

# 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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# The Apostle Paul Before Felix

Acts 24

*“I will fear no evil; for You are with me” (Psa. 23: 4).*

FIVE days after Paul’s arrival as a prisoner at Caesarea, the chief priest, Ananias, accompanied by a public advocate and a deputation from the Sanhedrin, also appeared in the city to make charges against Paul, and the trial at once took place. The advocate, Tertullus, began his case by making very flattering allusions to the governor—very hypocritical allusions, as we know from secular histories of the time. “Both Josephus and Tacitus represent him as one of the most corrupt and oppressive rulers ever sent by the Romans into Judea.”

Flattery of this kind, undeserved praise, is extremely reprehensible and totally contrary to the principles which govern the Lord’s followers. It is dishonesty, hypocrisy. Nevertheless, flattery is a very powerful weapon, which the unregenerate have few scruples in using; and it frequently gives them a decided advantage in worldly affairs, in opposition to the Lord’s faithful, who are restrained from such flatteries, being obliged to consider and use truth and honesty in all their words and dealings. Some of the Lord’s people are, on the other hand, inclined to carry honesty in such matters to an extreme; many in Paul’s stead would have felt it their bounden duty to have upbraided Felix roundly. It is no more obligatory upon the Lord’s people to denounce every wrongdoer whom they may meet in the street than it is for them to tell all homely persons they may see of their lack along the lines of beauty. The Apostle’s course in this case is an illustration of the possession of the spirit of a sound mind. When it came his turn to address the governor, he

neither reprimanded nor reproved him, nor did he utter any words of flattery. The introduction to his defense was every word true in the fullest sense, and yet it was framed and presented in courteous and agreeable language.

Politeness is always a part of Christian character. In the world it may be polish, but in the Christian it is not merely a veneer, but represents the true sentiments of the

heart, developed along the lines of the spirit of life—love. Love leads to gentleness, patience, kindness, *etc.*, and even in the case of disobedience it will hesitate to utter an unkind word, and will avoid the same so far as duty will permit.

The advocate, or attorney, Tertullus, made serious charges against the Apostle. He would have him appear to Felix as more or less a conspirator against the Roman government—at the least, a raiser of tumults and seditions among the people. This charge was made broadly, applying not only to the present instance, the tumult at Jerusalem, but that everywhere, throughout the provinces of

Rome, wherever Paul went, tumults arose among the people. It did not seem to occur to this attorney that the clamor might be caused by evildoers in their endeavor to stop the progress of righteousness and truth; the thought he endeavored to present to Felix was that whoever occasioned such mayhem, regardless of his plea, was to be considered an enemy to good government, law and order.

The same arguments are powerful today with those



Motto Text for 2012

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who do not appreciate the true principles of justice and liberty. It will not surprise us at all if by and by the enemies of “*present truth*” take a similarly unjust stand against us, who are seeking to walk in the footsteps of the Apostle—seeking to present the truths of a new dispensation to our brethren in symbolic Babylon, who are not only themselves unwilling to hear, but are easily aroused to anger, reviling and persecution, that they may prevent others from receiving the good tidings of great joy which shall be unto all people (Luke 2: 10).

### The Apostle’s Defense

When the charges had been preferred, Paul was permitted to speak for himself, and did so to good effect. He showed (1) that he had but recently arrived in Jerusalem, that he had raised no riot nor commotion, but that, on the contrary, at the time of his arrest he was quietly worshiping God in the temple—disputing with nobody and interfering with nobody’s rights. (2) He challenged his accusers to produce proofs of the truthfulness of their charges—denying their ability to prove them; and, in a most reasonable and legal way, he showed that the burden of proof was upon his accusers, and not upon himself. (3) He did confess, however, that there was some ground for the animosity manifested against him, and this was that his fellow Jews charged him with believing and teaching heresy—a split-off from the Jewish religion. It was his answer to the charge that he was a ringleader of the sect of the Nazarenes; he denied that it was heresy against the Jewish religion, and a sect, or split-off party. It was the Apostle’s enemies who called Christianity heresy and separation from Judaism, but their charges were false from the Apostle’s standpoint. Christianity, instead of being split off from Judaism, was the natural outcome and proper development of it—the fulfillment of the promises of God upon which the hopes and prospects of Judaism were all built. The Apostle shows this matter most distinctly in his letter to the Romans (chap. 11), where he pictures the Jewish nation as the olive tree whose root was the Abrahamic promise and whose branches were the people of Israel. He does not picture Christianity as another tree, nor yet as a new shoot out of this original olive tree, but



Present-day ruins of  
Caesarea-Philippi

he does picture it as the fuller development of this tree. He likens all Jews refusing to progress and to accept Christ to branches that were broken off. And all the true Jews who continued to be recognized of the Lord—all the Israelites indeed—were Christians who, from Pentecost onward, have been known as spiritual Israelites.

Progressing, the Apostle justified the claim which he made at his hearing before the Sanhedrin, namely, that a serious part of the objection raised against him by his countrymen was his belief in the resurrection of the dead, which some of them also allowed or believed—“that there shall be a resurrection of the dead, both of the just and unjust.”

That the Apostle preached a Gospel in many particulars different from the general belief of our day, is quite evident from this presentation of it—the making prominent of the doctrine of the resurrection of the dead. True, some might claim that it is unnecessary to make this doctrine prominent because there are few Sadducees today—few who deny the resurrection of the dead. We answer that there are few who believe that there are any dead. The vast majority of mankind, Christians as well as heathen, have adopted the theory that none are dead—that those who appear to die really become more alive than ever. Not believing in anyone’s being dead, it would be impossible for them to believe in the resurrection of the dead. Instead, another thought prevails now, namely, a resurrection of the body. The person or soul, it is claimed, does not die, but merely sheds the body as an old garment, and at some future time is to have it back. But it will be conceded that if this were all that the Apostle meant by the resurrection of the dead—if he really meant a “resurrection of the body,” his argument was a weak one. It would be foolish to waste much time or breath or energy in discussing such a proposition as would have no particular advantage or merit, even if it were proven.

The Apostle had a totally different thought: his preaching was to the effect that death is a real penalty for sin, and that there never could be life or consciousness for the dead except by a resurrection of the dead, and that a resurrection of the dead could come only by Divine favor

in the accomplishment of a redemption of all who had been condemned to death. In preaching the resurrection he was declaring not only his faith that Christ Jesus was not dead, but also his faith that God would in due time grant the world a resurrection. Jesus and the resurrection constituted the sum and substance of the Gospel hope from the Apostle's standpoint, and from our standpoint also, because we take his. (Ask for a free copy of our Resurrection booklet.)

