

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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Earth's Better Day Coming Soon

Lord, Teach Us To Pray

“Pray without ceasing. In everything give thanks.” 1 Thes. 5: 17, 18

IN THE BEGINNING, when Adam was in harmony with God, he was in the condition represented in the Scriptures as in covenant relationship with God. The Word declares that Adam broke this holy covenant (Hos. 6: 7, margin). He became a sinner; and his children, born later, were sinners with him through heredity. Instead of being born in covenant relationship with God, the children of Adam were born aliens. But God had dealings with a few who exercised special faith and a desire to come into harmony with Him. Abel, the second son of Adam, was one of these. He, in faith, approached God with an animal sacrifice and was accepted. Enoch and Noah also came into a condition of fellowship with God by faith, even though they were still legally under the condemnation passed upon Adam, the Ransom-price not yet having been given.

Later on, God entered into covenant relationship with Abraham, because of his great faith and obedience; and afterwards with his son Isaac; and then with his grandson Jacob. Still later, God entered relationship with the sons of Jacob, the Jewish nation, under the Law Covenant at Sinai. The Lord had changed the name of Jacob to Israel—“a prince with God” (Gen. 32: 24-30), and the whole nation of Israel, the descendants of Jacob, were received as God’s people, and were treated as if they were without sin. They had the privilege of going to Him in prayer, but the sins of the Jewish nation were only typically blotted out from year to year (Heb. 10: 4). The blood of bulls and goats could never really take away sin and the Jews held only the relationship of

servants to God.

The Gentiles were altogether without God. They had no privilege of prayer. We come down to the beginning of the Gospel Age and to the case of Cornelius where we read that he was a just man who gave much alms to the people and prayed always (Acts 10: 1, 2), yet his prayers could not be truly accepted, even after Jesus died. The death of Jesus did not bring Cornelius into covenant relationship with God, but when the seventy symbolic weeks of Jewish favor had been fulfilled, the due time had come for the Gospel to go to the Gentiles. God was then ready to receive him, and He sent an angel to him, who gave him this message from the Lord: “Your prayers and your alms have come up for a memorial before God” (v. 4). The prayers and the alms of Cornelius had risen up as an incense before the Lord.

Had God not accepted these offerings before? No. They had been noted of God, but had not been received. God’s way of receiving—except in a limited or typical way previous to the Gospel Age—is by certain definite means which He has appointed—through an Advocate in the Gospel Age, and will do so through a Mediator in the Millennial Age. “No man cometh unto the Father but by me,” said Jesus (John 14: 6). Even when the due time had arrived, Cornelius could not come until God sent him word on how to proceed.

KNOWLEDGE OF TRUTH NECESSARY

The angel of the Lord said to Cornelius: “Send men to Joppa, and call for one Simon, whose surname is

JESUS, OUR ADVOCATE

Peter, who shall tell you words by which you and all your household will be saved” (Acts 11: 13, 14). Those words were necessary to his saving—to the bringing of him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who gave him the necessary instruction for drawing nigh to God through Jesus. Unless we come to the Father through Christ, our prayers would not be received any more than those of Cornelius had been.

It is very clear from this Scripture and comment that when Peter came from Joppa to Caesarea, Cornelius was not yet even a believer in Jesus as Savior, despite the claims of opposing errorists that Cornelius was already then a Christian. This is shown very clearly also by the following statements: “Notice these important ‘words,’ the believing of which ‘saved’ or delivered Cornelius from condemnation and alienation. They were the simple statements (briefly recorded in Acts 10: 34-43) of the facts. . . . A simple message, truly; yet very necessary to be told to and to be believed by Cornelius and his household before they could be Christians or brethren” (R 1451, 1452). In SITS Vol. 6, pp. 680, 681, we read that they were “‘words’ by which he might be brought from his condition of alienation and separation into a condition of harmony and son-ship.” (R 2989, par. 1, 4344, last par., 4345, 5101, 5200; PT ’74, pp. 58, 61, 62; PT ’75, pp. 11-15, 62, 63).

What St. Peter told Cornelius was to the effect that God had provided a great Sin-offering; that Jesus had tasted death for every man; that now, in advance of dealing with the world, God was first taking out the elect, to be with Christ in the blessing of the world. When Cornelius heard the good message, he believed with all his heart; and likewise those who were with him. Doubtless he had heard of Jesus before, but now he understood the matter. He had been in the right condition of heart all along. He had been praying and fasting, but even so he could not be accepted of God except through Jesus. He must have Christ as his Advocate.

But what does it mean to have Jesus as our Advocate? It means that first we must accept Him as our Ransom from sin and death. Next, He tells us, “If any man will be my disciple, let him deny himself, and take up his cross and follow me.” By merely believing that Jesus died, that He was holy, *etc.*, no one can become His disciple. “The devils also believe, and tremble” (James 2: 19). But justification to life comes when we receive the Lord on His terms. Then He becomes our Advocate.

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through



full consecration. And whoever comes to the Father by Him shall in no wise be cast out (John 6: 37). There is but one exception to this rule, and this is a class of minors, children lacking the full age of responsibility and of comprehension of these matters, one or both of whose parents are disciples of Christ (1 Cor. 7: 14). That age of responsibility would vary—in some it might be from twelve to fifteen years of age, and in some even later. But whoever reaches the point of full comprehension and responsibility, and does not consecrate himself to the Lord, loses the privilege of sponsorship from his parents. In the case, then, of a minor child, either of whose parents is consecrated, he would have a right to look for answers to his prayers to God.

God does not hinder anyone from bowing the knee

to Him. Many of the heathen do so right along, but they do not have a relationship with Him in prayer. Israel was given a typical arrangement with Him, and became an exception as regards prayer. Soon all mankind under the Millennial Mediatorial Kingdom arrangement will be given the privilege of prayer through the great Mediator of the New Covenant. But Christ will not be the Advocate for the world, for this arrangement is only for the consecrated of the Gospel Age.

