he refers to those “who sleep in the dust of the earth,” who will come forth in the resurrection morning (Dan. 12: 2). Nevertheless, Jesus arose from sheol, from hades, from the tomb, from the state of death, on the third day. He did not go to heaven that Friday, the day He died, but it was actually three days following when He was resurrected and not until forty days later did He ascend into heaven. The Millennial Age Paradise was not even yet in existence. He had not been to heaven, for He had been dead. Let us hear His own words to Mary on the morning of His resurrection: “I have not yet

ascended . . . to My Father, and your Father, to My God, and your God” (John 20: 17). Could anything be plainer?

Let us, then, dear fellow Christians, turn from the follies of the Dark Ages and take the inspired words of Jesus, the Apostles and Prophets, and have, indeed, “beauty for ashes, the oil of joy for the spirit of heaviness,” in respect to the understanding of the Heavenly Father’s Program. Accordingly, we will find fulfilled in us more and more the Master’s prayer: “Sanctify them through Thy Truth; Thy Word is Truth.”

HOW WILL YOU DIE ?

WILL you tackle that trouble that came your way

With a stalwart heart and cheerful?

Or hide your face from the light of day

With a craven heart and fearful?

O, a trouble’s a ton, or a trouble’s an ounce,

Or a trouble is what you make it,

And it isn’t the fact that you’re hurt that counts,

But only, How will you take it?

You’re beaten to earth? Well, what of that?

Come up with a smiling face;

It’s nothing against you that you fell down flat,

But to lie there—that’s disgrace.

The harder you’re thrown, the higher you bounce,

Your Physician will make you whole.

You fell seven times? That’s not what counts—

Press on to your promised goal!

The battle is hard, severe the cross?

And others cry, “Turn back”?

Ah, soldier true, count all else loss,

And nothing you will lack.

And as your courage higher mounts

Your foes from you will fly;

You’ll die, of course—that’s not what counts,

But only, How will you die?

THE CLEANSING OF THE SANCTUARY

The Cleansing of the Sanctuary of the true Church had its early beginning in the Reformation teachings of John Wessel, the first star member and “principal man” of the Philadelphia stage of the Church (Micah 5: 5; *E 4, p. 114; E 5, pp. 197, 198; E 8, p. 673; E 13, p. 838). The trumpet continued to be blown by the following stars that made up the “shepherd” of that period, especially beginning in Luther’s day (*SITS, 3 108-120) when those Dark-Age Papal errors on the Sacrifice of Christ, which had defiled the Church for centuries, were refuted and rejected as the first eleven Little Flock reformers presented and defended their stewardship doctrines.

Not, however, until the last and twelfth Little Flock reformer of the star, William Miller, did his early 19th century work of teaching the truth on the subject of Bible prophecy as it relates to the times and seasons indicating the Lord’s return, did the Sanctuary class receive the final prophesied cleansing (Dan. 8: 14). This situation was achieved by Oct. 1846 when the cleansing process had begun in earnest in 1829. It is prophetically set forth as follows: (1290 “days”, from 539 A.D. to 1829, of Dan. 12: 9-11; and the end of the 2300 “days”, from 455 B.C. to 1846 A.D., of Dan. 8: 13, 14). The faithful brethren had passed through a time of deep depression following the disappointment of 1844, (the antitypical cave experience of Elijah among God’s enlightened people (1 Kings 19: 9; E. 3, p. 398).



Elijah hiding in cave
1 Kings 19: 9

They emerged from this experience as an unorganized nucleus of earnest, enlightened, dedicated Christians, standing aloof from the world, from the various denominations of Christendom and cleansed from the defiling errors connected with the false doctrines of Rome and the Mass, (SITS 3, p. 119, 120). The effect of the new and widespread availability of Bibles for personal study is apparent in this final cleansing work, since from that time forward, among God’s enlightened people, priestcraft was replaced by Bible study and the brethren were bound to their Lord and to each other by love and personal conviction, not by clergy, creeds or by organizations. Associated with this and its time setting of 1792, is the account of Mary Jones of Llanfillin, Wales,



Great Britain, in her quest for a Bible. At age 15, after saving for the purchase price for seven years, she walked twenty-five miles to the town of Bala, she purchased it from Rev. Thomas Charles. This episode led to the spreading of Bibles around the world by Bible Societies which were formed as a direct consequence thereof (see *Mary Jones and Her Bible* \$6.00). It then took on a new significance, a deeper meaning. God has indeed “exalted them of low degree” (Luke 1: 52) and “done great things” with and by His lowly, faithful people (Psa. 126: 3; 1 Sam. 12: 24).

* * *

*E= Epiphany volumes

*SITS= Studies in the Scriptures

TRUTH WOUNDED

“My thoughts are not your thoughts, nor are your ways My ways, says the Lord, for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isa. 55: 8, 9

THOSE WHO CLAIM that the Second Coming of Christ means the end of probation, the burning up of this world, and the death-throes of hope for poor, fallen humanity, are responsible in a very large degree for the intense prejudice which exists on this subject. Among those who are influenced in this way, are some who are thoroughly conscientious and are, after a fashion at least, Bible students, but study not according to knowledge. They love the Lord, not because of His character, exemplified in His plans, but in spite of their misconception of His plans and, therefore, of His character. They have looked at certain passages of Scripture from the wrong standpoint, and have failed to discern which are its symbolical and which are its literal statements. We hope that this article will come to the attention of many in this frame of mind, and that it will come also to the attention of many of those who, because of these misrepresentations of the Divine plan, are thoroughly out of sympathy with the promises of the Second Coming of the Lord, but desirous, rather, that He should not come at all, and especially that He should not come soon. We hope that all of this class who are earnest, honest, and spiritually minded, will, with the presentation we are about to make, be able to see the Lord's character and plan from a different standpoint, and to long for it and to pray in the language of the Apostle, “Even so, come, Lord Jesus!” realizing the blessings that are due to come with that blessed presence—flooding the world with the light of the knowledge of the goodness of God as it shines in the face of Jesus Christ our Lord, and bringing to mankind in general all the blessing which Divine grace has prearranged, and which Divine mercy and truth have declared for the consolation and encouragement of God's people.