### Resurrection of the Just and the Unjust

The question may occur to some: If the expression resurrection (Greek—*anastasis*) means a full, complete raising up out of death conditions into perfection of life conditions, how could the Apostle speak of the resurrection "both of the just and unjust" (v. 15)?

How shall we understand this and harmonize it with other Scriptures, which declare that only the justified shall attain full perfection of life?—that he that has the Son may have life, and he that has not the Son shall not see life—in its perfection? —that he who will not obey the great Prophet shall be cut off from among his people—cut off from life, in the Second Death (Acts 3: 23)?

We answer that the Apostle is not carrying his argument down into the future, declaring that in the future the just ones shall attain to the full perfection of life and the unjust ones also; he is merely referring to those who, in the present time, are just and unjust. The just of the present time are "justified by faith," and if faithful to the conditions of the call are to have part in the resurrection of life (John 5: 28, 29). The unjust of the present time are the unjustified; unbelievers; and the Apostle explains that they believe not because the god of this world has blinded their minds (2 Cor. 4: 4). However, as the Scriptures distinctly show, it is to be the special work of the new Age to open all the blind eyes and to unstop all the deaf ears, and to cause the knowledge of the Lord to fill the whole earth, to the intent that those now unjustified, unjust, may be just before God, and share in the resurrection which is provided for all, and which will accomplish the resurrection of all except as its gracious provisions are individually rejected.

Having stated his belief in a future life by a resurrection, the Apostle declares that his present life was being used in accordance with that hope of a future life—with a conscience that controlled his thoughts,

words and deeds in relationship to God and men (v. 16).

Can we wonder that Felix, perverse though he was, himself felt disinclined to yield so noble a prisoner to death, even to accommodate and please the flattering attorney and the influential high priest whose favor he would undoubtedly prefer to hold? The record leads us additionally to infer that Felix considered that in Paul he had a good opportunity for receiving a bribe for the performance of justice; for in his narrative the Apostle proceeded to show that, so far from seeking to do injury to his fellow-creatures, he had brought with him from foreign cities large sums of money. Felix thus perceived that the prisoner, who had liberal education and talent and Roman citizenship, had friends not only in Jerusalem, but abroad. He doubtless concluded that they would be quite willing to make him a handsome present to effect the Apostle's release. This is suggested in v. 26.

### Felix's Trembling at Paul's Preaching

Apparently, Felix was considerably interested in his prisoner and mentioned him to his wife, a Jewess; he was called before them, that they might know further respecting this



Paul speaking with Felix and his wife

new teaching. His curiosity was evidently soon more than satisfied, as the Apostle proceeded with his subject, showing the Plan of God, the righteousness of the Law, the inability of fallen man to fully meet its requirements, that Jesus became the Redeemer of those condemned by the Law, and that now salvation and life eternal are open to as many as will obey the Gospel, forsake sin and lay hold by faith upon the Redeemer. The Apostle proceeded to show that righteousness was the reasonable requirement of the Divine law, and that the acceptance of God's favor in Christ led to self-restraint and opposition to natural tendencies, and that there is a Judgment Day to come, in the which all deflections from righteousness will be rewarded with stripes, proportionate to knowledge. The governor trembled; his own wicked life and licentious course stood out before his mental gaze, and he realized that, according to the standards presented, he would have many stripes to bear in the future. Felix's wife, Drusilla, was really the wife of King Azizus; but her conscience, evidently more seared than his, seems not to have been in the least agitated. Felix suggested that at a more convenient season he would hear further of this Gospel; but we doubt if ever he called for any further explanations. He already had

enough—more than he was willing to obey. His course is one too frequently imitated. Many who tremble as they think of their sins, hope that a more convenient time for breaking off may come to them; but a convenient season for abandoning sin—when sin indulged in our members will make no objection to being ousted—will never come. He who would become a follower of the Lord Jesus must courageously accept of Christ, the power Divine, for the breaking of the shackles of his slavery to sin—must first love the liberty wherewith Christ alone can make us free. Those who have not this craving will remain slaves of sin until the glorious Millennial morning fully comes—when the overcomers, with Christ at their head, shall break all the shackles of sin and set all prisoners free, and command all to render obedience to the laws of the Kingdom of God, inflicting stripes of punishment proportionate to their present wilfulness in sin, with a view to their recovery, and for restitution to all that was lost in Adam and redeemed with Jesus' precious blood (Acts 3: 21).

A good lesson may be learned from the Apostle's method of presenting the Truth to Felix. He did not attack the governor's character, nor berate him for his sins. He did better than this. Ignoring the individual entirely, he lifted the mirror of the perfect law of love, liberty and righteousness before the governor and let him see for himself how far short he came of the perfect standard which alone God can approve. Would that all God's children could learn to reprove sin—by letting the light of Truth and the corroboration of the same in their own conduct shine out—their words, and no less their conduct, being epistles of the grace of God and His gracious arrangements, both for rewarding those who seek Him and for chastening and correcting those who require it!

The courage of the Apostle in holding up the Truth before one who so largely had to do with the decision of his own case is remarkable and commendable. It is in full agreement with the declaration of Psa. 23: 4. Those who are on the Lord's side, and who have the Lord on their side, in all life's affairs, need fear no evil. This absence of fear, however, should not in us, any more than in the Apostle, lead to bravado or discourteous manners or language. The Divine rule is, as expressed by the Apostle, that we should speak the Truth in love (Eph. 4: 15).

Another lesson that is taught us by the Apostle's experiences, yes, by all the Lord's notable children, from the Master down, is that the assaults of calumny, slander, *etc.*, can do them no lasting harm. Look at the Captain of our Salvation, against whom all manner of evil was said and done falsely, even to the extent of calling Him the

prince of devils, and crucifying Him as a blasphemer of God. How those assaults of the great Adversary, through his deluded children of disobedience, serve now to make the Lord's character and conduct the more transparent and resplendent! So also it is in respect to the Apostle Paul's experiences—they all reflect grandly upon his character today. Bunyan's "Pilgrim's Progress" gives a scene which illustrates this feature of our lesson and encourages all of us to disregard the slanders and evil speakings of the present time, if so be that we can continually realize the Divine favor and blessing with us and upon our efforts to serve the Lord. We give an extract from Bunyan's writings as follows:

"Then the shepherds had the pilgrims go to another place, called Mount Innocence, and there they saw a man clothed all in white, and two men, Prejudice and Ill-will, continually casting dirt upon him. Now behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clean as if no dirt had been cast thereat. Then said the pilgrims, 'What means this?' The shepherds answered, 'This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick unto his clothes; so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocency shall break forth as the light, and their righteousness as the noon-day.'"