OUR LIVES—A PRAYER

Prayer seems to be the natural attitude of the human mind toward the Almighty. Even the heathen have a disposition to pray. Their fears, their hopes, all lead them to appeal to some great power beyond themselves. But the people of God, who know of His wisdom, power and love, and who have met the conditions of acceptable prayer, are alone authorized to pray to God. We realize what a blessing it is to have access through Christ to God, the Almighty Ruler of the Universe. We know that with the emperors and kings of earth it is very difficult to gain a hearing; and that with people of great prominence it is not easy to secure an audience. Yet the great God has made provision that His people may come to Him through Christ and make their petitions known anytime.

The unrepentant sinner cannot come to God, but Divine Wisdom has made an arrangement by which the sinner can get rid of his sin and can then come to Him in prayer and communion. The Jews had typical sacrifices, a typical Atonement Day and a typical forgiveness of sins, but the forgiveness of our sins through the merit of Christ's sacrifice is actual, and brings us to the place where we are acceptable to the Father. He is pleased to have His children come to Him in prayer. It is our glad privilege to offer Him worship and praise—the homage of our hearts.

We would make a distinction between worship and prayer. Worship is a bowing down, an acknowledgment of the majesty of God, an act of reverence, of adoration.

But prayer is usually the offering of a petition. So when the Lord's people are encouraged in His Word to come to Him in prayer, it is with the understanding that they are informed before they come as to what is pleasing to God for them to request. We have an example given of what a proper prayer would be in the one which our Lord taught His disciples.

The Holy Spirit is the blessing most to be sought. This Spirit of God may be possessed in a greater or a lesser measure. We are given a measure of the Spirit

IN
EVERYTHING
GIVE THANKS.

1 THES. 5: 18

when we are accepted as the disciples of Christ; and that flame of love there started is to become a consuming power in our lives. It is to burn out everything contrary to God, that our life may be a burning and shining light.

In proportion as we recognize that we are deficient in the Spirit of righteousness, the Spirit of the Truth, in that same proportion we should be persistent in prayer. Whoever realizes his need, and knows the Source from which he can obtain the needed supply, will come through Christ to the Heavenly Father. We are not to neglect the duties and responsibilities of life in order to spend much time each day upon our knees, but our entire life is to be a ceaseless prayer.

To be continued...

*"Thy Kingdom come,
Thy will be done, on earth
as it is in heaven." Matt. 6: 10*

Difficulties With the Bible

ONE OF THE most extraordinary scenes in religious controversy was enacted on the Court House lawn at Dayton, TN, July 20, 1925 when Mr. Clarence Darrow, one of the leading trial lawyers of America, questioned Mr. William Jennings Bryan in an attempt to prove the Bible erroneous. Some of Mr. Bryan's answers seem not to have been convincing, though we greatly admire the strength of his confidence in the Bible. Mr. Darrow brought forward the usual skeptical objections to various Biblical matters—objections that seem strong to those only who are not well informed on such points. Frequently Mr. Darrow's difficulties were not clearly put, because the answers given him took his attention away from his points. Mr. Darrow, or any other inquiring person, should receive polite and correct information in connection with his difficulties on the Bible. We regret that Mr. Bryan, though a brilliant orator and a devout Christian whom we greatly admire, failed to answer convincingly on some questions. We sympathize deeply with those who, like Mr. Darrow, have difficulties with the Scriptures, but who do not usually receive from Christian apologists the kindly, patient and intelligent answers that they should receive, and that can be given. We believe that most skeptics are made so through the creedal errors which are falsely claimed to be the Bible's teachings, the fumbling efforts of the Bible's defenders, and the unhappy translations of our Biblical versions on some of these points. This is true of a number of the subjects involved in Mr. Darrow's difficulties. Accordingly, we will take up these in the spirit of helpfulness and not in a partisan or controversial spirit, and we trust that a blessing will come to the heads and hearts of all who will read these lines.



Clarence Darrow - 1922

Mr. Darrow's first difficulty concerns the story of Jonah and the great fish that swallowed him. He did not get a chance to state what, we believe, are his main objections to this story—those usually given by skeptics: (1) that a whale's throat is too small to swallow a man and (2) that a man could not have lived three days in the belly of a great fish. On the first point several remarks may fittingly be made. In Jonah 1: 17 the Hebrew reads, a great fish, not a whale. The Septuagint's translation of this expression into Greek is, a great ketos, which last word is the one used in Matt. 12: 40 in the Greek and is translated into English by the word whale. Greek lexicographers, e.g., Lidell and Scott, Thayer, etc., define the word as: any sea monster, huge fish, like whales, sharks, dolphins, tuna, etc. Accordingly, this word in Matt. 12: 40 should have been translated great or huge fish, as in Jonah 1: 17. Even if it were rendered whale, in the absence of a specific statement to that effect, it should not be inferred that it was a whale of the kind whose throat is too small to swallow a man; because the spermaceti and the blue whales, for instance, which have been found in the Mediterranean, have throats large enough to receive a man. But this great fish might have been a huge shark, some of which have been known to swallow a man. One of such sharks—sixty feet in length—was washed ashore near Sidon, Lebanon in 1877, whose carcass, Dr. Thompson, the celebrated author of the three-volume work, *The Land And The Book*, the most popular work on Palestine, sought to get for his college at Beirut, Syria. Some of the Mediterranean sharks, e.g., the white sharks, have only cutting teeth, and have no choice except to swallow their prey whole or to cut off a portion, since they cannot hold their prey or swallow it piecemeal. Mr. Mueller, a most trustworthy

naturalist, tells of an experience in the Mediterranean in 1758 on the part of a sailor who was seized by a shark, which had him already in its throat when the immediate shot of a whale gun struck it and forced it to disgorge the man alive. The sailor later traveled over Europe exhibiting this huge fish. A great fish captured near Miami, FL, years ago, had within its stomach another fish weighing 1500 pounds. This great sea monster was exhibited in various cities, and seen by thousands of people. Its picture, showing its large mouth, was shown in newspapers throughout the country. This shows that this objection to Jonah and the great fish does not hold.