“THE EARTH ABIDES FOREVER”

Notwithstanding the scriptural statement that “The



*“Generations come
and generations go,
but the earth remains
forever.”
Eccl. 1: 4 NIV*

earth abides forever” (Eccl. 1: 4), all the creeds of Christendom take the same view of this subject that is entertained by our Second Adventist friends; except that the latter expect the burning of the world soon, while the majority of Christendom presume that it will be in the remote future. We do not charge intentional misrepresentation of the Divine plan upon any of our Christian brethren. Rather, we say, in the language of our text, that their conceptions are not God's conceptions, and their plans are not the Divine plans—they have misunderstood, unintentionally, to their own detriment, the testimony of God's Word on this subject. They have read of the burning of the world, and have remembered in the same connection the account in the Lord's parable, of the burning of the “tares,” and have entirely overlooked the fact that these fires are figurative and symbolical, as are the fiery trials which now try us, as God's people, and the furnaces of affliction in which, by Divine permission, we have sometimes been refined. (1 Pet. 4: 12; Isa. 48: 10). In this brief space we cannot take up this subject thoroughly and discuss every text of Scripture bearing upon it, but we will briefly call attention to one, which will serve as a key to others. We quote

from the Prophet (Zeph. 3: 8): “Therefore wait for Me, says the Lord, until the day I rise up for plunder; My determination is to gather the nations to assemble the kingdoms, to pour upon them My fierce anger; all the earth shall be devoured with the fire of My jealousy.” This is certainly as graphic a picture of the burning day as could be asked for, even by the most zealous advocates of that theory; and they consider that it is quite sufficient to overbalance the other statements of Scripture, to the effect that the “earth abides forever.” They assume, of course, that this burning day will incinerate not only the earth itself, but all of its inhabitants. But a careful reading of the Prophet's succeeding words will make clear to us that this is not the case; but that, after the

burning day has passed, a population will still remain in the earth, and that for a blessing. We continue with verse 9: “For then will I restore to the peoples [not consumed, but alive and capable] a pure language that they all may call upon the name of the Lord, to serve Him with one accord.” Who could question, in the light of this further statement by the Prophet, that the fire and devastation previously mentioned are figurative—not, however, unreal, but real in another sense, in a figurative sense, instead of in a literal sense.

This burning day, so frequently referred to in the Scriptures, will, to our understanding, be more than a twenty-four-hour day—the day of wrath will be a period of many years’ duration, so far as the intensity of its burning is concerned—a period whose burning will not entirely cease until the close of the Millennial Age, by which time it shall have destroyed, root and branch of everything that is evil—everything contrary to righteousness, truth and goodness. This fire of God’s jealousy and zeal for righteousness will, we understand, burn in a very natural manner as regards humanity and its affairs. In the present time, God is letting the light of truth shine in the world marvelously; not that light only which is shining upon the path of the just, leading God’s people onward to the perfect day, but a light is also being reflected now upon the path of the world, opening its eyes to human rights and prerogatives, liberties and privileges, to which formerly it was blinded through ignorance and superstition. As the light now comes in, the result is unrest; and the Lord seems to purpose that the very blessings of this time, the end of this Gospel Age, the very condition of things which, rightly received, should be bringing happiness, is bringing more and more of discontent, and leading them step-by-step into the great period of anarchy which the Scriptures distinctly show will be the fire of trouble in the end of this age, which will consume church and state, religious, political and financial institutions, and reduce the whole world to a general level—“a time of trouble such as was not since there was a nation” (Dan. 12: 1).

This trouble, described as fire, is coming as the direct result of the blessings of our day, the increased enlightenment which we enjoy, and which selfishness does not permit to take its proper course and to bring proportional blessing for the world as a whole; but, rather, attempts to corral and to apportion merely to the

“...all who do wickedly will be stubble. And the day which is coming shall burn them up,” Says the LORD of hosts, *“That will leave them neither root nor branch.”*
Mal. 4: 1 NKJV



roots

great, the wise, the efficient, allowing the burdens of life to fall with disproportionate weight upon the people in general, until the groaning creation shall not only cry out in despair, but will also arise in despair, bringing in the anarchy and disarrangement foretold—the fire of God’s jealousy, which shall consume the whole earth, society in general, in its every department. After this symbolical fire shall have consumed present institutions; on their ruins shall arise the triumphant Kingdom of God, so long foretold—the same for which the Master Himself taught us to pray, “Your Kingdom come; Your will be done on earth as it is done in heaven.” The Prophet, as we have seen, declares that then the Lord will restore to the people a pure language—literally, a pure word. In the past and at present the people as a whole have been unable to discern the pure Word of God. They have

heard various creeds and theories, more or less reasonable, and the effect of so many “voices” that has been to them as a Babel in which they were unable to discern the voice of God. But when the promised day shall arrive, and present institutions, religious as well as secular, shall have succumbed to the fierce burning wrath of the people, with all of its attendant miseries and injustices, the mists and fogs of prejudice and superstition will clear away, and the bright beam of truth will shine forth to give mankind a clearer and a better comprehension, not only of the Divine character and the Divine plan, but of the rights of men, and of the proper course of action and dealing one with another. The results will be blessed, however awful will be the cup of Divine

wrath which the world will have drunk to its dregs previously; figuratively called “the fire of God’s jealousy.”

Although, seen in this way, the fire of God’s jealousy will burn itself out quickly in the close of this age. Other Scriptures give us to understand that it will not entirely cease until the close of the Millennial Age—that it will burn against everything that is contrary to the pure, the good, the true, the right, the just. Evil of every kind shall be burned up root and branch, so that ultimately “all the proud, yea, all that do wickedly shall [figuratively] be as stubble and as ashes under the feet,” in full subjection to the righteous, who shall then have been brought into full accord with the Lord, and have His blessing for eternal life.