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**John Bunyan**

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# The Second Coming of Christ

The entire race of Adam has gone down into the great prison house of death at the present average rate of 154,889 every day, as the penalty for sin; but in God's due time, He sent forth His Son, who presented Himself as a sacrifice for man's sins. This Redeemer will become the Deliverer to call forth all that are in their graves (John 5: 28, 29 NKJ). We understand that in the interim between Jesus' death at Calvary and the time for blessing the world in general by the Millennial Kingdom, for which we are taught to pray, "Your Kingdom come, Your will be done on earth as it is done in heaven," a special work was being done. God was electing or selecting from among the condemned race, a "little flock," peculiarly zealous and obedient, who, through faith and obedience under Divine guidance, have been developing the character likeness of Christ, to the intent that these may constitute a special class to be exalted with their Redeemer in His Kingdom. These had the promise that, suffering faithfully with Him during the past age, will mean for them exaltation to joint-heirship with Him in His great Kingdom shortly to be established for the blessing of the world during the Millennial Kingdom (Luke 12: 32).

We invite your attention at this time to the fact that the Scriptures, consistently throughout, hold up before us the Kingdom of Christ as the hope of the world for its uplift and blessing and show us that it is not to be established by the conversion of the world through preaching of the Gospel now, but is to be established by the Second Coming of Christ, not as a human person, not as a sacrificer again, but as a Spirit Being clothed with power to overthrow sin and Satan and to grant the needed help to every son and daughter of Adam to rise out of present sin and death conditions. This is the great social uplift which many are beginning to realize is necessary, but which it is unable to accomplish for itself. The preaching of the Gospel was not designed to convert the world at large, but merely to call out of the world a comparatively small number

who would have the hearing ear, the attitude of faith, obedience, and readiness to receive the Lord's instruction and to follow Him at the cost of self-sacrifice. Totally different agencies will be necessary for the conversion of the world as God has purposed it and outlined it in the Bible. Nearly 20 centuries have passed and there have been only a comparatively few real followers of the Lamb who have taken up their cross to follow Him. The remainder, as we have already seen, are the majority who have never even heard of the Savior. None of them are suffering eternal torment, yet all of them are in the great prison



The Great Prison House of Death—Isaiah 42: 6, 7

house of death. They must wait there until the elect classes have been called and chosen and tested and proven faithful and installed in their positions by the Lord in the Kingdom. Then the earthly Kingdom will come in power and great glory, and the blessing of all the families of the earth will begin (Gen. 22: 16-18). This is the story of the Bible from Genesis to Revelation, and no other book presents such a hope; no other writings, covering centuries, show the same consistency, unity and

oneness. To those who see the matter from the Scriptural standpoint it becomes one of the surest evidences that the Bible is Divinely inspired, written by holy men of old, who spoke and wrote as they were moved by the Holy Spirit and not according to their own vain imaginings (2 Pet. 1: 21). Let us delve into the matter more fully.

## The Hidden Mystery

Throughout the Old Testament the prophecies of the coming glory of Messiah and the blessedness of His reign commingle with other prophecies which refer to Him as the Lamb which before her shearers was dumb, with transgressors causing His death, bruised for our iniquities. The two thoughts are distinctly there, but purposely so misarranged that the Jews could not clearly understand them. They might have expected the glory first, and by some calamity, the sufferings afterward. The visions of the

prophets were not intended by the Lord to be understood until the time of their fulfillment. The Apostle Peter tells us that even the angels did not understand them. He says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ did signify, when it testified beforehand of the sufferings of Christ and the glory which should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Spirit sent down from heaven; which things the angels desire to look into" (1 Pet. 1: 10-12).

If it was not for the angels to know in advance, neither was it for the Jewish people to know in advance, and of course the heathen nations had no conception of such matters. The test came upon the Jewish nation, therefore, with all the greater subtlety, only the Israelites-indeed being in that humble attitude of heart that was ready for instruction on the subject, and to learn that their expectations of immediate glory were to be disappointed; that first, the Son of Man must suffer many things and be crucified, that He might thereby attest His faithfulness to the Father's will in the redemption of the purchased possession, and so demonstrate to mankind His love, and ultimately enter into the glories of His Kingdom, which shall yet bless every creature in the same proportion as He was injured by the fall through the first Adam.

Another feature of the Divine Plan which was not understood prior to our Lord's First Coming is what the Apostle calls the "hidden mystery," which is "Christ in you the hope of glory" (Col. 1: 27). It had not been surmised in olden times that the Messiah was to be composed of many members, of which Jesus would be the head, the Lord. The long interim between our Lord's sufferings at Calvary and His entering upon the glories of His Kingdom at the dawning of the Millennial Age is by the Apostles marked out as the period in which the faithful, the "very elect," will walk in the footsteps of Jesus, suffering as brethren and, for their loyalty, as members of the Body of Him as their head. The whole Gospel Age was the time for the calling, testing and perfecting of the Church, which is the Body of Christ, in its preparation to enter into the glorious joys of the Lord. The Second Coming of Christ waited

until most of the members of the Church, His Body, His Bride, had their necessary lessons in discipline and obedience and had been accepted and approved by Him.

### I Will Come Again and Receive You

As our Lord at His First Advent revealed to the little company of His disciples the information respecting His death and His departure to heaven and the necessity for these things, He did it gradually, for, like all Jews, their minds and hearts had grasped the glories of the coming Kingdom to such an extent that they had overlooked the testimony respecting the sufferings of Christ, which must precede it. Our Lord assured them that He would come again and receive them to Himself that they might be sharers of His glory, saying, "If I go away, I will come again and receive you unto myself; that where I am, there you may be also" (John 14: 3). "It is expedient for you that I go away; for if I go not away, the Comforter will not come to you" (John 16: 7—KJV). When He talked to them they were not yet spirit-begotten. For this begetting they must wait until Pentecost, and our Lord could not



Jesus teaching His disciples

explain to them as He would have done had they been spirit-begotten. He must of necessity speak to them as natural men, without going into details, which without the begetting of the spirit would have been foolish to them. The details He left for a further revelation assuring them that when the Holy Spirit, the Comforter, would come, He would through the Comforter bring all things to their remembrance which He had previously stated, intimating that they would then be able to understand the deeper things of the Divine Plan. He said again, "I have many things to tell you, but you cannot bear them now" (John 16: 12).