The second objection—that a man cannot live three days in the belly of a fish—is based upon the denial of the reality of miracles. We sympathize with those who cannot bring themselves to believe in the miraculous. They miss much necessary for peace of heart and mind. Certainly the creation and the maintenance of the universe in its orderly arrangement, its movements, the relations of its parts, etc., are, by far, greater miracles than any others mentioned in the Bible; yet all must admit their reality. Why then might not lesser miracles be wrought? Perhaps when the object of Jonah's being swallowed and of his being preserved alive three days in the belly of the sea monster and of his deliverance therefrom is understood, the reasonableness of this purpose will make the miracle seem unobjectionable. Jesus clearly teaches (Matt. 12: 40) that in this transaction a prophetic type of His death and resurrection was furnished by Jonah. It was in part this type that enabled our Lord to know that he would be put to death, and then be raised on the third day, as it in part enabled St. Paul to state that Christ arose the third day according to the Scriptures (1 Cor. 15: 4). The death and resurrection of Christ are the central facts of the Bible; and we should expect them to be referred to in all seven lines of Scriptural thought—in its doctrines, precepts, promises, exhortations, prophecies, histories and types. The story of Jonah and the great fish is one of the types to teach Jesus' death and resurrection. While, apart from this purpose, this story may seem ridiculous to the skeptic; to the Christian it is, as a typical prophecy of Christ's death and resurrection, a strong proof of the Bible as being a Divine revelation, since such a prophecy is evidently Divinely inspired. At any rate, a candid consideration of this fact should make the story lose its objectionableness to a doubter.

Mr. Darrow's second difficulty with the Bible is based on Joshua's prayer and its answer as these have been translated by the Authorized Version (Josh. 10: 12, 13).

He is not at all to be censured for having difficulty with the thought conveyed by this translation, for as it reads it plainly teaches an untruth. But this raises the question of the correctness of the translation of these verses, and as a student of the Hebrew we unhesitatingly charge the A.V. with mistranslating several words in these verses and, as a result, with giving a wholly erroneous impression of what was prayed for, and what was given in answer to the prayer. The words translated, "sun," "moon," "stand still," and "whole," should have been translated, "sunlight," "moonlight," "be inactive," and "perfect," respectively. The following is offered as a correct translation of these verses: "Sunlight be inactive on Gibeon and moonlight [be inactive] in the valley of Ajalon. And the sunlight was inactive and the moonlight stood [inactive] until the nation took vengeance on its enemies. Is not this written in the book of the Righteous? And the sunlight stayed in the mid-heavens [remained in the atmosphere above the clouds from which the great hail was falling] and did not hasten to come [from the mid-heavens upon the surface of the mountain] as on a perfect day." So far is given the corrected translation with a few bracketed comments.

Our answer to Mr. Darrow's difficulty on this point is the following: It was the sunlight that Joshua desired not to shine on Gibeon; for he knew that the sun itself never had been or could be on that mountain, but that its light had been and could be there. It was the moonlight that Joshua desired not to shine in the valley of Ajalon; for he knew that the moon itself never had been or could be in that valley, but that its light had been and could be there. The facts of the case make plain Joshua's meaning: The hail falling upon, confounding and killing the Amorites was so dense as to darken during the day the entire mountain and at night the entire valley where the Amorites successively were; and Joshua desired that condition to be continued, because thereby the foe was being overthrown. And for that he prayed. In effect his prayer was this: "O Lord, continue to cause the hail to fall in such dense masses upon Your and our enemies as to darken the mountain by day and the valley by night, and overthrow your and our enemies." In other words, if the hail would fall so densely upon the Amorites as to shut off the sunlight by day and the moonlight by night during the day and night of that battle, the Amorites would surely be completely overthrown; and for that Joshua prayed and his prayer was granted. In the poetic form with which the prayer was uttered, he tersely stated the accompanying phenomena and

not the desired cause and effect—the great hail and the overthrow of the Amorites. The several unhappy translations above corrected have occasioned the widespread misunderstanding of this passage. Again we call attention to the last part of verse 13. It should read: So the sunlight stayed in the mid-heavens and hastened not to come [upon Mt. Gibeon] as on a perfect day. See Young’s and Rotherham’s translations. Additional to this and the correction above made on sunlight and moonlight, we would add the remark that the Hebrew word *dum* translated in the A.V. “stand still,” primarily means to be silent and secondarily to be inactive. Joshua wanted the sunlight (not the sun) and the moonlight (not the moon) to be inactive that day so far as lighting up Mt. Gibeon and the Valley of Ajalon was concerned, because that was the accompaniment of the dense masses of hail falling on the Amorites, which dense falling of hail he wished continued, until the enemy was overthrown. He did not desire the sun and the moon themselves to cease in their course that day, as so many like Mr. Darrow, deceived by the above mentioned mistranslations, have assumed. There is no conflict between the Bible and Science on Joshua’s dark day. But on the other hand Mr. Darrow and like thinkers are, on account of the mistranslation, absolved from all censure; and by the above corrections of the translation the Bible and Science are shown to be in full harmony on this point. What a pity that the translators blundered so greatly! The Bible sometimes has to be saved from its friends—in this case, its translators; for Truth is often wounded in the house of its friends.