OBJECT OF OUR LORD’S RETURN

If the real object of our Lord’s return could be clearly understood by all of His true people, unquestionably

every sincere Christian would be longing and waiting for that event, as the glorious realization of their best hopes and desires, the one without which all others would be valueless, meaningless. The second coming of our Lord is closely related to the First Advent as respects the Divine plan of salvation. The entrance of sin into our world six thousand years ago, commonly called "original sin," brought to us, as a race, mental, moral and physical degeneracy commonly called "the fall," the culmination of which is death. According to the Scriptures this death would have been an interminable one, an everlasting one, had God not, in His mercy, provided for our relief—provided a ransom-price in the Lord Jesus and His sacrifice. This redemption provision was accomplished by our Lord at His First Advent. We were then "redeemed with the precious blood of Christ."

But there is a difference between our redemption and our deliverance, as there is a difference between the purchase of any article and the delivery of it. The world has been purchased with the precious blood; but the world has not been delivered; it is still laboring and heavy-laden under the curse, under original sin, under its weights and difficulties and disadvantages of every kind. What is necessary now? We answer, with the Apostle, that "the whole creation groans and travails in pain together until now, waiting for the manifestation of the sons of God—through whom the deliverance is yet to be accomplished (Rom. 8: 19-22). And when will these sons of God be manifested? The answer is that these sons of God are the elect Church of this Gospel Age, who in this life proved themselves worthy to be partners with Christ in the First Resurrection. These were the first who gained their deliverance at the Second Coming of the Lord. They are variously designated in the Scriptures as "the royal priesthood," under the great high priest; as the members of the body of Christ, under Jesus as their Head; as the "Bride, the Lamb's Wife." These are the "Jewels" whose number the Lord is to make up in the First Resurrection, who shall be His, and joint-heirs with Him in the Kingdom. It is for the manifestation of these that the world is waiting, as the Apostle declares, "waiting for the manifestation of the sons of God," and they will not be manifested until the Second Advent of their Master. "When He shall appear, we also shall appear with Him in glory." We see then, that so far as the Church is concerned, she is now installed with her Lord in the heavenly reward. She is as the Apostle describes her as—in all, "a little flock," to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:

32). We see also that the world of mankind, although redeemed, must wait still longer—a little longer; for it will not be long after the elect Church shall have been glorified with their Lord, and become His joint-heirs in His Kingdom, until they, with Him, as the Sun of Righteousness, shall shine forth with healing in His beams, to bless the world, to scatter its night, to dispel its fogs of superstition and its mammoth towers of error.

From this standpoint it will be seen that the Second Coming of Christ means, not only the blessing of the Lord's faithful in the First Resurrection, but the blessing of all the families of the earth, even as the Lord promised to father Abraham, saying, "In thy seed shall all the families of the earth be blessed." The great mass of mankind have gone down into the prison-house of death unblessed—ignorant of God and of the only name given under heaven or among men whereby they must be saved. Even of those who are now living, only a small fraction have ever heard of the great Redeemer and of the great redemption which He has already accomplished in the sacrifice of Himself, and of the great deliverance which He is about to effect through the establishment of His Kingdom of righteousness, and the subjugation of evil and sin, and the binding of Satan. Not only the living nations, to earth's remotest bounds, must all know, that the Year of Jubilee has come, returning ransomed sinners home, but all those who have gone down into death, the great prison-house which now contains approximately thirty billions of our race—all these also must hear the good tidings, for it is to be, according to the angel's promise, "Good tidings of great joy which shall be to all people." It is to be, according to the promise made to Abraham, a blessing "to all the families of the earth." Thank God for the redemptive feature of His plan; and thanks also to Him for the deliverance feature, shortly to be effected, even though the introduction of that deliverance be accompanied by a Time of Trouble such as was not since there was a nation—a time of fiery indignation which shall eventually devour all the adversaries of righteousness, and bring in that blessed condition respecting which we are assured that every knee shall bow, and every tongue confess, to the glory of God—the disobedient and unwilling being destroyed in the Second Death, from which there will be no recovery (Isa. 45: 23; Phil. 2: 10; Acts 3: 19-23; 2 Thes. 1: 9).

TAKE UP YOUR CROSS?



Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me."— Luke 9:23 NIV

That our Lord was crucified on a cross of wood on a Jerusalem hill is a fact known to most Christians, but just how that emblem of suffering should be appraised by them is a question that is often pondered. While some recognize the cross simply as a symbol useful to the bringing of the Lord to their remembrance, others place a greater importance upon it, indeed, some even worship it.

Jesus stated in Mark 10: 21, "Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me." This rang as a peculiar question in the ears of His followers, no doubt, for they had no idea at this early date that our Lord would be crucified at all. However, it was a common site in Judea in those days to see men hanging on crosses for various crimes against the State, so these words would undoubtedly have brought their attention to Jesus' suggestion that they should suffer with Him. This was a new thought. For centuries the Hebrew people had waited for their coming Messiah from whom they expected relief from their suffering, not a participation in it. From this we might draw the conclusion that after the reality of His crucifixion had set in and the Holy Spirit had been bestowed upon them, His followers then came to the realization that this was the intention of their Lord all along. Paul wrote to Timothy, "If we suffer, we shall also reign with him" (2 Timothy 2: 12). Slowly but surely this concept found its way into the hearts of God's true people. Similar thoughts were voiced by the Apostle in 1 Thes. 3: 4; 2 Thes. 1: 5; and 1 Peter 3: 14. As the Dark Ages drew near, sound thinking and deep faith were replaced by superstition and credulity. The majority of believers turned their faith from Jesus to the crucifix, rosary beads, relics of saints, etc., and from this we have still today a number of Christian believers who have an improper balance along these lines. Sadly, as we have progressed down through the Christian Age, the mainline church people have lost sight of the purpose of their calling and have gotten their minds twisted upon the brambles of modern thought—the Gospel of Prosperity. This "gospel" would have us to believe that those who follow after Jesus would prosper in this world and enjoy general material gain and comfort.