Despite all that our Lord told the disciples respecting His death, and His resurrection on the third day, their minds were so fixed upon the usual Jewish sentiments on the subject of the Messiah's glory that they could not receive the matter. Only a few days before our Lord's crucifixion, Peter, the spokesman of the Twelve, had remonstrated with Jesus, saying: "Far be it from You Lord; this shall not happen to You" (Matt. 16: 22). No wonder then that after His resurrection it was necessary for our Lord to be with the disciples for a while to set them straight in the matter, appearing for this purpose in various forms, as did the angels in Abraham's day, creating bodies of flesh and bone with clothing for the various

occasions, to indicate two things; first, that He was alive from the dead; and, second, that He was changed and no longer a human being [of flesh], but now a spirit being, with all the powers of spirit beings.

When talking to the two who walked with Jesus on the way to Emmaus, our Lord said, “O slow of heart to believe all that the prophets have spoken.” They believed part of what the prophets had spoken, but they had neglected other parts which they should take heed to and apply. Our Lord continued: “Ought not Christ to have suffered these things and to have entered into His glory? And beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself” (Luke 24: 25-27). The meaning of those expositions of the prophecies have come down to us through the Apostles, and it is our privilege through the guidance of the Spirit to have the deepest and clearest possible views of the same.

#### Moses Wrote of Christ

Going back to the writings of Moses, we find that he clearly delineated the sufferings of Christ as well as the glories that were to follow. He taught the First Advent of Christ as the great sin-offering, and the Second Advent as the glorious prophet, priest and king through whom the blessings should be bestowed. We see this in the typical sacrifices of the typical Day of Atonement; the priest first offered the bullock, which represented himself and constituted the great foundation sacrifice for sins—the Cross; and secondly he offered the goat, which represented the Church, associated with Jesus because accepted by Him as members of His Body. The antitype of that Atonement Day was the entire Gospel and Millennial Ages, in which we have the sufferings of Christ completed: first, the sufferings of our dear Redeemer; and secondly, the sufferings of the Church, His Body, made holy and acceptable through His merit and this leading to the bringing of all the families of the earth to perfection and in complete at-one-ment during the 1,000 years (Gen. 22: 17, 18).

With the close of the sacrificing features of the Atonement Day in the type, the high priest, having made the atonement, came forth to the people clothed in all the glorious garments of his priesthood, representative of the exceeding great and precious promises of God fulfilled

in him, and representative of the power and great glory and honor conferred upon Jesus and indirectly upon the Church, His Body. As the high priest then lifted up His hands and blessed the people who were prone in the dust, so here in the antitype, in the near future, at the conclusion of this Day of Atonement, when the great high priest, Jesus, and the Church, the members of His Body, His Bride Class, shall be clothed with the glory, honor and immortality of the Divine nature and heavenly powers, there will be a manifestation of the Messiah as the prophet, priest and king in the blessing of the multitudes of earth, who are now groveling in the dust in mental, moral and physical weakness and humiliation. As in the type, after the blessing of the people they arose and gave a shout, so in the antitype, when the blessing of the Lord shall have reached all the people

during the Millennial Age, the result will be the uplifting of the world, and a great shouting of praise to Him who loved us and bought us with His own precious blood and to the Father of all, the great Author of the Plan of Salvation.

#### Enoch Prophesied, Saying:

“Behold, the Lord comes with myriads of His holy ones” (Jude 14—ASV). We have no original record of Enoch’s prophecy; we merely have the Apostle’s quotation of it; but this is quite sufficient. It demonstrates to us the unity of God’s Book, the oneness of the message which God gave through His various prophets in an extended time, for be it remembered, that from Enoch’s time to the time when the Apostle quoted His words was a period of over two thousand years, during which this same message had been reiterated in types, symbols and plain statements. How evidently the one spirit of God inspired and directed all these as His mouthpieces. What eternal evidence is here given respecting the inspiration of the Bible. It is in this, as in other matters, unique, separate and distinct from all other religious books. The writers of the Bible did not copy in any manner or degree from the heathen. No heathen books would present a Messiah who would first suffer and redeem the people and then, after having selected from among the redeemed ones a “little flock” to be His special joint-heirs, would come again and complete His work by blessing all the families of the earth. The Bible alone tells this wonderful story with consistency and persistency from beginning to end.



Moses wrote of Christ and was His type as well

This was the theme of all the Apostles. They continually exhorted the Church, saying, “Be patient, brethren, the coming of the Lord draws near,” “Avenge not yourselves” leave all your trials and difficulties and the rewards of your enemies in the hands of the Lord. You are His, your interests are His, the whole work is His; allow Him in His own time and way to accomplish the Divine will. You could not thwart it if you tried, but endeavoring to do so would hinder you from enjoying the peace of God, which He intends you may enjoy even under trials and difficulties of this present time.

### **In Power and Great Glory**

Although the Scriptures have much to say respecting the Second Coming of the Lord, the errors which crept into Mainline Christianity during the Dark Ages have invalidated these blessed declarations in the minds of the Lord’s people; so diluted them, rendered them so meaningless, that a comparatively small number realized that all the hopes of the Church, as well as the hopes of the world, according to the Scriptures waited for and are based upon the Second Coming of Him who redeemed us with His precious blood. Of the comparatively few who have learned how important a place the Second Advent of our Lord has in the Divine revelation, the majority apparently have been sidetracked by a total misconception of the manner of the Second Advent. They have taken too immature, too premature, too earthly a view of the matter. They are expecting Messiah to come again in a human body of flesh to sit upon an earthly throne, and that His Church will likewise be associated in this earthly glory; that the whole world will look to an

earthly Jerusalem as its capital, in much the same way as we look at Washington D.C as the capital of the U.S., or as the French look to Paris as their capital city and seat of government. This wrong view of the Second Coming of our Lord, this misconception of the power and great glory, putting it upon an earthly plane, is responsible in great measure for the revulsion against the doctrine of the Second Coming of the Lord in the minds of a good many spiritually-minded people. These reason correctly that such expectations are contrary to the general tenor of the Scriptures, which inquire, “Having begun in the spirit, are you now made perfect in the flesh” (Gal. 3: 3)?