THE BIBLE AND HEATHEN CHRONOLOGY

The third difficulty that Mr. Darrow had with the Bible is its teaching on the length of time the human family has been on earth. According to the Biblical chronology Adam was created 4129 B.C. or about 6,139 years ago (2010). Mr. Darrow thought the human family was much more ancient than this; and in proof of his opinion he cited the civilizations of China, Babylon and Egypt, which according to not a few archeologists and historians reach back to nearly 6000 B. C. On this point we believe we can offer some suggestions that will bring the chronology of these nations into substantial harmony with that of the Bible, so far as man’s antiquity is concerned. Let us take up the Egyptian record. Egyptologists have unearthed many genealogical and historical tablets giving lists of what are considered to

be those of Egypt’s rulers. These lists, to the perplexity of the ablest Egyptologists, vary greatly in the number of rulers that they give. Most of the lists contain the names of gods and demigods among these rulers.

THE ABYDOS TABLET

But one of these tablets, and that the most reliable of all of them—the Abydos tablet—omits the mention of the gods and demigods, and gives those whom the Egyptians supposed to be, the human Pharaohs only. The Abydos tablet most remarkably confirms the Bible genealogies as given in Genesis 5 and 6. Comparing this list with the lists in the other tablets, we find that they substantially agree with the first ten Pharaohs given in the Abydos tablet. Thereafter the larger lists give a number of names of gods and demigods omitted in the Abydos tablet. Directly following these they next give the names that immediately follow the first ten in the Abydos tablet.

The first twenty Pharaohs in these tablets (omitting those of the gods and demigods in the non-Abydosian tablets) are most interesting; for they, in so far as they agree with the Abydos tablet, correspond exactly with the twenty men introduced in the Genesis record up to and including Noah. It will be recalled that Adam and his first-born descendants by and including Cain up to Jabal, who must have perished in the flood, since he is the last one of Cain’s descendants named, number exactly ten; while Abel and Seth and the latter’s first-born descendants up to and including Noah number ten. The Abydos tablet gives these twenty persons their Egyptian names: first in the order of Adam and Cain and the latter’s first-born descendants, and then in the order of Abel and Seth and the latter’s first-born descendants up to and including Noah.

PHARAOH I

Therefore Adam under the name of Mena is called Pharaoh I. Noah under the name of Norfu is called Pharaoh XX. The gods and demigods are introduced in the other tablets after Jabal, Cain’s great-grandson, who in the tablets is called Kakan. This is just the Biblical time and place for them to appear; for these gods were the angels—“sons of God”—who just before the flood married women and by them generated the giants—the demigods (Gen. 6: 2-4; Jude 6, 7). We have treated in detail of these angels and their giant sons in H. E. ’21, 5, 6, to which we refer our readers for these details. Pharaoh XXI is Ham, Hebrew Cham, called in the

tablets Chamu and Chufu. Remembering that Ham's, not Shem's or Japheth's, descendants settled in Egypt, Ham is just the one that we should expect to appear in this list of so-called Pharaohs after Norfu—Noah.

BRITISH MUSEUM

There are some other interesting items in the Abydos tablet: Mena's (Adam's) wife is Shesh (Hebrew, Isha) meaning woman. Pharaoh II is called Teta-Khent, meaning guilty one in allusion to Cain's guilt of Abel's blood. The tablet portion for Abel represents him as the non-resistant one. The Abydos tablet was made by Seti I, who is supposed to have been the Pharaoh



Abydos Tablet Section

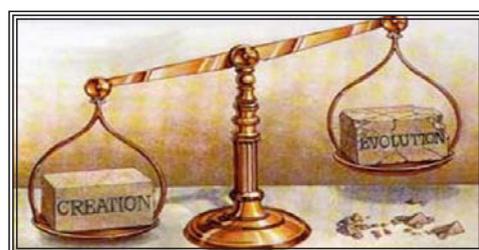
that had Joseph as his prime minister. Seti I had a shaft sunk 60 feet deep through solid rock. At that depth his masons cut out the staircase on which the Abydos tablet was then inscribed. An exact copy of it is in the British Museum. This tablet is highly confirmatory of the Biblical chronology, if we keep in mind that, like the Bible, it gives two contemporaneous lines of genealogy, first one and then the other, to a completion. This would require us to count 1,656, and not over 3,300 years, from Mena (Adam) to Norfu (Noah) and the flood. Reducing the longest Egyptian chronology for this period into half its length, as required by this consideration, and then omitting the chronology of the gods and demigods—for these were also contemporaneous with the two genealogies involved, we find that the Egyptian chronology as given in the Abydos tablet, and as compared with the other tablets, and the Biblical chronology are substantially alike for the time before the flood. We may further add that the Babylonian, Chinese and Indian records, from which certain archeologists claim notices of persons living from 6,000 years before Christ onward, have the same fault of counting as successive genealogical lists or dynasties those that were in fact contemporaneous, even as certain Egyptologists have done with the Abydos and other tablets. The fact that the Bible introduces the two genealogies involved separately, but does not require that their chronology be given as successive, but as contemporaneous, proves that it is reasonable to do this with the names in the Abydos

tablet. The above considerations prove that reasonably we may harmonize the Egyptian, Babylonian, Chinese and Indian chronologies with that of the Bible, which assigns the period of about 6,139 years to the human family's stay on earth thus far. The most reliable tablet of Heathen antiquity corroborates substantially the Bible chronology.

Before leaving this point it will not be amiss to call our readers' attention to the fact that there are really no chronological notices given in the Egyptian chronologies previous to the eighteenth dynasty, which existed from the end of Joseph's time until about Moses' time. Egyptologists have had to guess on the chronology previous to that dynasty. The following table will show how the greatest of them differ in their guesses of the date for Mena, the first so-called Pharaoh, who was really not a Pharaoh—rather he was Adam, but the Egyptians claimed him as a Pharaoh. These guesses were made before 1912, when the above identification of the first 20 names of the Abydos tablet was made with the 20 names of the two genealogical trees of Gen. 5 and 6.