The symbol of the cross should speak to us a

remembrance of what our Lord accomplished when He "dwelt among us" (John 1: 14). For Jesus, the cross was, in one way of thinking, an emblem of shame (Heb. 12: 2), yet it is the very foundation of God's plan of salvation for the human race that centers upon the crucifixion of Christ. Paul's ministry was described in his own words: "For I determined not to know anything among you, save Jesus Christ, and Him crucified." It is our thought therefore, that those who would seek to follow Jesus and develop in themselves His disposition and character should not desire to worship the cross, pray to it, or expect some miraculous results in their lives just by touching or admiring it. It is emblematic, which means it is an allegory that supports some moral truth, in fact, the greatest truth of all. "God so loved the world that He gave His only begotten Son..." (John 3: 16).

"And he that does not take his cross, and follow after me, is not worthy of me" (Matt. 10: 38). These words of Jesus suggest to us something more, something deeper and powerfully significant. In order to please Him in the present time and to be one of His disciples, the Christian must do as Jesus did. The thought is practicing self-denial in our daily lives, doing for others instead of ourselves and dedicating ourselves to the will of God while silencing our own. Some have considered the text which declares: "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross," and have pressed themselves into the business of dragging wooden crosses about the country-side, on their shoulders, insisting that it brings them closer to the Lord. If one is disposed to envy Simon his privilege, we would recall that many of the Lord's brethren are daily bearing symbolic crosses and that it is our privilege to assist them. This is the more excellent way available to us, to prove our love for our Lord Jesus, "because He laid down His life for us . . . we also ought to lay down our lives for the brethren" (1 John 3: 16). We do not desire that the cross of Christ should be made of none effect (1 Cor. 1: 17), but would wish for all of God's children a deeper understanding for the head and the heart.

OUT OF THE BELLY OF HELL CRIED I

"I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I." (Jonah 2: 2)

Pastor Russell's World Tour 1910

On the Mediterranean Sea, April 17, we are not far from the place where poor Jonah long ago had his sad experience in his attempt to run away from the Divine commission to the Ninevites. We are nearing Jaffa, the port from which he sailed, it was then called Joppa. Some, intent on disproving as much as possible with the Bible, have attempted to make light of Jonah's experiences, claiming that there was no fish in the world of such capacity as could swallow a man entirely. We are to remember, however, that the Scriptures do not say that it was an ordinary whale that swallowed Jonah, but rather they specifically declare that God "specially prepared" a great fish for the occasion. Nor is this all, since we have our Lord's own testimony to the truthfulness of the matter, and whoever denies either His truthfulness or His intelligence is thereby denying also His Messiahship and repudiating Him as a Savior, because neither a falsifier nor a dupe could possibly be recognized as the great Redeemer and Savior, the One sent of God, the Messiah.

Additionally our Lord informs us that the Jonah incident was in the nature of an illustration—a type, especially designed of God to foreshadow the fact that Jesus Himself would be dead for parts of three days and arise from the dead on the third day, even as Jonah was buried alive for parts of three days, and on the third day the great fish vomited him upon dry land. There is nothing difficult about the narrative to one who has proper faith in God. To those who have not faith, nothing connected with Divine revelation is reasonable, commendable or satisfactory. Let us maintain our stand with those who hold fast to, and hold forth for others, the Word of Life.

THE BELLY OF HELL

But what have "the belly of hell" and the "poor soul crying from it" to do with the story of Jonah and how

does the story associate itself with our journey today over the Mediterranean Deep? Jonah was the man who was in the belly of hell and whose cry unto the Lord from there constitutes our text. When a boy I heard from the pulpit this text, and my imagination conjured up what hell would be like, and especially what the belly of hell, or what I supposed the middle part of it, would be like. I had the opportunity of looking into blast furnaces through what is called the glory-hole or peep-hole. There I noted that the center of the fire was at white heat. I tried to imagine people in such a condition in the very middle or belly of hell. I could not imagine how they could survive such an experience a single moment, let alone for all eternity. I sought theological expositions of the matter and learned that some theologians of the ancient past, admitting the destructive effect of fire, claimed that God would specially vitalize all the poor creatures consigned

to this torment, so that they would never die, but would keep on suffering forever and forever, untellable tortures. I found that other theologians explained that those consigned to such a fiery ordeal would gradually become adapted to it and assume an asbestos-like shell which would measurably protect them from the

fire. But these theologians went on to

explain that, wishing them to suffer horrible tortures, God would scale off the asbestos shell, causing them to suffer still more excruciatingly every time the operation was performed. As a child I tried to imagine that this was the just desert of sinners, and that the Heavenly Father was really kind and loving—that he did not give them worse, though I could not think of anything worse that they could suffer. "When I was a child, I spoke as a child; but when I became a man, I put away childish things" (1 Corinthians 13: 11). When I became a young man I asked for the proof that anybody could endure such sufferings and yet live. I asked for the proof that our God is as unsympathetic as any devil could be. My mind rejected as