On the contrary, we know that the Apostle’s testimony is that since His resurrection, our Lord is “that spirit” (2 Cor. 3: 17), and that when He comes again in power and great glory it will not be in the flesh sacrificed on Calvary, but in spiritual glory and power, resembling that which the Apostle himself caught a glimpse of when on the way to Damascus, and under the influence of which he was smitten to the ground by a brightness above the sun at noonday. The Apostle assured the Church that before the Kingdom conditions and glories could be entered upon, they must all be “changed”; changed from human to spirit conditions, from human or earthly nature to the perfection of spirit nature—“to be partakers of the Divine nature” as the Apostle Peter points out (2 Pet. 1: 4). That this is what the Apostle really meant is evident from his subsequent statement that they must all be changed, because “flesh and blood cannot inherit the Kingdom of heaven” (1 Cor. 15: 50, 51).

*to be continued....*

## **“YOU HAVE THE WORDS OF ETERNAL LIFE”**

*“From that time many of His disciples went back, and walked no more with Him. Then said Jesus to the Twelve, Do you also want to go away? Then Simon Peter answered Him, Lord, to whom shall we go? You have the words of eternal life” (John 6: 66-68).*

**T**HERE is just a tinge of disappointment in our Master’s words here recorded—“Will you also go away?” Accustomed to looking for a reason for every action and word, we inquire, why did the loss of a number of followers make our Lord feel sad? Was He ambitious for a large following? Did His confidence rest in numbers? Did He say to Himself, Now what will the

Pharisees say when after three years of My teaching they see Me deserted by many of My followers? Was it that He feared the deflection might curtail His revenues? No, it was none of these things; for He had already made Himself of no reputation (Phil. 2: 7). He had already said to His disciples, “Woe to you, when all men shall speak well of you! for so did their fathers to the false prophets”

(Luke 6: 26). He also had the power by which two small fishes and five barley loaves could be made sufficient to feed five thousand people. He already knew that His faithful followers were to be, in all, but a “little flock,” and who of the disciples believed not (John 6: 61, 64).

Why, then, did His words express sadness at the loss of a number from His company? It was because He was true and noble and sympathetic, and loved His friends, and seeing the hour approaching when the Shepherd would be smitten and all the sheep would be scattered (as it was afterward fulfilled when “all forsook him and fled”—Matt. 26: 56), the lonely sadness crept over Him and found expression in the words, “Will you also go away?” Love of sympathy, of fellowship of friends, is not a weakness, but, on the contrary, is an element of a true Christian character. But it would have shown weakness had our Lord allowed the turning back of His disciples to have influenced or swayed Him from His course of sacrifice marked out for Him in the Father’s plan. No such weakness ever manifested itself. On the contrary, but a few days after, when Peter who here had spoken so nobly, attempted to dissuade our Lord from sacrifice, He promptly answered, “Get you behind me, adversary, you favor not the things that be of God, but of men” (Matt. 16: 23).

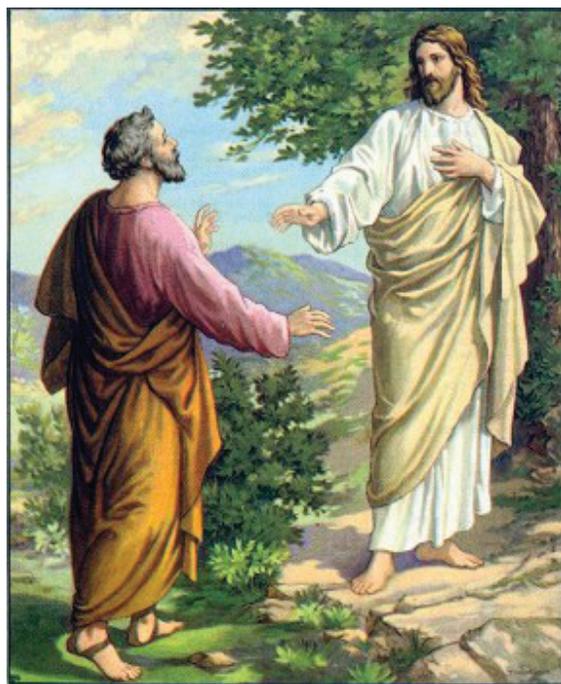
#### “To Whom Shall We Go?”

The Apostle Peter’s words, “Lord, to whom shall we go? You have the words of eternal life,” are full of meaning. St. Peter had known what it meant to seek God’s favor and everlasting life through keeping the Law, and, like most of the Jews of the humbler class, had been discouraged, finding himself condemned both by the doctrines of the Pharisees and by his own conscience. Doubtless, also, he knew something of the various heathen philosophies respecting a future life, and he knew them to be merely human speculations or guesses.

For three years he had known Jesus and heard His words on this subject of eternal life. His teaching was not speculative guessing as to what might be. “He taught them as one that had authority, and not as the scribes” (Matt. 7: 29). Nor did He teach them to hope for eternal life through the keeping of the Law which they knew to be an impossibility. His teaching, on the contrary, was different from that of every other teacher. He taught them that He had come into the world, not to be served or honored and titled, but to serve men and finally to give His life a ransom or purchase-price for the forfeited life of Adam, and all the human family, who lost the right to life in Adam’s trial and disobedience (Matt. 20: 28).

Jesus’ teaching was that, as a result of this ransom-sacrifice, which by Divine love and arrangement He was about to give for all, all will have the opportunity of gaining everlasting life, and that to this end not only they, but also, “All that are in the grave shall hear His voice, and shall come forth” (John 5: 25, 28, 29). Peter had heard this simple and beautiful Gospel—this, the only real good tidings of everlasting life; he recognized Jesus as the Messiah sent of God to be the Life-giver to the world, the true light that shall ultimately enlighten every man that would come into the world (John 1: 9).

