

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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Poem: How Strong and Sweet My Father's Care!
Publications



PASS NOT NEAR IT

Proverbs 4: 10-19

However well or not King Solomon followed his own teachings, it is generally conceded that they are sound wisdom—as true today as when spoken. The fact that we are told that God heard Solomon's prayer for wisdom, and granted the request, together with the fact that his writings were accepted as a part of the sacred canon in our Lord's day, and not objected to by New Testament writers, but on the contrary quoted by them, is a sufficient guarantee to us that the wisdom of these proverbs is of a kind that comes from above.

In the lesson under consideration the wise man represents Solomon as a father giving good advice to a son, and it would be well for all the youth of the world, if their fathers more frequently communicated with them and gave them the benefit of their experiences in life. Generally, fathers recognize a concern for those whom they bring into the world in respect to natural things—food, clothing, etc. Have they not also a much greater responsibility respecting the culture of the minds and hearts of their children in the path of wisdom, justice, righteousness and truth?

One of the growing evils of our day, even among Christian people, is the disposition of parents, and we believe particularly of fathers, to shirk this responsibility which they assumed when they became fathers. They incline to leave the instruction, reproof, guidance and counsel of their children entirely or largely to others—to the church minister, to Sunday School teachers or to mothers. It is well that children whose fathers are so lacking in the proper parental instinct should have the counsel and advice of others, especially of their mothers, but all of these will not properly take the place of the father's counsel, if he is a father in the true sense of the word—taking watch-care over the highest interests of those committed to his care by Divine providence.

Nor is it merely the children who are injured by such parental carelessness of Divinely imposed responsibilities: this matter reacts also upon the parents—the neglected child realizes the neglect of its highest interests, and esteems the parent correspondingly less. The result is a home lacking respect for and obedience to parents; a home in which disorder is sure to reign—an unhappy home. In such a home it is difficult for the Christian graces to take root or flourish in any member of the family; yet it sometimes does take hold and flourish in just such a place.

Many parents learn, when it is too late, how seriously they neglected to cultivate right principles in the gardens of their children's hearts, and allowed them to become overgrown with weeds of ill dispositions—unkindness, disobedience to parents, unthankfulness, *etc.* We cannot urge too strongly upon Christian parents the necessity of training up a child in the way it should go, in precept and also in example, illustrating faith, hope, self-control, patience, piety, kindness, thankfulness, gentleness, meekness, and love, as essential rules of daily life (Prov. 22: 6). Such are giving their children a good start in the right way; a start which they need at the entrance to life, and which they and society have a right to expect at the hands of the ones who brought them into existence.

Solomon, as a father, suggests that the obedient son of a wise father will prolong his days, by giving heed to good counsel. The parent's whole course of life should manifest toward his children his love for them, and his deep interest in their welfare. The child is naturally disposed to think highly of its parents, and to appreciate their advice, unless this childlike confidence has been shattered by unkind treatment, threats or parental neglect.

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Children often reason as correctly as do older people, sometimes more so; they should be able to reason, upon good evidence, (1) that they have the parental love and interest in their welfare, and (2) that parental experience in life should be valuable to them at its threshold, to start them properly. Who will say that the child, guided and helped by parental counsel, will not be saved from many of the difficulties, pitfalls and troubles in life, and from much sickness and physical debility, to a longer life? Additionally, the parent interested in the child and seeking to give it lessons from his own book of experience, will find himself profited by his review of the successes, disappointments and mistakes of his life, and their causes. Whoever performs his duty as a father is blessing himself as well as his child, and adding to his own years, as well as to the years of his child.



Jesus, the Head of the Church

How blessed for any parent to be able truly to use the words of Prov. 4: 11 at the end of his life, addressing his children, “I have taught you in the way of wisdom; I have led you [by my example] in right paths,” and how blessed are such children; how much less liable than others to stumbling in life’s pathway; how much more likely they are to be ready to hear and heed the voice of the Heavenly Father, and to walk in His paths!

Indeed, we may profitably apply this lesson to the sons of God, and consider God to be the speaker; for in holy things we but copy the Heavenly Father. While we were yet sinners He redeemed us, and by His love and justice He has drawn all who so far have been drawn to Christ as the Redeemer. Coming to Christ for forgiveness of sins, even justification, through faith in His blood, we came to the Father. It was then that the Heavenly Father addressed us, through His Word, saying, “My son, give me your heart” (Prov. 23: 26); your affections, your love—and your will. Those who give their wills, love, and affections to God, give their all; for our wills and affections control us, whether for good or evil.

When we accepted God’s invitation (Rom. 12: 1) and gave Him our hearts, our all, as one devoted to Him, to be His and to do His good pleasure, it was not because we first loved Him, but because He first loved us and gave His Son to be a satisfaction for our sins (1 John 4: 10). Now having been accepted of the Father, having been taken into His family, by receiving the

Holy Spirit, He speaks to us as to those of His family in the language of Solomon—that we take heed to His Word; and He promises us that by so doing the years of our life shall be many, leading to life-everlasting.

GOD, OUR TEACHER

All who have been “taught of God” can bear testimony to the applicability of Proverbs 4: 11 to themselves and to all the family of God: “I have taught you in the way of wisdom; I have led you in right paths.” All who rely on the exceeding great and precious promises of the Scriptures can look in confidence to v. 12 as a prophecy respecting Divine care over all those who have put themselves under Divine protection and instruction as children of God, and who will abide in His love. They are assured that their steps in the spiritual way shall be guided

by the Lord, and that they shall not stumble, as long as they follow in that path in which God’s providence guides them: for all things shall work together for good to those who love God supremely (Rom. 8: 28).