Mariette and Lenormant.....	5004 B.C.
Brugsch and Budge.....	4400 “
Lepsius	3892 “
Bunsen (earlier view)	3623 “
Bunsen (later view)	3059 “
Breasted	3400 “
Stewart Poole	2717 “
G. Wilkinson	2691 “
G. Rawlinson	2350 “

We need only add that the greatest archeologists and historians are as divergent in their views on the antiquity of the Babylonians, Chinese and Indians. Surely the clear chronology of the Bible should not be set aside by such divergent guesses as prevail among the ablest archeologists and historians. Let its deniers first bring forth agreed certainties, if they would have us accept their theories. In the meantime we do well to disregard them, while admittedly they are guessing.



“Overcoming Evil”

“Be not overcome with evil, but overcome evil with good” Romans 12: 21

The great problem before the Lord’s people now and in the past is that of development of a character like that of our Lord and Savior. The Church while on the earth needed to make herself ready. Those who did not have their characters white and pure were not suitable as the Bride of Christ. The Church’s earthly sojourn witnessed their growth in grace just like her Lord. In character development, a number of things required consideration and work.

There were certain defects that had to be taken out of their characters. There were lacks that needed to be supplied. And there were certain good things which they already had in their characters that were held and developed. Three things require attention in connection with the development of character:

- (1) The removing of defects.
- (2) The supplying of lacks.
- (3) The developing of the good characteristics.

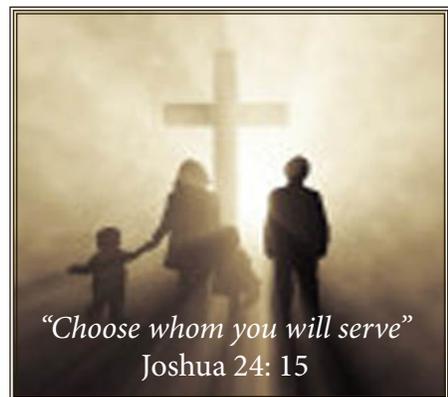
The farmer illustrates this in preparing a garden. He may have a piece of land that is full of stones, and lacking many of the basics required for the progress of those things which he is seeking to grow in his garden. His work would be threefold: He would gather out the stones, he would by fertilizing supply the elements lacking in the soil, and then by working the ground would bring it into the highest state of production possible in order to bring forth the desired fruit. These same things can be done in connection with the development of our characters.

Overcoming by restraints is the process of subjecting the faults of the flesh to the influence of God’s spirit, so that the characteristics of the new heart and mind are brought into supremacy, and the flesh is gradually brought into subjection, until the faults are eventually eliminated.

If we have accepted Christ as our Savior and want to be co-workers with Him in the Kingdom, it is absolutely necessary that we learn to overcome the flesh through the spirit. It is simply impossible for us to be fitted for the position in which we will help others to overcome

their faults and defects, unless we first ourselves have learned to overcome these faults. On that account our Lord desires that we first learn the great lesson of self-rule that we might be fitted properly to help others.

We notice that there are many faults that afflict us, and we might classify them into two kinds: (1) Those that have evil tendencies, and (2) those that are extremes of good. Evil tendencies and extremes of good are the two classes of faults. We might mention a number of “evil tendencies”—unbelief, despair, pride, worry, selfishness, quarreling, sorrow, hostility, fear, unforgiveness, impulsiveness, ingratitude, fault-finding.



“Extremes of good” are “all head and no heart,” “all heart and no head.” For example, the sense of justice that exacts unreasonable requirements of others or requires too much of one’s self. Other extremes are spineless love and again, that firmness that knows no yielding, no matter how much reason might be employed against it.

These are some of the things that must be undone. They are faults that have their roots in our depraved natures. If perfect in nature, all our mental faculties would balance, and if our hearts were perfect, and all the moral faculties were perfectly blended one with another, so that at proper times the fitting one might be brought into play, there would be no speaking of evil. But we do not come into existence under the curse with perfectly balanced faculties; rather our intellects are darkened through our faculties having

error in them, and are thereby warped; and our hearts are perverted; our minds certainly are not under the proper direction. It is on account of this depravity of one's position that there is the need of restraining the faults in order that we might overcome them.

Our faults are developed by uncontrolled thoughts and acts, as well also as by willful ones. If we allow our natural, imperfect tendencies with their faults to restrain our direction, so that at the impulse of the moment, we allow ourselves to do almost anything, we will find that as a result of the exercise of such influences, the faults will increase in their strength. The fault will be made all the stronger, if we add willfulness; the heart will be made all the more perverted and will require all the more labor of undoing this wrong disposition.

Our faults are the cause of many of our defeats. When brought into conditions where our faults are made apparent, they will manifest our decline, and make more difficult the process of overcoming, and as a result of this, make all the more uncertain our hold on the salvation that has been offered to us. Faults may be defeated, most wisely by applying in their places the opposite graces of character, so that with any fault we may have, we may study out the opposing one, and then allow the Word of the Lord to rest on our hearts and minds, until that grace through the Word is developed and slowly the fault is expelled by the good thing, its opposite, taking its place. There is another way in which faults may be overcome. The method of which we speak is that of **Restraint**—*i.e.*, overcoming through restraint. What do we mean by this? It is to make use of the graces of character that will fight those faults that are seeking to express themselves, in order to curb their influence and gradually eliminate them. The thought is much akin to supporting our graces that have become weak, which need cultivation, by bolstering them with strong graces coming to their support when they are under trial and test, and helping them to overcome the faults we do not want to support—we want to eradicate them. We can do this not only by application of the opposite graces, but by using additional graces, not the opposite of the faults, which might be called to our aid as symbolic handcuffs, and these manacles will kill the faults, though more slowly than the method of displacing them by the opposite graces. It is this method that we desire to explain in such a way as will help us to make practical application of the matter in our lives. Let us give a few illustrations how the principle might be used. We have probably all thought of how a freight car detached from a train may be propelled quite a



Release



Brakes Applied

distance from the train by the momentum given it before detachment. Later on it approaches the place where the brakeman wants it to stop. He puts on the brakes and this more quickly shuts down the speed of the car and brings it to a halt. So with us, when our faults naturally run off in other directions, we are brought into avenues of sin, but if we apply the brakes by these various graces, their progress will be arrested and ultimately the faults defeated altogether.