What wonder, then, in view of this, that Peter answered as he did, “Lord, to whom shall we go? you have the words of eternal life.” Peter’s faith and hope had found in the doctrines of Christ a foundation and anchorage which they could not find elsewhere. The same is true of all intelligent believers today, in proportion as



**Lord, to whom shall we go? You have the words of eternal life. John 6: 68**

they have heard and understood the wonderful words of life, of which Christ’s death is the central theme, the hub, whose spokes are the love and favor of God, including all His exceeding great and precious promises, reaching to the outer wheel—everlasting life. Having once seen the Truth, having once heard the good tidings—the words of everlasting life—for what would they exchange it?

Looking abroad, we still find the philosophies of Confucius, Buddha, Brahma, Zoroaster, *etc.*, but they satisfy us not. We hear the wisdom of this world

speculating about an evolution which it surmises has already progressed from a protoplasm to a tadpole, to a monkey, and from a monkey to a man and which it hopes, guesses and tries to assure itself will continue to progress to planes of being still higher than man. It assures us that whether there was or was not an intelligent God at the beginning, there will be millions of wise and powerful gods eventually, when they get fully evolved. But our hearts turn from such wild speculations back to the wonderful words of life spoken by Him who “spoke as never man spoke before or since.” In those words is the rest and peace which the world can neither give nor take away.

Following the instructions of this same great Teacher, we are learning more and more about this eternal life which He has provided for all. As meat in due season He has taught us that this gift of eternal life is only for those that love Him—that the elect of the ransomed world, called and proved worthy by their loving obedience during the Gospel Age, are to be the seed of Abraham (Gal. 3: 8, 16, 29), which will, in the Millennium, bless all the families of the earth with the knowledge of and opportunity to attain restitution to human perfection with everlasting life conditioned only upon faith and hearty obedience under the New Covenant, sealed with the blood of the ransom-sacrifice. This is the same Gospel as of the past: these are the same words of everlasting life, only amplified and magnified as we get nearer to their grand consummation.

### Testings to Sift Out the Unworthy

In the Harvest of the Jewish Age, it was after our Lord had spoken to His followers the “words of eternal life” that He permitted “offenses” to come to sift them as wheat, saying, “It must needs be that offenses come” (Luke 17: 1). Those trials came to prove which individuals were ripe wheat and which were chaff and undeveloped wheat. Two classes especially were sifted out—(1) the merely curious and slightly interested class, and (2) a tentatively justified class, who had not much depth of character, represented in our Lord’s parable (Matt. 13: 5, 6, 20, 21) as the stony-ground hearers, who received the message with joy, but not having depth of heart, soul, earnest love and

consecration to God and the Truth, when tribulation or persecution arose they were at once offended, and turned back and walked no more with the Lord and the faithful.

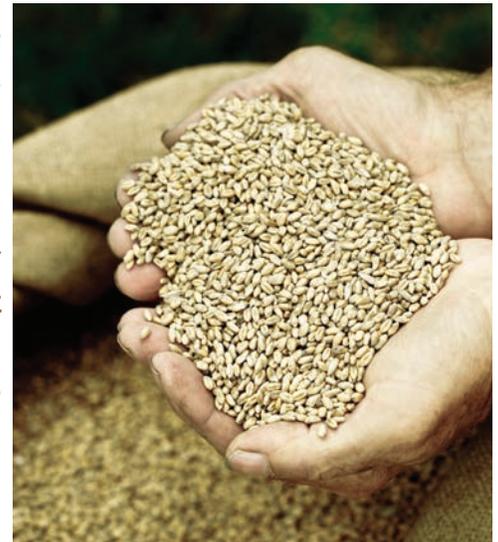
The same is true now, in the Harvest of the Gospel Age. Blessed have been our eyes, for they have seen many of the “deep things” in the Divine Plan of the Ages; and blessed have been our ears, for they have heard with wonderful clearness the lessons of the great Teacher—the words of glory, honor and immortality—words of eternal life. Now in the Lord’s order we are to be ready for trials and siftings. Now, again, offenses must needs come to prove all, and to turn back those who are not consecrated and have no depth of character, who are unwilling to bear reproaches and suffer for righteousness’ sake.

All who would have the Lord’s approval must be a select class, a peculiarly zealous people. Marvel not therefore at the fiery trials which shall try you, as though some strange thing happened unto you (1 Pet. 4: 12). In fact, that is the very purpose of the permission of offenses and divisions: “that they which are approved [by God, because they endure the tests and stand fast in the Truth] may be made manifest among you” (1 Cor. 11: 18, 19).

Satan has asked for you, that he may sift you as wheat.

But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren.”

Luke 22: 31-32



## THE WORD OF TRUTH poems of dawn p. 6

THE WORD OF TRUTH is like a stained-glass window rare,  
We stand outside and gaze, but see no beauty there,  
No fair design, naught but confusion we behold;  
‘Tis only from within the glory will unfold,  
And he who would drink in the rapture of the view  
Must climb the winding stair, the portal enter through.

The sacred door of Truth’s cathedral is most low,  
And all who fain would enter there,  
the knee must bow in deep humility.  
But once inside, the light of day streams through and  
makes each color heavenly bright,  
The Master’s great design we see, our hands we raise  
In reverent ecstasy of wonder, love and praise!

# Financial, Ecclesiastical and Social Shakings

*“Yet once more I shake not the earth only, but also heaven, now this, yet once more, signifies the removal of those things that may be shaken . . . that those things which cannot be shaken may remain”*  
(Hebrews 12: 26, 27).

*By C. T. Russell; Pastor of New York, Washington and Cleveland Temples and the Brooklyn and London Tabernacles (Originally published in 1909—presented now with slight additions)*

*In this article Pastor Russell’s forecasts are accurate, even when viewed in the light of present day fulfillments, and particularly as they were viewed and published by him over 100 years ago. He had before him events not yet experienced and only observed through the prophetic eye of the Scriptures of which he was a master under his Lord. Some of these events were: The Great Time of Trouble, World Wars I & II, and the worldwide Financial Depression of the nineteen-thirties; the moral degradation of human society, as it is manifested, in Federal Government, in Church, in State, in university, in school, and in the home.*

This text is applicable to our day. The removal of all things shakable is now in progress. Only those things which are harmonious with Divine standards, which cannot be shaken, will remain. The shaking of the heavens refers to the destruction of the present religious control—Churchianity—and the shaking of the earth refers to the destruction of present social, financial and political affairs.