The older and more experienced the son may be—the spiritual son of the Heavenly Father, or the natural son of the earthly father—the more he should appreciate the testimony (v. 13), “Take firm hold of instruction; do not let go: keep her, for she is your life.”

It is along these same lines that the Apostle urges the Church, saying: “We ought to give the more earnest heed to the things which we have heard, lest . . . we should let them slip” (Heb. 2: 1). It evidently is not enough that we hear the Lord’s Word; nor yet that we receive it into good and honest hearts. It is also necessary that we take a secure hold of it; that we act upon it; that we incorporate it as a necessary part of our being; by doing this the spirit of truth becomes the spirit of all the children of God—the Holy Spirit in them is in harmony, in full accord, with the Heavenly Father’s mind, disposition and will.

DANGER OF BYPATHS

What better advice could be given to either natural or spiritual sons than is presented in v. 14? We are to remember that, no matter how far along we may have gone in the right pathway, there are always branching paths leading from it—paths of self-will, pride, worldly

ambition and selfishness, which lure us to leave the correct path which sometimes we may be in danger of entering unintentionally. These paths at first diverge so gradually from the proper pathway as to seem little different from it, but gradually they diverge more and more from it, so that any of the Lord's people filled with the spirit of righteousness, truth and love, may soon discern the change, the different spirit and tendency.

All those seeking the Kingdom are exhorted by the Word of God to be very watchful against all the deceit of the Adversary, especially his disposition to divert us from the narrow pathway. It is well that we should be on guard to note the spirit of all with whom we have to do, and to refuse to go forward in any direction in which the spirit of holiness, meekness, purity and love, does not lead. If we have entered into the wrong way and our hearts are still loyal to the principles of love and truth, we need not go far upon the wrong course without finding out and retracing our steps; but it is still better, as expressed in v. 14 that we "enter not into the path of the wicked." Once entered, we may



Banished from the Garden

be able to retrace our steps with more or less difficulty, but the safe program is never to enter these bypaths.

CURIOSITY, A RISKY PATH

One of the Adversary's seductions, by which many are led astray into pathways of sin and error, contrary to their consecration vows, is through the human quality known as curiosity. They reason: "I know it is untrue, but I want to see and know if the knowledge of evil will do me good." We remember that it was Mother

Eve's curiosity and lack of caution to disobey the Lord's command that got her into difficulty as the first transgressor; and this reminds us of the Apostle's words, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11: 3). The wise man seeks to impress the lesson of the necessity of not tampering with evil, not touching it, not tasting of it, not putting oneself within the reach of its influence, saying, "Avoid it, pass not near it, turn from it, and pass away" (Prov. 4: 15).

NAPOLEON: THE MAN OF DESTINY

Daniel 11: 35-45

If ever a ruler owed his position to what is called the "will of the people," Napoleon did. Napoleon won it by his success with the sword; not the sword of execution, nor the sword of the guillotine, but the sword of battle against the enemies of France. The people of France elected Napoleon as the Emperor because he saved France from its enemies and he defended the gains of the Revolution at home.

Improvements to the Home Front

Napoleon established the Bank of France and the French bourse (stock exchange) as well as National

and Departmental Tax Boards, to insure equitable taxation for all. Consequently, the income of the French peasants skyrocketed. Napoleon established awards such as the "Legion of Honor" to reward those whose services to the nation merited special recognition; the recipient could be scientist, composer, legislator, clergyman, writer, as well as a soldier.

Improvements to the French Countryside

In the area of public works, over 20,000 miles of imperial and 12,000 miles of regional roads were completed, almost a thousand miles of canals were

built, the Great Cornice road was constructed along the Mediterranean coast, mountain roads were constructed across the Alps by ways of Simplon Pass and Mont Cenis, and harbors were dredged and expanded at many ports, including Dunkirk and Cherbourg. Not only was Paris beautified with the construction of boulevards, bridges and monuments, but the National Archives received a permanent home. Napoleon also saved the Louvre. Monument buildings were constructed throughout the Empire and structures, such as the Imperial Cathedral of Speyer, made famous by Luther, were preserved while work on the spires of the great cathedral of Cologne was continued on Napoleon's orders. In fact, Napoleon's architectural handiwork can be found scattered across Europe, from Rome to Vienna. Research centers were established in France to work on projects vital for national economy. An Industrial Board was organized to provide data and information to French Industry, as exemplified by the success of sugar beet farming and the canning industry.

Religious Equality

For religion, Napoleon ended the schism and restored the Catholic Church to France by the Concordat in 1801. He insured freedom of religion and equality to the Protestant sects, and he declared France the homeland of the Jews, after it became obvious he could not establish their national home in Palestine.

Education

The Code of Napoleon established equality before the law, emphasized the sanctity of the family, and assured the legal gains of the Revolution. The Code of Civil Procedure insured widespread use of mediation in the courts and the laws, and the courts were secularized. Napoleon created the Imperial University to administer French education. Specialized engineering and technological schools were established along with the secondary schools to insure scientific education. The establishment of a Professional School of Midwifery and first School of Obstetrics were formed during the consulate and the School of Veterinary Science was professionalized under Napoleon.

Military Genius

In the military, Napoleon pioneered in what we describe today as the "principles of war" which are studied by almost every military academy in the world. The armies of today are based on the organization created by Napoleon

for his Grand Army and it has been used ever since. Many historians claim that Napoleon created his own legend on St. Helena. The truth is that his legend started in Toulon in 1793. Lord Holland, speaking in the British House of Peers, spoke about the deceased Emperor in August 1833. He stated: "The very people who detested this great man have acknowledged that for 10 centuries there has not appeared upon earth a more extraordinary character." This is indeed a tribute to the Emperor.