Then we might give an illustration of an auto going down hill. Taking the foot off the accelerator and applying the brake would obviously bring the car to a stop, but we are going downward with our sinful tendencies, and as we go we are gaining momentum; but if we apply the brakes of these graces to the fallen disposition, little by little they will be controlled and we will become overcomers. A spirited steed can be restrained somewhat by the reins and bit, the driver pulling back and forth, until finally the horse being overmatched is brought under control. So we, dear brethren, will find that the graces that our heavenly Father by His favor has already developed in us will prove to control any fault, when properly used.

The same principle is illustrated in connection with the sport of boxing. Prizefighters not only inflict blows on one another, but ward off blows. So the graces might serve to ward off blows, the flesh being considered as one of the prizefighters, and the new heart, mind and will of the Christian as the other. The Christian may set the conflict in motion, parrying off the blows that might come to it from the flesh. The principle might additionally be illustrated by a person who is out of control, who breaks everything within his reach. He physically tries to resist the medical team who are called to handle the situation. His entire body is then forcibly brought under control.

We will find that these faults of ours sometimes run riot, out of control, and require that we bring many graces into play to lay hold on our hands, our feet and our bodies, and by much strength close them down so that they are made motionless. And under the gradual continuance of that process they will be overcome—subdued by restraints.

We might liken the final example of this principle in overcoming to that of a prisoner whose feet are in chains and whose hands are likewise secured, and held in place where they cannot move, and his body pinned down where it cannot budge. It is our desire as Christians with our Lord Jesus Christ to obtain such mastery over the “old man,” as to have the flesh under complete control of the new heart, mind and will. When we do, the process by which we will have accomplished it will be, “overcoming by restraints.”

Let us see if the Scriptures warrant operating this principle. Our text is a passage that contains the thought, “Be not overcome of evil, but overcome evil with good.” There are various ways by which we can overcome evil. In the text the Apostle shows the way he had in mind. He is speaking of retaliation and the spirit of vengeance, which he assures us can be overcome by doing good. “Therefore, if your enemy hunger, feed him; if he thirst, give him drink; for in so doing you will heap coals of fire on his head.” Therefore our text shows that kindness will overcome vengeance—this is an example of one of the graces overcoming the fault of vengeance.

The Lord gives us this thought in Matthew 5: 44: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” He calls to our mind the thought that prayer will be a help in overcoming the spirit of resentment that might arise in connection with the things done against us.

Again we have the thought in Romans 8: 13: “If by the spirit you put to death the deeds of the body, you will live.” The spirit is the new heart, mind and will of the Christian, and it will develop the necessary graces of character in us. It also brings into play the various graces as to control in connection with faults; it kills them—this is what Paul had in mind in the phrase, “mortify the deeds of the body.” The Apostle gives us this thought in 1 Corinthians 9: 26, 27: “Therefore I run thus, not with uncertainty. I fight, not as one who beats the air. But I discipline my body and bring it into subjection, in case, when I have preached to others, I myself should become disqualified.” By the body here he not only means the natural propensities of the human heart that are good and lawful, but those that are in the fallen and degenerate flesh. He, as a boxer, strikes one blow after another at the humanity until the degraded humanity is completely overcome and lies defeated at his feet.

Paul, in Hebrews 12: 3, calls this same thought again to our mind. Speaking of gratitude and helpfulness in defeating faintness of heart and weariness of spirit, he

says: “Consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.” Faintheartedness is a fault that certainly would prevent our overcoming, and so he calls attention to the fact that we should recognize that the Lord did not allow anything to make Him faint-hearted, but that He persevered amid the trouble through which he was obliged to pass until ultimately the victory was attained. “Perfect love casts out fear” (1 John 4: 18). Fear is a fault and he shows that a grace of character will cast it out. Perfect love will expel it, gradually and completely.

The Apostle John also says: “This is the victory that has overcome the world; our faith” (1 John 5: 4). Knowledge of our Lord’s Word taken with confidence into the heart defeats the spirit of the world in us, so all that is a part of the worldly spirit will be overcome by faith. We have shown that the graces have certain restraining powers over faults and gradually will work their overthrow, so that through these restraints we may eventually become overcomers by the Lord’s grace.

* * *

Perfect Through Suffering

God never would send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
‘Tis the only way, believe me,
To keep you close to His feet—
For ‘tis always so easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your Father’s
And sing, if you can, as you go;
Your song may cheer someone behind you,
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you better so.

—Poems of Dawn, pages 174, 175

God Laughs at Human Pride

*“He who sits in the Heavens
shall laugh; the Lord shall
hold them in derision”*

Psalm 2: 4

THE VAST ocean, on which stately ships are but toys, reminds us of “God’s mercy, like the wideness of the sea,” and also of the vastness of Divine power, and human insignificance in comparison. Humanity may justly feel encouraged by the progress made in the past centuries. Mighty ships of steel, a thousand feet long, carrying thousands of passengers, have replaced the wooden dories of three hundred centuries ago. Motorized, they are indeed leviathans of the deep. The oceans have been underlain with cables of steel, carrying intelligence to the ends of the earth. This is to say nothing of the world’s air travel with thousands of airplanes carrying millions of travelers the world over. These majestic vessels and airships are outfitted with wireless communication systems as radio, radar, TV and computers and can be in constant touch with each other and with the world. And these are only a few of the many avenues of progress being used in our day. Those not guided by the Word of the Lord are puffed with pride, and disposed to feel that our ancestors, a little way back, were mere monkeys. God’s people, guided by their Father’s Word, and by the spirit of a sound mind, are held back from such delusion. They see that there are not many great or mighty today, as compared with the notables of the past. They see that God is behind the wonderful developments of today; for we are living in “the day of His preparation” (Nah. 2: 3) for Messiah’s Kingdom, and the Reign of a thousand years. These perceive that God is gradually lifting the veil of ignorance and superstition; and that, according to His promise, men are now seeing out of obscurity.