## **Stocks and Bonds to be Shaken**

Everything false, bogus, inequitable, will be shaken. In financial parlance this is equivalent to saying that the “water” will be squeezed out of all the stocks and bonds. By methods once sanctioned, but now everywhere reprehended, stocks and bonds have been issued for sums far beyond the actual value of the properties. These stocks and bonds have cost their present owners varying sums, from nothing up to par; but their actual value is what the properties would cost, plus a reasonable percentage of allowance for right-of-way and business “good will.” In ordinary times these had a market value built upon hope of their future prosperity. Now, however, the general public has become aware of the real situation and

is fearful to touch, at any price, these shares and bonds of over-capitalized companies, and the most sound and solvent of them share the public distrust. Now, in the opening of the New Dispensation, when everything is being “shaken,” we are to expect that all such stocks and bonds will be shaken in value until everything like dishonesty and inequity shall have been shaken out.

About 100 years ago the world’s great bankers and financiers concluded that it would be to their interest to demonetize silver and have only a gold standard. This finally accomplished what they foresaw and intended: It curtailed the world’s monetary supply and enabled the bankers the better to control the entire situation throughout the world. By an elaborate banking system, valuable in some respects, it made each gold dollar increase itself and do the work of five or ten dollars, assisted by bank checks and drafts. This accomplished, the profits of the larger banks increased amazingly by reason of higher discount and interest charges—making them rich at the public expense.

The public consented in the law demonetizing silver and making gold the single standard. But they did it under misapprehension, because they believed the bankers’ tale, that this was really the best thing for the people, and not merely a measure in the interest of the banker and at the expense of the people. It is perhaps but fair to say that less than one-half of the bankers understood the philosophy of the matter; the others were guided by the wealthier and more astute, who did fully understand.

The result has been great profits to the bankers, and great power; for without them, big business stocks and bonds could not be handled successfully. The bankers took over large issues of stocks and bonds, by what is known as the underwriting process. They were capable sales agents for



The Greek economy is often presently symbolized in the press by the famous Greek ruins.

the bonds at a good round percentage of profit, advancing money on the bonds and holding them for sale to the public.

### **The Day of Reckoning**

Now we see fulfilled the Scripture declaration: “He takes the wise in their own craftiness” (Job 5: 13). How so, do you ask? I reply that the great banks have their vaults well filled with these stocks and bonds on which they had hoped to make large profits; but which, on the contrary, they are now unable to sell at any price. These, reckoned in as part of the banks’ assets, show them to be wealthy, with immense surpluses; but now the “water” is to be taken out of them. It will show an immense shrinkage in the resources of these banks. They will become suddenly poor, without actually losing a cent, by reason of the market value of their securities falling.

This fact is realized by all banks. They realize that if the Day of Reckoning has come, and their holdings—their securities—are to be reckoned at their actual value, it will mean that, instead of large resources and surpluses, some of the richest banks will become insolvent and be called upon by the government either to close their doors or to make good their shortage. And right there will be their difficulty; for the rich men of the world have their capital invested similarly, and the reaction will be bound to unfavorably affect all the great commercial enterprises of the world. As all went amazingly well for the bankers and the wealthy by reason of the demonetization of silver, so when the Day of Reckoning shall have fully dawned, things will go especially hard with these same people, and although the stoppage and the reconstruction will involve the whole world, in many respects the rich will feel the pressure most. The liquidating process had already begun with the World Wars I and II.

The Hartford and New Haven Railroad, The Chicago and Rock Island, and others, have been called to account (1909). With these, the “water squeezing” processes of the law have been threatening, and will undoubtedly accomplish their thorough “shaking.” But meantime, the wars, waiting not for the more gradual processes of the law and ordinary business, have brought the financial world to a crisis. The nations of Europe and the Near East are being shaken. The casualties of the wars since 1914 already amount to billions of human lives, and trillions of dollars. Financial values are greatly impaired, as are also national credits. The thing wanted is gold, and as in every war, this precious metal has practically disappeared in the nations at present. Their home securities will not be salable for cash, and a general attempt will be made to sell securities—but who will buy them?

When we learn of the immense amount of these American shares and bonds held in foreign hands, we need not wonder that American bankers pale at the thought of their being dumped upon the American market. Giant investment firms are in financial trouble (2011). Lehman Brothers is bankrupt; AIG, and Bear Stearns are undergoing major change; 150,000 foreclosed homes nationwide; Minnesota’s government was shut down for two weeks, and hundreds of laid-off state workers demonstrated at the steps of the State Capitol.

While many thought the bank bailouts were over, they were wrong. You may not have noticed that we are in the middle of the third major bailout of U.S. and European banks and their investors in as many years. First came the original financial rescue after the 2008 collapse of Lehman Brothers, which has so far shifted an estimated \$3.7 trillion in bank losses and problem assets to the taxpayers’

### **THIS TOO WILL PASS!**

POOR heart, break not, though cruel your wound—  
This too will pass!  
The weariest day will end in sunset light,  
And dawn must follow even the darkest night!  
Nor drink too deeply of Joy’s honeyed cup—  
This too will pass!  
Caressing hands will lose their loving touch,  
And words mean nothing that once meant so much.  
Ah, then, whatever your state, seek you content—  
This will not pass!  
True rest is found in God. He knows and cares,  
His heart of love your every sorrow shares!

*Poems of Dawn p. 278*

bill in the U.S. alone. Then came the European Union’s E750 billion bailout of its weaker members—essentially another attempt to stabilize Europe’s banks, which together funneled some \$2 trillion into the bonds, banks, and real-estate sectors of Europe’s shakiest economies: Greece, Ireland, Portugal, Spain, and Belgium. This is but a partial glimpse of the world’s economy as of July 1, 2011.

### **The Effect of Silver Demonetizing**

A look back in history: In view of these matters, is it any wonder that American bankers fear to see the stock exchanges open for business? By their closing, the owners of the stocks and bonds have been hindered from realizing a benefit from them; the face value of these stocks and bonds has been preserved, and thereby the banks and bankers have been permitted to continue to count these shares and bonds at fictitious

prices which nobody would pay for them today.

Had silver not been demonetized, bankers would not have had as easy a time as they have been enjoying in cornering the financial market, and getting large rates of interest and premiums; but neither would they be in the same distress at the present time, for the world would have had twice as much money with which to do its business. When we consider that the gold coin of the world is not sufficient for paying the interest of the debts, we perceive how the banking institutions have had the people, figuratively, by the throat, and now are being choked themselves by their own device.