Jaffa

irrational the whole proposition. I said: The God whom I shall worship must be a greater being than myself—greater than any human being, not only in power to execute His will, but also in wisdom to make a wise arrangement for His creatures, and also perfect in justice to do to them as He would have them do to Him, if He were the creature and they the God. He must also be perfect in love, the noblest feature of any character. I said to myself, Such must be the God who was the Creator of our race, for He has produced in humanity certain degrees of these various qualities and He could not give to man what He does not Himself possess, nor can we suppose that He would create man with more justice, wisdom, love and power than He Himself possesses. To that great God I bowed my heart and mind and every power that I possess. To him I still bow, and give thanks that by His grace I have come to see His character, His Plan and His Word more clearly than in the past. I thank Him that now I can see in what way ultimately Jesus will be the “Light of the world”—not merely the Light of the Church (John 8: 12). In abandoning the doctrine of eternal torment my disposition was to abandon the Bible also, because I believed that the Bible was the foundation of the irrational theory which had pictured God to my mind as a demon of the worst imaginable type. But, thank God, dear friends, the Lord heard my prayer for light, for knowledge respecting Himself. After I had made a search of heathen creeds, as well as those of Christendom, and had found them all illogical, unreasonable, unsatisfactory, I turned to the Bible again, saying, perhaps I have not done the Bible justice; perhaps I have unconsciously attributed to the Bible the teachings of the creeds. Perhaps I have read it through colored and tainted glasses. Praying to God for guidance I took up Bible study in a very different way from previously. I began to study the Bible as I should have done at first—without reference to any of the creeds. I began to let God teach me. I ceased to say, it read, “Thus,” but it must mean otherwise. It says “So and so,” but it cannot mean that, but the reverse. In other words I ceased to try to teach God and endeavored to be taught of God through His Word, guided by His Holy Spirit.

INTERNATIONAL BIBLE STUDIES

That was thirty-eight years ago. Under the Lord’s blessing I found the Key to the interpretation of the Scriptures—not because of ability, but, I believe, because it is now

due time for the Bible to be understood — in the closing of this Christian Age and the dawning of the Millennial Day. Having found the Key and using it myself, I have spent my best endeavors since, to put the Key into the hands of God’s consecrated people the world over. I have nothing to boast of, dear friends, but have much to be glad for. First, I am glad on my own account with a joy unspeakable, that now I know my Heavenly Father and can have confidence in Him and can have love for Him, as never before. I am thankful that, to some extent, I have been enabled to convey similar joys, similar blessings to others of His dear people of all denominations, in all parts of the world. The Lord has gradually enlarged my opportunities year by year. I am not building a sect—not making a new denomination—not founding a Church! We have had too much of that sort of thing already. Not only have we the Methodist Church and the Presbyterian Church, and others, but it has become the custom for each



large fish

minister to be spoken of as the proprietor of the Church; as, for instance, The Reverend Dr. A.’s Church. It has become a custom, too, for the preachers to speak of the people as “My people,” “My Church.” This is all wrong. I wish to have neither part nor lot in it. I have no Church, and wish for none. There is but the one Church—the Church of Christ—“the Church of the Living God”—“the Church of the Firstborns, whose names are written in heaven.” That Church includes in its membership every

true saint of God whatever denomination he has come from, who trusts in the merit of Christ and wants to walk in His footsteps. The earthly systems that these are identified with are without Divine authorization. Their standing in God’s sight is merely because of their identification with Christ as “members of His Body.” In God’s providence I was led to publish six volumes of “Studies in the Scriptures,” or Bible Keys. These are accepted by the Bible and Tract Society, and published at cost price, to enable all of God’s people everywhere to procure them. They are now published in ten of the most prominent languages. The first Volume, “The Plan of the Ages,” has passed the three million mark. I have received not one cent of royalty. My life is a very simple one. My expenses are small. I accept no salary and take up no collections. Voluntary donations from those who have been blessed by my labors supply my needs and the surplus goes to the Bible and Tract Society for the general forwarding of

THE KEY TO THE SCRIPTURES

Whoever gets the proper understanding of our text has in his possession the Key to the Bible. If he will use it, passage after passage will open for him and the whole inspired Word becomes a new and glorious revelation of Justice, Wisdom, Love and Power Divine. Jonah was in the fish's belly—he was buried alive. It is this that is referred to in our text. The words *bell-belly* signify *grave-belly* or *belly-grave*. The context shows all this, telling us additionally that sea-weeds were wrapped about the Prophet's head and that God heard his prayer and delivered him from the *bell-belly, or belly-grave*, on the third day, by causing the fish to vomit him up. If you have a reference Bible note that in the margin there is a reference to the words of our text, saying, "Hebrew, (*sheol* or the grave)." Ah! says one, The

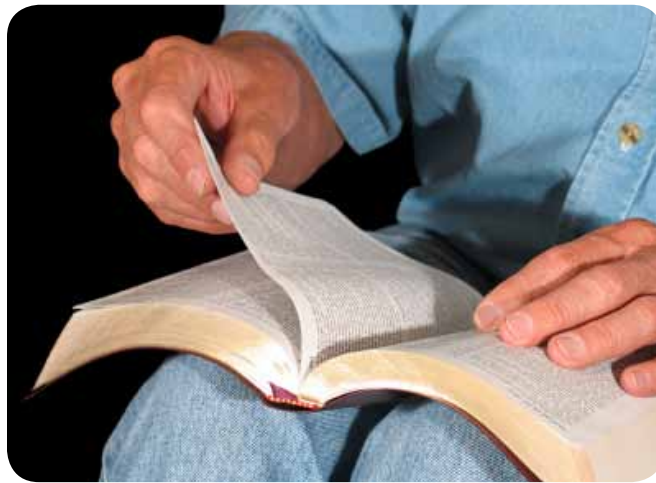
translators merely made a mistake and translated it *bell* when they should have translated it *grave*. Yes, I answer, and they made the same mistake in every case in which they used the same word *sheol* throughout the Old Testament. As it is, *sheol* is translated *grave* more times than it is translated *bell* in our King James version; but it should be translated *grave* every time.

There we have the Key to understanding what the hell of the Bible is; that it

constitutes the penalty for sin, which is death, the grave, the tomb. It is not an everlasting hell, for the Scriptures declare that *sheol (hell)* shall be destroyed. "I will ransom them from the power of the *grave (sheol)*; I will redeem them from death; O *grave*, I will be your plagues; O *grave (sheol, hell)* I will be your destruction" (Hosea 13: 14). St. Paul quotes this prophecy in conjunction with his great discourse on the resurrection, "O death, where is your sting? O *grave (hades)* where is your victory" (1 Corinthians 15: 55)? We see what our dear Redeemer suffered on our behalf to release us from the penalty for sin. He did not go to eternal torment for our sins but was "killed and raised again the third day" (Matt. 16: 21). He did go into *sheol*, into *hades*, into the *grave*. "Christ died for our sins, according to the Scriptures" (1 Corinthians 15: 3).