It is easy to succumb to the temptation of quoting recognized authorities and obtain information from secondary sources rather than do primary research. A quote from a written document made by one historian and uncritically repeated by another soon acquires the authority of "Common Knowledge." This research did not rely on accepted HISTORIAN EVALUATION, but on primary research. After having completed years of research, basically from primary sources, and having access to the archives in Cairo, Alexandria, Tel Aviv and Jerusalem, and researching Jewish literature that deals with Napoleon, this part of Napoleonic history may now be better known.



Napoleon as Emperor at the moment of his coronation, wearing the collar of the Legion of Honor, which he founded in 1802.

Liberty, Equality, and Fraternity

One of the many contributions that Napoleon has made to improve the quality of life of the people, and perhaps one of his most important and lasting ones, was his Civil Code. He felt a personal responsibility for its realization. This was at a time in history when discrimination was rampant. It was then that Napoleon decided to liberate and offer, liberty, equality and fraternity to Jews, Protestants and Freemasons. He also opened the churches that were closed for years. Napoleon was the first leader in Europe to grant liberty, equality and fraternity to all religions.

In this lithograph of the period [below], Napoleon is granting liberty to the Jews. The Civil Code of 1804 was to grant religious freedom to all of them. At that time, there were about 480,000 Calvinists and 200,000 Lutherans living in France. In 1804, Napoleon arranged for the public regulation of Protestant communities and then decided that the State would assume the responsibility for the salaries of their pastors.

He Opposed Oppression

Napoleon Bonaparte had not met any Jews in his youth, and perhaps not even during his school years in France. His first contact with the organized Jewish community probably took place on the 9th of February 1797 in Italy during the Italian campaign. When Napoleon and his army entered Ancona, the Jewish community was living in a small ghetto. Napoleon, at that time, remarked that certain people were walking around with yellow bonnets and a yellow arm band with the “Star of David” on it. He asked one of his officers what was the purpose of these. The officer



Napoleon granting liberty to the Jews

replied that these were Jews who had to be identified in order that they return to the ghetto every evening. Napoleon immediately ordered that the arm bands and bonnets be removed and replaced with the tricolor rosette. He closed the ghettos and gave instructions that the Jews could live wherever they wanted and they could practice their religion openly. The Jews of Ancona were overjoyed when they discovered that the first French soldiers who entered the ghetto were Jewish! Later, Napoleon also closed the “Jewish Ghetto” in Rome. He liberated also the Jews of Venice, Verona and Padua. The “Liberator of Italy” abolished the Laws of the Inquisition, and the Jews felt free at last.

There is another incident of interest. On the 12th of June, 1798, while the French occupied Malta, Napoleon learned that the Templar Knights did not allow the Jews to practice their religion in a synagogue. The Knights enslaved their Jewish prisoners and mercilessly used or sold them. He immediately gave permission to the Jews to build a synagogue. Now here is an amazing incident which is not generally known. When the French troops were in Palestine, and besieging the city of Acre, Napoleon had already prepared a Proclamation making Palestine an independent Jewish state. He felt confident that he could occupy Acre and in the following days he would enter Jerusalem where he would issue his proclamation. He was unable to realize this project because of the intervention of the British. This proclamation was printed and dated the 20th of April 1799, but his unsuccessful attempt to capture Acre prevented it from being issued. The Jews had to wait nearly 150 years before their state was proclaimed. The proclamation however, did bear fruit. It was a precursor to Zionism, heightening awareness of the cause of Jewish statehood. The ideas Napoleon expressed found the admiration of many who saw Napoleon’s gestures as a fulfillment of Biblical prophecy, which foretells of the restoration of the Jews to their land. The idea drew many adherents, especially in England.

Statehood

One hundred and eighteen years later, the British would issue the “Balfour” declaration which called for a Jewish homeland and ultimately—31 years later in 1948—Israel would be recognized as a sovereign state by popular vote in the United Nations General Assembly. Perhaps it can be said that Napoleon’s premature announcement on that first day of Passover in 1799 played an important role in the creation of the State of Israel. In the Paris

Moniteur Universel, on 3 Prairial of the year VII (May 22, 1799), it was announced: “Bonaparte has published a proclamation in which he invites all the Jews of Asia and Africa to gather under his flag in order to re-



Israel given statehood , 1948

“Why Did Napoleon Do This?”

It just does not make sense, because he had nothing political to gain. However, the answer could be discovered in a private conversation that Napoleon had with Dr. Barry O’Meara, which took place on the Island of St. Helena. On the 10th of November 1816, Dr. O’Meara (who was Napoleon’s personal physician at the time) asked the Emperor point blank as to why he was encouraging and supporting the Jews. Napoleon replied:

“My primary desire was to liberate the Jews and make them full citizens. I wanted to confer upon them all the legal rights of equality, liberty and fraternity as was enjoyed by the Catholics and Protestants. It is my wish that the Jews be treated like brothers as if we were all part of Judaism. As an added benefit, I thought that this would bring to France many riches because the Jews are numerous and they would come in large numbers to our country where they would enjoy more privileges than in any other nation. Without the events of 1814, most of the Jews of Europe would have come to France where equality, fraternity and liberty awaited them and where they can serve the country like everyone else.”