THE TIME OF THE END

Yet, our blessings are coming in a most natural way as can be seen by the printed word, radio, television, computers, the internet, communication and global positioning systems and worldwide education, which are bringing the thinkers of earth into close touch, the world over. Scarcely is a discovery made of any kind, anywhere, that is not known worldwide within minutes.

A million minds engage upon the same project, with the result that there are still further improvements, still more wonderful inventions—and all these procedures repeated! Surely the only explanation is that God is back of the present intelligence now coming to the world. His time has come to bring blessings to mankind, instead of the curse which so long has prevailed. The kings of the earth, in a broader sense, include financial kings and captains of industry, as well as political chieftains. These wise men of the world have grasped the situation only in part. They perceive the blessings and the riches rolling in upon the world through human invention, and are fortifying themselves in luxury and power beside the golden streams they have corralled. They have “set themselves,” according to Psa. 2: 2. Moreover, the rulers of the people—the ecclesiastical rulers and princes—are affiliated with them. Together they take counsel. Their next step has been to put their counsels into practice.

THE ORDER OF THE DAY

For centuries past, kings and governments have been more or less restrained by the peoples they governed. And the people have been more or less guided by the Bible, and its spirit of liberty. The new conditions of our day, however, have evaded many of the regulations and restraints of the past. The restraints are necessarily unequal to the new conditions. And the people are intent upon making new regulations to cope with the Trusts and the wealth of the financial kings, and with the great power of political kings, as represented in modern military armaments and organizations. The Bible is the great stronghold of liberty. Through it the masses of civilization have learned that kings and peasants, rich and poor, must all eventually stand before the Judgment Seat and be judged by one Law. This same Bible portrays to the public the Divine Plan of the coming Jubilee of Restitution—the rolling away of the curse and the installation of God’s blessing, through Messiah’s Kingdom. It shows that the Messianic Kingdom is near,

and that it will be inaugurated in the midst of a great Time of Trouble, symbolically represented by St. Peter as a conflagration, as respects ecclesiastical interests, and subsequently the social interests of the world. The Bible stands; and the spirit of hope and liberty which it inculcates is the Divine restraint, the “bands,” the “cords”—“The kings of the earth set themselves; and the rulers take counsel together against Jehovah and His Anointed, saying, Let us break their bands asunder, and cast away their cords from us” (Psa. 2: 2, 3).

The form which this opposition would assume toward the Bible and its spirit of liberty, the spirit of the New Dispensation, was difficult to detail in advance. We see, however, under the guidance of the New Testament, in which this prophecy had a very limited fulfillment at the First Advent; and the fulfillment there gives us a clue to the larger fulfillment now enacting. The Lord’s Anointed is The Christ of glory—Jesus the Head, the overcoming Church, the Body. This prophecy was fulfilled in respect to Jesus when Pilate and Herod, as representing the worldly powers, took counsel with the chief priests, Scribes and Pharisees, as representing the rulers of the people of God. The religious rulers were leaders, prime movers, in the opposition. What happened to the Master Himself in the way of opposition from the religious rulers, and under their instigation, from the political rulers, is what we should expect as the fulfillment of this prophecy. The opposition that arises is against the Lord and against those who are particularly His representatives and mouthpieces in the world. The religious interests of Christendom, fearful of the Truth, and with cherished plans opposed to it, denounce it as Caiaphas denounced Jesus. His declaration was, It is expedient that one man perish, rather than our whole nation (John 11: 50). Since Jesus was crucified “for the good of the cause,” as seen by the religious rulers, so the last saintly members of the Body of Jesus similarly have suffered for the supposed good of the cause; from the present-day religious leaders, the antitypical Scribes and Pharisees.

RULERS TESTED

When Jesus was crucified, His enemies supposed that His influence would have gone, and that their projects

would flourish. But God laughed at them, for they were really accomplishing His will. It was necessary, in harmony with God’s arrangement, that Christ should suffer. Similarly, it was necessary that the last members of the Church, the Body of Christ, should suffer with Him and enter into His glory by the resurrection “change.” Then, too, instead of succeeding, the plans of the rulers all failed. Under Divine disfavor they entered a time of trouble, which culminated in the complete overthrow of their Jewish polity. Here, at the end of the Gospel Age, we are to expect the same. The Divine purposes, instead of being thwarted, will be helped onward by human opposition to the Divine Plan. The plans of these kings and rulers will be measurably carried out because (Psa. 2: 1) the heathen, the Gentiles, the irreligious, rage; are in an uproar, striving for liberty and blessings in their own strength, not knowing of the Divine arrangement for the inauguration of the new Kingdom which is to bless all.—Gen. 28: 14; Gal. 3: 16, 29.



THE WORLD NOT CONVERTED

The declaration further is that “the so called people of God, Christendom, imagine a vain thing.” They are deceived into the expectation that they will be able to convert and bring the world into the Messianic Kingdom, or to believing, as some do, that Messiah’s Kingdom had already come and has ineffectually been attempting the control of the world until now. They are waiting now for a few millions to be poured into the missionary treasury to effect the world’s conversion and to insure God’s will being done on earth as in Heaven. The picture of God’s laughing at the poor human pride which vaunts itself is a forceful one. The failure that comes both to those Christians who are not real people of God, those who are such, in name only, the professed people of God and to the world will be a great lesson in humility, never to be forgotten. The absurdities of the position would make all laugh, if they could strip themselves of their pride and realize that, without Divine interposition, God’s will could never prevail on earth as in Heaven.