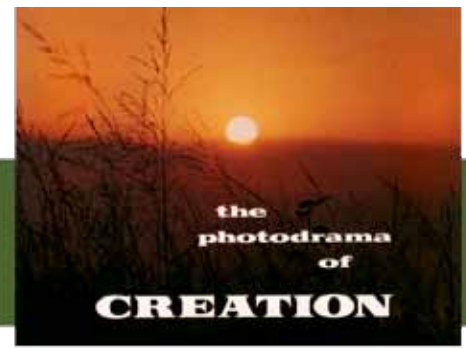
Therefore, God has provided for the resurrection of the dead — the entire human race, "both of the *just* and of the *unjust*" (Acts 24: 15). The *just* are the Elect, the true Christians. The *unjust* include all those outside of Christ.

its work— "The Promulgation of Christian Knowledge." Each earnest Christian who obtains the assistance of these Bible Keys and enters into the treasures of God's Word and becomes rich himself in spiritual knowledge and in joy and peace of heart is glad to call the attention of others to these Bible Keys. In this way the International classes of Bible Students of all denominations in all parts of the world are a blessed light, we believe, that is going forth, assisting all who love righteousness and hate iniquity. Although I am the regular Pastor of the Brooklyn Tabernacle congregation, there are several assistants, and I am privileged to speak to thinking Christians in various parts of the world, especially in the United States. Only the Lord knows how I thank him for this privilege of service, and for the still larger opportunity afforded me through the columns of some of the principal newspapers of the United States. My sermons were in the past handled by a Syndicate, and they appeared in my lifetime in nearly five hundred newspapers, aggregating a circulation of six million copies, or, according to newspaper count, thirty million readers. All of these dear people of every denomination who do any thinking at all, I am sure have had similar difficulties to those which I experienced — difficulties in appreciating how our Heavenly Father could be a good Father, a good God, a loving Creator and yet provide for His human creatures such terrible destinies as the creeds of the "Dark Ages" set forth. There is not a thinking Christian in the world who does not need the correct understanding of the Bible in order to be able to stand in the evil day that is upon us. All need to give heed to St. Paul's words, "*Take up the whole armor of God that you may be able to withstand in the evil day, and, having done all, to stand*" (Ephesians 6: 13). Our day is a blessed one in respect to its wonderful opportunities and privileges, but it is an evil one in the sense of being a time of great trial and testing of faith to Christian people. Erroneous minds are rejecting the Bible and denying that it is the inspired Word of God. These dear friends are stumbling into infidelity and think that Higher Criticism and the Evolution theory are new light. What they need is to see that the true light is in the Bible and that, wearing our grandfathers' spectacles, we inherited the Word of God and wrested it to our own injury and to the loss of our peace of mind and fellowship with the Father and with the Son and with the Holy Spirit.



Bereans "... searched the scriptures daily..."
Acts 17: 11

Abraham, God's Friend



Gen 12: 1,2.

Abraham became the friend of God by his manifestation of faith, when in response to God's invitation he left his own country and wandered in Canaan. By this obedience he became heir of the Promise, "In thee and in thy Seed shall all the families of the Earth be blessed."

St. Paul explains (Galatians 4: 23,24.) that Abraham's wife represented this Covenant, or Promise. Sarah's barrenness corresponded to the long-deferred coming of Christ in fulfilment of the Promise. Isaac typified Messiah, the Heir of the Promise. Isaac's bride, Rebecca, typified the Elect Church, the Bride of

Christ and His joint-heir in the Promise. St. Paul says that Hagar typified the Law Covenant made with Israel at Mt. Sinai, and that the nation of Israel was typified in Ishmael. (Galatians 4: 25.) As Hagar and Ishmael were cast off when Isaac was born, and had almost perished, so the Jewish people have been cast off from Divine favor for eighteen centuries, and today are nearly famished. As the angel of God pointed to the fountain of water, and Ishmael was revived, so God's message now is pointing the Jews to a spring of water; their Zionistic hopes are reviving.

The sacrifice of Isaac typified the sacrifice of Christ, necessary in order for Him to become the Spiritual Seed of Abraham with power to bless the world.

The servant sent to call Rebecca, the bride of Isaac, is beautifully explained to represent the work of the Holy Spirit in calling the Church to become the Bride of Christ and His associate in the great work of blessing Israel and all the families of the Earth.—Acts 3: 19-26.

Rebecca's return with Eliezer represents the Church's journey during this Gospel Age to meet Christ, the Bridegroom, who will receive her at His Second Advent. Abraham typified Jehovah God, through whose promise the blessing of all the families of Earth will come. This promise has been the hope of Israel for thirty-five centuries.—Galatians 3: 29.