During the different periods of Napoleon’s career, his sympathy for the Jews was clearly noted. He did everything he could to assure that the Jews were treated on an equal basis as Catholics and Protestants. The French Revolution in 1789 was to change all the various restrictions that Jews had to face in France. It was on the

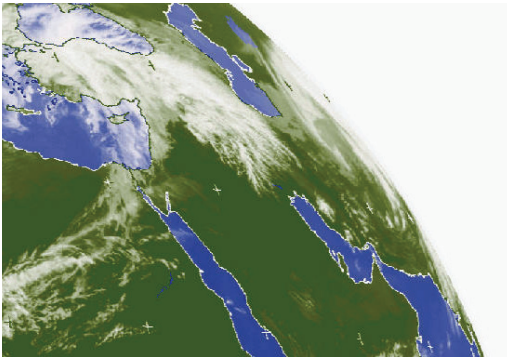
27th of September, 1791, that France adopted a decree which accorded the Jews of France full citizenship. However, the Legislative Assembly did not take any specific measures to apply this new freedom that was granted to the Jews. The National Convention closed the synagogues, forbidding the use of the Hebrew language and in general made their lives difficult. Under the Directory, the synagogues were opened again and the Jews got involved in business and political life, yet, in general, they were barely tolerated. Before Napoleon took over the leadership of the French government, the political situation of the Jews was precarious, unstable, and had to submit to negative laws, and according to specific regions of France, they were at times treated in a liberal manner and other times in a tyrannical manner. Napoleon’s religious opinions were the height of modern philosophy; he was completely given to tolerance. Everywhere that Napoleon went, he led tolerance by the hand; everywhere that he found several religions, he ended the domination by which one took precedence over the others. “*Faith,*” Napoleon would say, “*is beyond the reach of the law. It is the most personal possession of man, and no one has the right to demand and account for it.*” He wanted the Jews to have their Jerusalem in France.

to be continued....

See Pastor Russell’s
 “Studies In The Scriptures”
 Vol. 3, “Thy Kingdom Come,” pp. 40: 1-47: 2



Napoleon crossing the Alps



ISRAEL AND JACOB'S TROUBLE

Part II—from our November-December issue.

We have described to some degree the first phase of Jacob's Trouble; that it was the beginning of the Zionist Movement working toward the obtaining of a homeland for Israel. The efforts put forth in seeking to accomplish that work have actually been accomplished in large measure as Pastor Russell indicated from prophetic Scripture. In the first part of this series we discussed the prophetic fishermen (Jer. 16: 16), and we could give more as to the "fishers," but now we turn to the hunters of the same verse. You will notice when we read the account, that the fishermen in the Scripture are given first, and the hunters described follow after.

It is not that the one finished when the other began, but they were in that order. We come to the hunters and we find their fulfillment at different times in Russia in



Unnamed Jewish Graves

the time of their great revolution, amid which there was great persecution put upon the Jewish people, especially in WWII under the Axis powers, Fascist Italy and Nazi Germany, where the Jews were carted off by the millions to various places in Europe, Poland and other countries, to the gas chambers; by the millions they were executed. All of this destruction, as unseemly as it was, has been allowed by the Lord to cause them as a people to take hold of the blessings God has for them in their land—Palestine. Even though these events were a severe trial, some survived and migrated to the Holy Land. If we were speaking to a group of Jewish people, they would

be outraged by such talk; that their God allowed these judgments to be brought to them for their sins and misconduct. Sooner or later however, the Lord is going to do away with their blindness and they will recognize their Messiah (Rom 11: 25, 26). We have observed all of this trouble coming upon Israel, yet in due time there will not be any more persecution of the Jews—no more trouble on the Jews. After all of this, however, according to the Scriptures there is yet another great catastrophe looming on their horizon. Still coming as a further part of Jacob's Trouble as the Bible describes it, a mighty army assembled from many nations will seek a prey to destroy and will go up to Jerusalem to accomplish this. They are called in the Scriptures among other terminology, Gog and Magog. This describes the leaders and the led ones of this great army coming against Israel.

The Scriptural account reads this way: "And you [the anarchistic remnants] will say, I will go up to the land of unwalled villages. I will go against those who are at rest, that live securely, all of them living without walls and having no bars or gates, to capture spoil and to seize plunder, to turn your hand against the waste places which are now inhabited, and against the people who are gathered from the nations, who have acquired cattle and goods, who live at the center of the world" (Ezek. 38: 11, 12, NASB).

This is described as in the day of battle and it is interesting to see from the Scriptural standpoint how God refers to this in the following quotation: "Behold the day of the Lord is coming, and your spoil will be divided in your midst. For I will gather all nations against Jerusalem; . . . Then the Lord will go forth and fight against those nations, as when He fought in the day of battle" (Zech. 14: 1-4). This has not yet occurred. The Arabs have tried repeatedly to take Jerusalem, and have not succeeded. The Lord has indicated that, in this future episode, God is going to eventually deliver Israel out of this difficulty.

Another quotation describing these events begins: “And in that day”—when in the Old Testament, concerning the prophecies, it says: “in that day,” “that day,” or “at that day,” it always refers to some time during the Millennial age; either the Parousia, the Parousia and Epiphany, or the Basileia—the Kingdom—as a whole. It reads this way: “And in that day will I make Jerusalem a very heavy stone for all peoples” (Zech 12: 3 , 10). Is not Israel, that people in the Middle East, a burdensome stone even now—to all nations? The nations do not know what to do. “All that burden themselves with it shall be cut in pieces though all the people of the earth be gathered together against it.” Many armed forces are going to be involved in that onslaught against this tiny nation.