MEMORIAL DATE FOR 2011

Friday, April 15, after 6:00 p.m.

The newing of the moon nearest the vernal equinox occurs at 2:33 p.m. GMT on April 3, 2011, and at 4:53 p.m. at Jerusalem. Accordingly, Nisan 1 begins at 6:00 p.m. April 2 and Nisan 14 begins at 6:00 p.m., thirteen days later, or at 6:00 p.m. on April 15. 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).

VISITING MINISTERS

Leon Snyder

Muskegon, MI, Jan. 30; Cincinnati, OH, Feb. 6; West Frankfort, IL, Feb. 7; Iuka, MS, Feb. 8; Lake City, FL, Feb. 11; Keystone Heights, FL, Feb. 13; Greenacres, FL, Feb. 14; Lauderdale Lakes, FL, Feb. 15; Marietta, GA, Feb. 20; Wilmington, NC, Feb. 22; Raleigh, NC, Feb. 23; Reidsville, NC, Feb. 24; Roanoke Rapids, NC, Feb. 25; Norfolk, VA, Feb. 26, 27; Chester Springs, PA, March 6; Las Vegas, NV, March 28, 29; Chandler, AZ, March 30

Thomas Cimbura

Iuka, MS, Jan. 15, 16; Keystone Heights, FL, Jan. 23; Marietta, GA, Jan. 29, 30

James Shaw

Independence, KS, March 8

Robert Steenrod

Hilliard, OH, Feb. 13; Detroit, MI, Feb. 26; West Frankfort, IL, March 26

Daniel Herzig

Lauderdale Lakes, FL, March 13

Jon Hanning

Cincinnati, OH, Jan. 23

Lawrence Williams

Indianapolis, IN, January 9; Athens/Nelsonville, OH, Jan. 20

EVANGELISTS' SERVICES

Kenneth Arends

Grand Rapids, MI, March 13

Kevin Brown

Cincinnati, OH, March 20

David F. Hanning

Detroit, MI, March 19

Michael Hanning

Indianapolis, IN, March 6

Harold Solomon

Glen Allen, VA, Feb. 6; Marietta, GA, March 13



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2011 LHMM CONVENTIONS

United States

Seattle, Washington,March 25, 26, 27
Newark, New Jersey,May 13, 14, 15
Nelsonville, Ohio,July 15, 16, 17
Minneapolis, Minnesota,September 16, 17, 18

France (all in Barlin)

Spring,April 24, 25
Summer,July 29, 30, 31
Fall,October 29, 30

Germany

Velbert,June 11, 12, 13
Diez,October 7, 8, 9

Lithuania

Kowno,June 17, 18, 19

Nigeria

Agbado Ogun State,April 22, 23, 24
Nduotong Akwa-Ibom State, ...July 29, 30, 31
Akwanga Nasarawa State,October 29, 30

Poland

Gdansk,April 23, 24, 25
Poznan,April 30, May 1, 2
Leszno,July 8, 9, 10
Krakow,July 15, 16, 17
Susiec,July 22, 23, 24
Warszawa,August 26, 27, 28

Ukraine

Orlowka,July 1, 2, 3
Lwow,August 12, 13, 14

United Kingdom

Hyde,August 5, 6, 7 (tentative)
Sheffield/Barlborough,October 29, 30 (tentative)

SEATTLE WASHINGTON CONVENTION

March 25, 26, 27, 2011

Site: Hotel Nexus, 2140 N. Northgate Way, Seattle, WA, 98133. Telephone: (206)-365-0700, Toll Free: 800-435-0754. Rates and Reservations: \$85.00 plus tax. Reservations should be made directly to the hotel, mentioning Bible Standard Ministries to get the room rate. Please ask for a confirmation number. There is a shuttle service to and from the airport; call 1-800-435-0754 for pickup. Base rate is \$43.00 for 1-2 people plus \$5.00 for each additional person thereafter for both ways. For further information contact: Walter Onyszko, (425) 737-8147. E-mail: wonyszko@gmail.com

We here at the Bible House, wish to send to all of our readers, seasonal greetings and good wishes for the New Year as we each receive encouragement and refreshment by your expressed sentiments. May all continue to look to the Lord in 2011 for His guidance, comfort and providential care.

—The Editor



TO:

Earth's Better Day Coming Soon

"He that sat upon the throne said, Behold, I make all things new" Rev. 21: 5

The opening of a new year is like the opening of a new ledger. It is a favorable time for determining what should be disposed of in the profit and loss account, in order to put into effect good resolutions governing the new year. Those who make no resolutions make very little progress in character-building. Poor fallen human nature needs all the braces and supports that a well-directed will can give it. We are not advocating hasty, and sometimes unreasonable vows, resolutions and pledges, thoughtlessly made and soon broken. What we have in mind is a thoughtful, rational consideration of the matter, a full determination to pursue the way which deliberate judgment tells one is the proper course. In general, the new year is a time of preparation for a fresh start in life.

On the other hand, the close of the old year is a time for taking stock and for estimating the profits and losses of the year. In other words, it is a time of judgment, or decision. It is a time for issuing dividends, or rewards, to those who have made wise investments. It is a time for the meeting of directors and for the election of officers and servants for the incoming year. So at the close of this present Age, its affairs are being wound up. The Lord is judging His people (Psa. 50: 4) and rewarding His faithful servants (Rev. 11: 18); and He is setting the world in order for the inauguration of His reign of righteousness and peace in the earth.

The Messianic Kingdom