Questions on Lesson 23

- 1.* How did Abraham become God's friend? Gen. 12: 1-5; James 2: 23; Isa. 41: 8 When was Abram's name changed to Abraham and what do these names mean? See Gen. 17: 1, 5; Bible Dictionary.
- 2.* What promise did he become heir of? Gen. 13: 14-17; 18: 18 What does this promise mean? What is it called in Gal. 3: 8?
- 3.* What did Abraham's wife Sarai represent? Gal. 4: 22-26 Did Sarai have her name changed? Give meaning. Gen. 17: 15, Bible Dictionary.
4. What did Sarai's inability to have a child correspond to? Isa. 54: 1-11; Gal. 4: 27
- 5.* Who did Isaac typify? Give meaning of name. See Bible Dictionary. Who represented the Church? Par. 1
6. Who did Sarah's maid Hagar typify? Give Bible texts. What does Hagar mean? Who is represented by Ishmael? What does the name mean? See Bible Dictionary.
7. Why were Hagar and Ishmael cast off when Isaac was born? What did that picture? Gal. 4: 30, 31
8. For how long was the nation of Israel cast off from God's favor?
9. When Hagar and Ishmael were about to perish for thirst, they were directed by an angel to a fountain of water. What did this show? Par. 2
10. Who is the natural and Spiritual seed of Abraham? Gal. 3: 29; 4: 28
11. What was it necessary for Christ to do before He could receive power to bless the world? Matt. 20: 28; Mark 10: 45; 1 Tim. 2: 6. How was this represented? Par. 3
12. How was the work of the Holy Spirit in calling the Church represented? Par. 4
13. What does Rebecca's return with Eliezer represent? When will the Bridegroom receive His Bride?
- 14.* Who did Abraham typify?
- 15.* How long did Israel have to wait for the fulfillment of the promise? Par. 5
16. If Sarah's child Isaac typified the Christ and Ishmael typified the Jews, who represented the rest of mankind which were also promised a blessing? Did Abraham have only two children? See Gen. 25: 1, 2

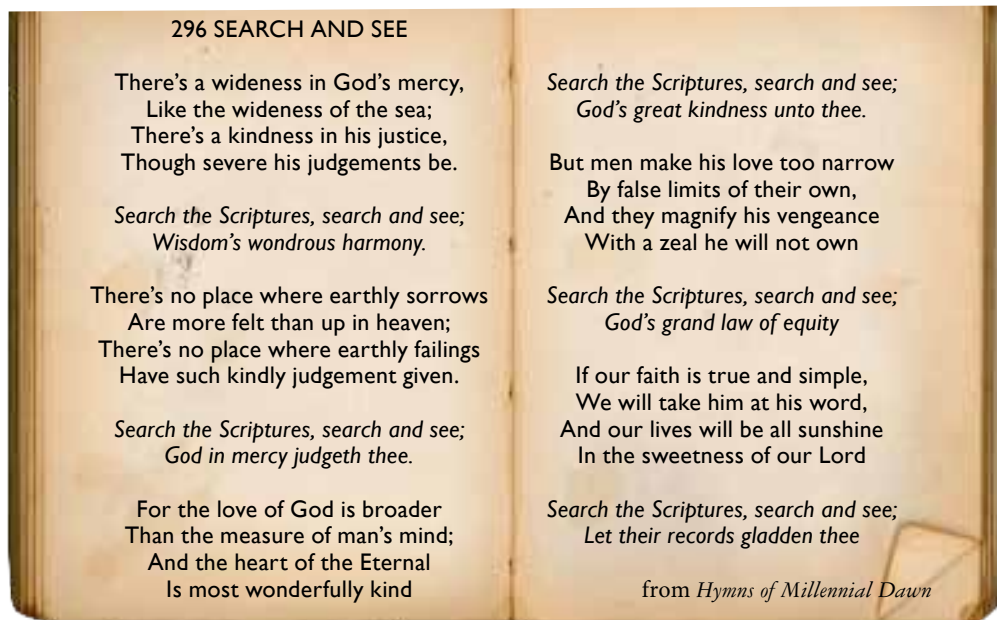
(continued from 76)

Eventually the blood of Jesus will avail for the release of every member of the race from the great penalty of death. During the Gospel Age it operated under a special call to the saintly few, a Little Flock, who were invited to become joint-heirs with the Redeemer and also the bridesmaids—the Great Multitude (virgins, her companions), who together were invited to the spiritual phase of His great Kingdom which shortly is to bless all the families of the earth—not only those then living, but also all who have gone down to the tomb. The general resurrection will not be an instantaneous one, as it was in the case of the saints.

It will be a gradual one in two senses. (1) All will not come forth at once, but, as the Apostle declares, “Every man in his own order,” company or band. (1 Corinthians 15: 23). (2) It will be gradual in the sense that the awakening from the tomb will be but the beginning of the resurrection of the world. During the thousand years of Christ’s reign all who will give heed to His instructions and assistance may rise gradually—over time—up, up, up — and by the close of the thousand years, the Millennium, they will reach the full perfection and image of God lost by Father Adam through disobedience. The unwilling, those rebellious

after the light has fully come upon them, will be destroyed in the Second Death from which there will be no recovery. They will perish as the lower animals. So, then, let us learn a lesson from Jonah’s words, not forgetting the other lesson mentioned by our Lord when He declares that Jonah’s experiences in the grave — the belly of the fish, and his release therefrom — foreshadowed His own experiences in the tomb and His resurrection in power and great glory on the third day.

* * *



Publications

Please note that there has been a price increase on some of our publications.

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Life — Death — Hereafter (224 pages) paperback	\$3.50, cloth	\$4.50
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Announcements

VISITING MINISTERS

Ralph Herzig

Tulsa, OK Convention, Oct. 1-3

Leon Snyder

Denver, CO, Sept. 25, 26; Independence, KS, Sept. 28; Mustang, OK, Sept. 29; Tulsa, OK Convention, Oct. 1-3; Jacksboro, TX, Oct. 4; Tulsa, OK, Oct. 6; Minneapolis, MN, Nov. 6, 7

Donald Lewis

Tulsa, OK Convention, Oct. 1-3

John Wojnar

Tulsa, OK Convention, Oct. 1-3; Springfield, MA, Oct. 24

Tom Cimbura

Tulsa, OK Convention, Oct. 1-3

James Shaw

Independence, KS, Sept. 12; Cabool, MO, Oct. 23; Tulsa, OK Convention, Oct. 1-3

Robert Steenrod

Tulsa, OK Convention, Oct. 1-3; Cincinnati, OH, Oct. 10

Daniel Herzig

Tulsa, OK Convention, Oct. 1-3; Marietta, GA, Oct. 10, Reidsville, NC, Oct. 14; Raleigh, NC, Oct. 15; Roanoke Rapids, NC, Oct. 16; Norfolk, VA, Oct. 17; Glen Allen, VA, Oct. 18; Chester Springs, PA, Oct. 23, 24; Reidsville, NC, Nov. 10