We continue (v. 10); “And I will pour upon the house of David, [symbolic David, Israel, and the Jewish people] and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.” So God is going to bless them amid and following this great catastrophe that comes upon them. “And they [the Jewish people], shall look upon me whom they have pierced....” Oh! Somebody is going to say that is not right! The Jews did not pierce our Lord! It was the Roman soldiers that put the spear in Jesus’ side and the nails to His hands and feet! While that is true, God puts the blame where it belongs—on Israel more than with the Romans. You know Pilate washed his hands before the multitude, saying, “I am innocent of the blood of this just Person. You see to it” (Matt. 27: 24 NKJV). He did not really wash away his responsibility, for although he had the power to save Jesus’ life, he failed to do it. He did not exercise it. He feared the people—that there would be an insurrection. While he had the power and the soldiers, he no doubt felt that it would look bad for him in the Roman emperor’s view and so he declined to step in and save Jesus’ life. We know why that was; because Jesus had to die as the ransom price, but in this little experience, Pilate was also responsible. It is easy to get out the bowl of water and to wash your hands and say, “take you note of it, I am not responsible for the blood of this righteous man”—nevertheless he was, somewhat responsible.

However, the Jewish people were also implicated in this sin, for we read: “they shall look upon Me whom they have pierced.” God is putting the blame right where it belongs, as Israel was responsible more than any other people for our Lord’s death. The Scriptures declare it; because it is describing the future, that there is going to be a change of heart among the Jewish people and that

change of heart is expressed right here. “Then they will look on Me whom they have pierced” (Zech. 12: 10; John 19: 37). Yes, “they shall mourn for Him as one mourns for His only son, and grieve as one grieves for His firstborn.” The Jewish people are going to discern their accountability for Jesus’ death and with repentant hearts, the experience will result in their eventual blessing.

Let us consider that this experience with Israel is the main sign of the times in the world today. The “signs of the times” are used in the Bible to point out various things that would come to pass as we approach the Kingdom. So it was when we were in grade school, that signs of the times were designated by a different name—current events. We used to have to stand up and give a presentation before the class on some up-to-date experience. In a similar way, the signs of the times are given in the Bible. Our Lord spoke of the Pharisees and the Sadducees, rebuking them saying: “Hypocrites, you know how to discern the face of the sky but you



The Temple Mount from below

cannot discern the signs of the times” (Matt. 16: 3).

We have a saying today, “Red sky at night, sailor’s delight; red sky in the morning, sailors take warning.” Jesus was in effect reciting this very principle in different words. On the other hand, the Sadducees and the Pharisees were seeking to trap our Lord by saying, “We want a sign! Show us a sign, that you are the spoken one from God!” Can you imagine how they said it? “Show us a sign, we want a sign.” The signs that the Pharisees were probably thinking of were how it was back in Old Testament times, for instance, as it was in regards to Elijah with the priests of Baal and how he assembled 450 priests of Baal to sacrifice. Elijah invited them to bring their sacrifices. These priests sought manifested approval from their heathen Gods, and after they had gone through all kinds of gyrations to get their heathen gods to consume their sacrifice and manifest their power, without success, it was Elijah’s turn. Elijah then

had his sacrifice put on the altar and he had a trench dug around the altar and filled 12 barrels of water and had all of his helpers pour water on his sacrifice (1 Kings 18: 21-35). He wanted to show it was not going to be a fluke. It was going to be something real. He then prayed to Jehovah and fire came down from heaven and consumed the sacrifice and licked up all the water, even that in the trench. The Lord's consuming of Elijah's sacrifice manifested not only God's approval of

end of the age. The prominent event that burst on the scene was the World War of 1914 as the indication that the Great Time of Trouble had then commenced (Dan. 12: 1; Matt. 24: 21). Closely associated with the onset of the War was the sealing of the elect for their position as members of the Bride of Christ (Rev. 7: 3). It was there in 1914 that we have discerned the end of the High Calling as another one of the signs of the times. God's plan marches on and it is by the recognition of these

SIGNS FROM GOD



OLD TESTAMENT SIGN
Elijah offering sacrifice to true God



PRESENT DAY SIGNS
1914, WWI , Beginning of Time of Trouble

the sacrifice, but particularly the endorsement of Elijah as the one true prophet for Israel (1 Kings 18: 38, 39).

Well, no doubt, that is what the Sadducees and Pharisees had in mind and they figured Jesus would not be able to do that. We know that the Lord knew that it was not the time for that kind of a manifestation to come from God. This was because they then had the Old Testament Scriptures which they did not have in Elijah's time. They did not need any miraculous thing from heaven. All they had to do was read the Scriptures which pointed to the signs of the times, that Jesus their Messiah was present in their midst. So it is that we have been able to do just that and to look into the Sacred writings and to the prophetic teachings, to discern the time when the First and Second Advents were indicated to occur.

The Bible's prophetic message has been pointing not only to the presence of Jesus in His Second Coming, but also to the completion of the Bride of Christ, here in the

events of tribulation that we can discern exactly where we are in the stream of time. I think of Billy Graham now; it is too bad in a way that his health is failing him and he is not able to discern as well. But about 15 years ago he made the statement concerning the signs of the times, although he did not call it that. "I wonder," he said, "if possibly we are in the great tribulation that our Lord spoke of." His mind thinking that way, is throwing out much of the erroneous beliefs, such as when our Lord comes, the world will all be then converted; that Jesus is going to come down to His Church and all the faithful are going to be taken to heaven. If Billy Graham has thought that the Time of Trouble is here, then apparently he has come to see that they had some wrong views to begin with. They are not going to go to heaven before the Trouble—when Armageddon breaks—as many previously had believed, for they are still here.

We have come to the sealing of the Little Flock as each nation entered the war, beginning in 1914,

and our United States being the last of the countries entering the war indicating that all of the Saints had been sealed in the forehead at that time (Rev. 7: 3, 4).

There is something to say about the word salt. You ask what has that got to do with this? Oh! It has something to do with it, for our Lord said to the Church in His lifetime, and I think in a secondary sense it applies to all the consecrated, even today: “You are the salt of the earth.”

You ask, “What do you mean?” When I was a boy, we brothers had to do certain things around the home and in the fall of the year my Dad had certain animals that were taken to the slaughter house and their meat was brought back for storage and so forth. It had to be preserved and we had a big crock 30 inches round and 36 inches high. Our father had made a wooden cover for it, sawed it out round and with a big stone on the top and a cloth underneath and that was the

means by which certain food items were preserved. We had ham and salt pork that needed treatment. So in the winter, you know we did not have refrigerators. It was not until about late 1939 or so that refrigerators came into general use. We purchased our first refrigerator for home. It was a Sears, “Coldspot.” Every time somebody opened the door my father worried. It was taking too much electricity. Anyway, we also had another big crock and this was down in our vegetable cellar and was kept cold; we left a window open a crack in the winter so it kept this big crock cold, that held sauerkraut. The salt pork was preserved by the salt, sifted among its pieces. I can remember my brothers having the task of using the cabbage slicer; it was a box with knives underneath that attached, and you put cabbage there and it was cut in fourths. We put the cabbage in the box and pushed it back and forth over the knives which shredded it courser than coleslaw. We would put about 4 inches of cabbage around the inside of the crock, and then my father would sprinkle some salt on it. He would say, “Let us shred some more,” and we would repeat the process with more cabbage and more salt. No refrigerators—the only way we could preserve items of food was by using ice from the ice-man and salt for extended storage time.



“YOU ARE THE SALT OF THE EARTH. BUT IF THE SALT LOSES ITS SALTINESS, HOW CAN IT BE MADE SALTY AGAIN? IT IS NO LONGER GOOD FOR ANYTHING, EXCEPT TO BE THROWN OUT AND TRAMPLED UNDERFOOT.”

MATT 5: 13 NIV

This is what our Lord refers to in regards to the Church. Christian people were fine characters throughout the world and they had a preserving effect among the human race. If you wonder why the trouble is getting more severe, by leaps and bounds, with revolution and anarchy interspersed in society, it is because the primary salt (the Church of the firstborn) has left the earth.

Thou art the land of all my dreams—
 Thy wanderer’s heart is thine,
 And oft he lingers by thy streams,
 O holy Palestine!
 A stranger in a stranger’s land,
 O’er hill and vale I roam;
 But hope forever points her hand
 Towards my father’s home.
 I know that Israel’s weary race
 Is scorned on every shore.
 They scarcely find a dwelling place
 Where they were lords before.



The Wailing Wall

Yet ‘mid the darkness and the gloom,
 A light begins to break;
 O Israel, from the dreary tomb
 Thy buried hopes awake,—
 And lips that raise the fervent prayer,
 How long, O Lord, how long?
 Shall change the wailings of despair
 To the triumphant song.
 Till then my prayers will rise for thee,
 Till then my heart be thine,
 O land beyond the stormy sea,
 O holy Palestine.

THE TEMPLE THAT SOLOMON BUILT

1 Kings 5: 1-12

The important point of this lesson is very slightly related to, or expressed by, the verses chosen above. The temple built by Solomon did not cover the largest area of ground, nor was it the most lofty and massive structure of ancient times. Many of the ancient temples were superior in these respects; yet this temple was probably richer in its ornamentation and more costly than any of the others, because of the large amount of gold used in its construction. The building itself was of white limestone, which in the sunlight would very strongly resemble white marble. The stone necessary for its construction abounds in the vicinity of the temple itself; indeed, under the city of Jerusalem are large caverns known as “Solomon’s Quarries,” from which it is supposed that the stones for the temple were quarried. Some very large stones, more or less imperfect, and possibly for that reason not used, are still to be seen in these quarries. The beams, inner walls, doors and roof of the temple were constructed of cedar and red sandalwood. These were all (roof included) completely overlaid with gold—not merely gilded with gold leaf, such as is now used, but covered with plates of gold about an eighth of an inch thick, which were fastened on with gold nails and were studded with precious stones.

The fact that some of the stones bear Phoenician marks has led some to suppose that part of the stone for the temple was imported; but we think it more probable that Phoenician workmen were employed in quarrying, stone dressing, *etc.*, and used such marks as they were in the habit of using in their own country. So far as the record shows, only the timber, including “fir” for scaffolding, was imported; the cedar coming from Lebanon. The country of Palestine did not afford such timber as was necessary.

The Apostles (in the New Testament), in referring to the Church, spoke of it as represented in the stones of which the temple was constructed, each member of the Church being a “living stone,” and their faith and character being represented in the gold, silver and precious stones of the temple’s adornment; but the wood of the temple is not used to symbolize Christians or their faith and character, because wood is perishable.



The Apostle indicates that “wood, hay and stubble” have no place in the true temple, the Church (1 Cor. 3: 12); and as we consider Solomon’s Temple, we find that the wood [as in the Tabernacle], was merely used as a filler, that the symbol was the gold which covered the wood. The wood was merely used because of the impossibility of collecting such an immense quantity of gold as would have been necessary to make the roof and inner walls and doors of solid gold. In this view of the matter, the typical proprieties of Solomon’s temple are preserved; symbolically it was of stone and gold only.