Jon Hanning

Detroit, MI, Sept. 25; Detroit, MI, Oct. 23; N. Canton, OH, Oct. 24

Lawrence Williams

N. Canton, OH Sept. 5; W. Frankfort, IL, Sept. 26; Hilliard, OH, Nov. 21

TULSA, OKLAHOMA CONVENTION

October 1-3 (Friday-Sunday)

Site: Radisson Hotel, 10918 East 41st Street, Tulsa, OK, 74146; Telephone: (918) 627-5000. Request the \$79.00 special rate for the LHMM for Single or Double/Occupancy. Reservations must be made by September 16, 2010. A credit card guarantee or a deposit equal to one night's stay is required. Complimentary Airport Shuttle is available. For further information contact D. Welker. Telephone: (918) 272-8404

2010 LHMM CONVENTIONS

United States:

Tulsa, Oklahoma October 1, 2, 3

France: All conventions in Barlin

Fall: October 30, 31

Germany:

Kaub, October 1, 2, 3

India:

Nazareth, Tutucorin District, October 30, 31, November 1

Nigeria:

Ulasi, Abia State, October 1, 2, 3;

Akwanga, Nasarawa State, November 26, 27, 28

United Kingdom:

Sheffield/Barlborough, October 30 and 31

EVANGELISTS' SERVICES

Kenneth Arends

Tulsa, OK Convention, Oct. 1-3; Grand Rapids, MI, Nov. 14

Kevin Brown

Tulsa, OK Convention, Oct. 1-3

Michael Dukette

Tulsa, OK Convention, Oct. 1-3

David F. Hanning

Indianapolis, IN, Sept. 26; Hilliard, OH, Oct. 24; Tulsa, OK Convention, Oct. 1-3

Michael Hanning

Cincinnati, OH, Sept. 5; Athens/ Nelsonville, OH, Oct. 17;

Tulsa, OK Convention, Oct. 1-3

Jesse Julien

Boston, MA, Oct. 24

Steve Ketchum

Tulsa, OK, Sept. 1; Tulsa, OK Convention, Oct. 1-3

Ainsley Maine

Carlstadt, NJ, Oct. 17

Richard Piqué

Independence, KS, Nov. 7; Tulsa, OK Convention, Oct. 1-3

David Seebald

Tulsa, OK Convention, Oct. 1-3

Harold Solomon

Reidsville, NC, Sept. 8; Roanoke Rapids, NC, Sept. 29;

Wilmington, NC, Oct. 12; Keystone Heights, FL, Nov. 21;

Tulsa, OK Convention, Oct. 1-3

Timothy Suraci

Pittsfield, MA, Oct. 24

Lawrence Williams II

Tulsa, OK Convention, Oct. 1-3

Michael Williams

Indianapolis, IN, Nov. 7; Tulsa, OK Convention, Oct. 1-3

Kris Witko

Bangor, PA, Oct. 24

BS July/ August 2010 # 859

Correction for "Outer Darkness," pg. 57, col. 1

Following the first "?" - should read: "... singleness of purpose, loyalty to God, to the principles of righteousness, justice and love they cannot continue to be His disciples; they cannot continue in the light; they must go into "outer darkness."

Following the second "?" - should read: "... outward violence and come under the ban of the secular law, will not hesitate to assassinate the character and to say all manner of evil against those toward whom they become embittered. By these fruits you shall know them because thorns do not grow on the grapevine, or on the fig tree."

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TO:

“Shall We Meet Beyond the River?”

The hope of a future life is a human instinct! Notwithstanding the fact that to outward appearances death ends all, yet in every part of the world such a conclusion is rejected, and belief in a future life generally held. And this is the Bible's teaching; for instance, the Prophet Job asked the question, *“If a man die, shall he live again?”* and answers, *“All the days of my appointed time will I wait till my change come! Thou shalt call, and I will answer Thee; Thou wilt have respect unto the work of Thy hands.”* This sets forth the resurrection hope.—Job 14: 14,15

All through the Old Testament we read of both the good and the bad, *“They slept with their fathers.”* In the New Testament, also, the thought that death is but a sleep, to be followed by an awakening in the morning of a better Day, is set forth. Jesus said of Jarius' daughter, *“The maid sleepeth,”* and He awakened her. He also awakened Lazarus—not to remain awake; but merely as samples of His Divine power, which will awaken all of the sleepers. They will come forth under more blessed conditions than now—when the Sun of Righteousness will chase away the weary shadows of the reign of Sin and Death.—Isaiah 35: 10; Malachi 4: 2

The Bible teaches that there is a death sentence upon mankind; that the whole race has been suffering under the sentence for six thousand years; that this would continue forever, except for

God's mercy, provided through Christ. God has provided that Jesus should be man's Redeemer, and, by His death, meet Adam's penalty. Thus to Jesus came the judicial right to bring mankind from death by resurrection processes. Because of this, His plan, God refers to death as a sleep.

The views of everlasting life commonly held by the world ignore the Bible teaching of a resurrection as well as its declaration that death is the penalty for sin.—Romans 6: 23; Acts 24: 15.

The erroneous view that man is conscious in death has brought a deluge of confusion. It led to the invention of various theories about the torture of the dead, and of prayers and masses for their relief. But all the while, the Bible has declared the sleep of all the dead, until the Morning of Messiah's Kingdom, assuring that then, *“all that are in their graves shall hear the voice of the Son of God and come forth.”* Jesus declares that *“they that have done good”* (that have proven acceptable to God) will come forth unto perfection; but *“they that have done evil,”* unto *“a resurrection of judgment.”* They will come forth from the tomb to be gradually raised up to perfection, if they will, by the judgments of the Millennium. Those judgments will consist of rewards for every good endeavor. Thus the world will be taught the wisdom of the ways of righteousness—the Golden Rule.