Not only were the materials of the temple typical, but the fact that many of these materials were gathered together before Solomon’s reign was also typical, and in addition the peculiar preparation and fitting of the stones. Each was shaped and fitted and marked for its particular place before the building’s construction began. So in the antitype: each member of the true temple of God, which the greater than Solomon constructed—the glorious Church of the Gospel Age—each living stone, was fitted and prepared by

the chiseling, polishing, in the quarry of their life in preparation for the heavenly Kingdom, and ready for the particular place which he is to occupy in the future development of God's great plan. When the various stones had all been prepared, the construction of Solomon's Temple was speedily and noiselessly executed, "without the sound of a hammer" (1 Kings 6: 7), so, when all the living stones of the antitypical temple have been made ready under the supervision of the antitypical Solomon, this true temple of God will come together quickly, without noise or confusion, in the "first resurrection" of the "blessed and holy" on whom the second death has no power (Rev. 20: 6).



Notes in the cracks of the Temple wall

For the typical significance of other features of the Tabernacle and Temple, see R1981 and Tabernacle Shadows.

Bible Question Box

*What is the difference between a trial and discipline from God?
Can we assuredly know the difference?*

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1: 7). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4: 12). This phrase, "*the fiery trial which is to try you,*" could be better translated "the burning among you," which is a direct referral to the fires of the altar of sacrifice in Israel's Tabernacle and Temple, that well represents the trials and disciplines the Lord gave to His people all during the Gospel Age (see the Rotherham translation). The word "trial" in both of these passages is the same in Greek (DOKIMION) meaning a testing or trial. The root word is (DOKIME) which means proof and is found in 2 Corinthians 8: 2: "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Another Greek word, PEIRA, refers to a test, a piercing through, an attempt or experience: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment" (Hebrews 11:36). And so we can see that really, disciplines from God are indeed trials sometimes designed by Him for our development, and sometimes attacks from our enemies, which He in turn permits to befall us for our own good; they are sometimes difficult or even impossible to distinguish as to their source. We have passages like Romans 8: 28, which reads: "And we know that ALL THINGS work

together for good to them that love God, to them who are the called according to His purpose." The all things here can be delays, difficulties, troubles, persecutions, and seeming disasters (even financial disappointments). Through them strength of character is developed, the tests applied serve only to develop more strength, beauty and grace, until it is finally fixed in our characters. Even failures in these cases lead us eventually to recognize the power of our enemies that we must overcome, as well as the power of our God that leads us on.

So we can see that trials are sometimes experiences the Lord allows us to have through His providence that we might be tested as the Old Testament prophets of Hebrews 11 were. We might call this a trial or a discipline. The root word of discipline is disciple, which in Greek is MATHETES, meaning a learner or pupil. God gives us experiences that are difficult at times that we might learn of Him while our characters are being shaped like that of His own precious Son. Indeed, even the word character (karacter) comes from the thought of chiseling or shaping. The center of the human eye has been denoted as the "pupil" because of its quick obedient reaction to light, constricting or opening, making the proper adjustment so that the vision remains clear. By allowing us these various difficult experiences, He shows us over time how to correctly react to our surroundings.

"He opens also their ear to discipline, and commands that they return from iniquity (Job 36: 10).

Announcements

Visiting Ministers

Ralph Herzig

Athens/Nelsonville Convention, July 15-17

Leon Snyder

Athens/Nelsonville Convention, July 15-17

Donald Lewis

Athens/Nelsonville Convention, July 15-17; Susiec, Poland Convention, July 22-24; Barlin, France Convention, July 29-31; Hyde, England Convention, August 5-7

John Wojnar

Athens/Nelsonville Convention, July 15-17; Boston, MA, August 28

Thomas Cimbura

Athens/Nelsonville Convention, July 15-17; Muskegon, MI, August 13; Grand Rapids, MI, August 14

James Shaw

Athens/Nelsonville Convention, July 15-17

Robert Steenrod

Athens/Nelsonville Convention, July 15-17

Daniel Herzig

Marietta, GA, July 10; Athens/Nelsonville Convention, July 15-17

Jon Hanning

Athens/Nelsonville Convention, July 15-17

Richard Piqure

Athens/Nelsonville Convention, July 15-17; Independence, KS, August 14

Evangelistic Services

Kenneth Arends

Minneapolis, MN, August 27, 28

Kevin Brown

Indianapolis, IN, July 10; Detroit, MI, August 13

David F. Hanning

North Canton, OH, August 7

Jesse Julien

Bangor, PA, August 21

Roger Mullen

New Haven, CT, August 21

David Lounsbury Jr.

Pittsfield, MA, August 14

Harold Solomon

Reedsville, NC, July 10; Glen Allen, VA, July 24; Reedsville, NC, August 14

Timothy Suraci

Springfield, MA, August 7

Michael Williams

Eric, PA, August 21

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France (all in Barlin)

Summer	July 29, 30, 31
Fall	October 29, 30

Germany

Diez	October 7, 8, 9
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India

Nazareth, Thoothukudi Dist.	October 21, 22, 23
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Nigeria

Nduotong Akwa-Ibom State	September 2, 3, 4
Akwanga Nasarawa State	November 25, 26, 27

Poland

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 (Corrected)	August 19, 20, 21

United Kingdom

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

ATHENS/NELSONVILLE OHIO CONVENTION

JULY 15, 16, 17 (FRIDAY-SUNDAY)

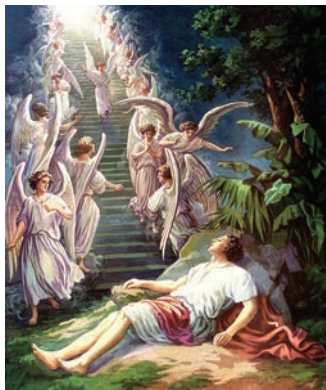
Site: The Inn at Hocking College, 15770 St. Rt. 691, Nelsonville Ohio, 45764. Telephone: (740) 753-3531 Make your reservations directly with the Hotel and request the Bible Standard Ministry special rate which is for single or double occupancy, \$76.50 for Thursday and \$86.50 for Friday and Saturday (plus tax) The deadline for these rates is June 30, 2011. The local class will provide a noon meal on Friday and Saturday for those attending, and will also hostess a meal/hymn-sing after the convention on Sunday. If you are arriving by air, please inform the Class Secretary of your flight # and arrival time and transportation will be gladly provided for you. Direct all correspondence to Sr. Karrie Hanning, 740-594-6128 or hanningka@aol.com.

MINNEAPOLIS, MINNESOTA CONVENTION

September 16, 17, 18 (Friday-Sunday)

Site: The Hilton Garden Inn, 1975 Rahnclyff Ct., Eagan, MN 55122. Telephone: (651) 686-4605 or (800) 500-4232. Ask for the Bible Standard Ministries' room rate. Reservaton deadline is August 25, 2011 for the special flat rate of \$85.00 plus tax for double occupancy and \$10.00 for each additional guest. Children under age 18 stay free with an adult; 24-hour free shuttle service to and from Minneapolis International Airport. Lunch will be provided on Friday and Saturday. Coordinators: Sr. Patricia Lewis (763) 574-1186 and Sr. Sandy Cimbura (763) 205-2048.

Jacob's Ladder Dream



Angels ascending and descending

Whatever uninspired writers have said in condemnation of Jacob, the inspired writers of the Bible say nothing in special condemnation, but much in his praise. His faith was specially commended.

Jacob was the acknowledged heir of the great Covenant God made with his grandfather

Abraham. This promise was considered so important, and faith in it so necessary, that God subsequently confirmed it by His oath. Divine Wisdom indicated beforehand that the blessing would not come through Ishmael, but through Isaac—Genesis 21: 12.

St. Paul states that this Divine decision was made before either Jacob or Esau had done anything bearing upon the choice. God simply foreordained that the blessing should come through Abraham, Isaac, Jacob, and later through Jacob's family, the children of Israel—Romans 9: 11, 12.

Esau loved pleasure and sport. Jacob, his twin brother, born a moment later, loved the Abrahamic Promise, and counted all earthly possessions as nothing in comparison to the gaining of that prize. Both men were hungry one day; Jacob had prepared himself a feast, but instead of giving one half to his brother, he offered him the whole of it in exchange for his inheritance in the Promise made to Abraham. Esau gladly accepted, esteeming the food more precious than a promise which seemed likely never to be fulfilled—Genesis 25: 31-34.

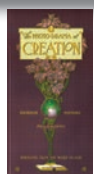
Jacob's mother, knowing Esau's lack of character, concluded that Jacob, having purchased the birthright, might properly impersonate Esau and obtain the

blessing. She knew that it would mean to him loss of home and risk of life. Fleeing from home Jacob lay down at night by the way, and had the dream of a ladder reaching from his headstone clear up to Heaven, with angels ascending and descending. The dream represented the fulfilment of the Abrahamic Covenant, in which Jacob was deeply interested, the reestablishment of peace and fellowship between Heaven and Earth.

Questions for Lesson 28

- 1* Who was Jacob?
- 2 Do the inspired writers of the Bible say anything in condemnation of Jacob?
- 3* What characteristic did he possess in a large measure? Par. 1
- 4* Of what was Jacob the acknowledged heir?
- 5* Was the Covenant which God made with Abraham important?
- 6* Was the promised blessing to come through Ishmael or Isaac? Par. 2
- 7 What does St. Paul say about this in Rom. 9: 11, 12? Par. 3
- 8* Who was Jacob's twin brother?
- 9* Which twin was born first?
- 10* Which twin loved the Abrahamic promise most?
- 11* How did Esau lose his birthright? Par. 4
- 12* Where was Jacob when he had the Ladder dream? Why was he not at home?
- 13 What did Jacob's dream represent? When will this be fulfilled? Par. 5
- 14* Why was Jacob to be commended?
- 15* Why did Esau not measure up to God's standard?
- 16* What were the descendants of Jacob called? Gen. 35: 10
- 17* What were the descendants of Esau called? Gen. 25: 30

* The questions marked with an asterisk are especially for children.



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1 PETER 5: 7

HOW strong and sweet my Father's care!
The words, like music in the air,
Come answering to my whispered prayer—
He cares for thee.

The thought great wonder with it brings—
My cares are all such little things;
But to this truth my glad faith clings,
He cares for me.

Yea, keep me ever in Thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And care for me.

Cast me not off because of sin,
But make me pure and true within,
And teach me how Thy smile to win,
Who cares for me.

O still, in summer's golden glow,
Or wintry storms of wind and snow,
Love me, my Father: let me know
Thy care for me.

And I will learn to cast the care
Which like a heavy load I bear
Down at Thy feet in lowly prayer,
And trust in Thee.

For naught can hurt me, shade or shine,
Nor evil thing touch me, nor mine,
Since Thou with tenderness Divine
Dost care for me.

Taken from *Poems of Dawn*, p. 69

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