The interest upon the debts cannot be paid in gold because there is not enough of it to pay the interest. So, the only thing remaining to be done is to issue more bonds, payable in gold also, and the interest payable in gold. Now that nobody will buy the bonds, what is to be done? Now we seem to be coming to a dead stop through the wars; and the wheels of finance which worked so favorably for the bankers in the past, are turning in the opposite direction and lacerating them financially.

Apparently our financial “house of cards” is trembling, and about to fall. Various expediences are being tried by the governments and the ablest financiers of the world. We might hope that their skill would accomplish the end they desire, and save the present institutions—financial—from being “shaken” to pieces. But, if we are right in our understanding of the Scriptures—if the great Day of Settlement has come in which all the shakable things are to be shaken and nothing remain except that which cannot be shaken, then we may be sure that all human effort will fail, and that the greatest of all crashes of a financial kind that has ever happened will take place. It will be noticed that I am saying nothing new—that what I have just said has been said in part, at least, by many, and published in the newspapers. I am merely bringing together these things, and showing their relationship to the testimony of the Bible, that we are now in the great day of “shaking.” To some this will be considered a fanatical pessimism, because the vast majority of people have absolutely no confidence in the Bible. Nevertheless, when these things shall come to pass in the future, some may be helped to an understanding

of the true situation—to a recognition of the fact that the “shaking” upon the nations—financial, social, political and religious—is of the Lord, and not accidental.

With the gold standard in place and an insufficiency of gold, the business of the entire world is stagnated. The world’s needs and wants are as great as ever, but it has not the gold wherewith to purchase. The demonetization of silver seems to be referred to by the Prophet Ezekiel (7: 19) saying: “They shall cast their silver into the street”—treat it as a commodity and not as money. The Prophet then tells how gold will become scarce and eventually be completely withdrawn by the people hiding it as though it were an unclean thing, as the Hebrew text implies—“Their gold shall be removed.” Neither silver nor gold will be available.

Executives of large corporations, and the bankers who hold their securities, perceive that, if it is difficult to raise money for the meeting of the interest on huge debts and bonds, it will be more difficult to issue new bonds to replace maturing ones, no matter how sound and well-managed the company may be. Is it any wonder that the trepidation of the financial and political princes of the earth is great, as they look into the future? Their well-grounded fears were prophesied by our Savior as one of the signs of the present time: “Men’s hearts failing them for fear and for looking after those things coming upon the earth”—the social order—and because of the shaking of the heavens, the ecclesiastical systems (Luke 21: 26).

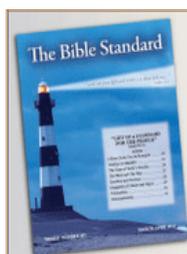
### THE DAY OF HIS PREPARATION

MARK out your paths, nations, near and far,  
Hitch yourselves to the “ever changing” car;  
Link person to person, unite in “wired” bands  
The long-estranged and oft-embattled lands.

Peace, mild-eyed angel; knowledge, light Divine,  
Shall send their messengers by every line.  
Men joined in friendship shall wonder long  
That hate had power to lead their fathers wrong;

Or that false glory lured their hearts astray,  
And made it virtuous and sublime to slay.  
How grandly now these wonders of our day  
Make preparation for Christ’s royal way,

And with what joyous hope our souls  
Do watch the ball of progress as it rolls,  
Knowing that all, completed or begun,  
Is but the dawning that precedes the sun!



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# Joseph and His Brethren

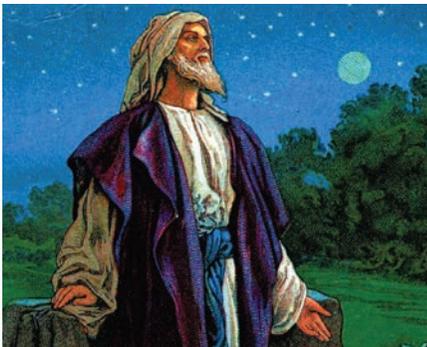
Genesis 44 and 45



In due time Joseph revealed himself to his brethren. After speaking sternly to them he made them a feast, sending them portions from his own table. They were astonished and fearful, wondering what the kindness signified. Then, sending away the Egyptian servants, Joseph made himself known to his brethren, assuring them of his forgiveness, and that God had caused all of his trying experiences to work out for his good, and that he was glad to be the saver of their lives as well as the lives of the Egyptians, under the Providential guidance which sent him to Egypt—Genesis 45: 4-8.

It is assumed by Bible scholars that if Joseph typically represented Christ and His Church, exalted to Kingdom honors, so Joseph's brethren would represent the Jews, and the Egyptians represent the remainder of mankind. If this be true, it tells us that neither Jews nor Gentiles have anything to fear from the glorious exaltation of Messiah. On the contrary, the Glorious One who was crucified, premeditates a great "feast of fat things" for the whole world, including his brethren, who sold him to be crucified—Isaiah 25: 6.

The strength of Joseph centered in his knowledge of the Divine Promise made to Abraham. Surely a knowledge of God's Plan seems indispensable. Trust in God was the secret of faithfulness in all the worthy ones of the past. The same principle still holds true. It seems true, as sometimes charged, that lawlessness is growing in proportion as Higher Criticism destroys faith in the Bible and its promises.



**Faithful  
Abraham**

When later the Israelites moved into Egypt, we see the faith of Joseph manifested in his dying request. He said, "God will surely visit you and bring you out of this land [Egypt] into the land [Canaan] which He swore to Abraham."

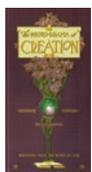
He was solicitous that his bones be carried with the Israelites into Canaan. (Genesis 50: 24, 25.) Joseph's various experiences seem to Bible students to typify those of Jesus and His Church—in suffering and in subsequent glory and honor.



## LESSON 31

- 1 How did Joseph reveal himself to his brethren? Par. 1
- 2\* Whom did Joseph represent?
- 3\* Whom did Joseph's brethren type?
- 4\* Whom did the Egyptians represent?
- 5 How does this picture show what Jesus and the Church will do? Gen. 22: 18; Acts 15: 13-17. Par. 2
- 6\* In what did the strength of Joseph center?
- 7\* What is the secret of faithfulness?
- 8\* What is destroying faith in the Bible? Par. 3
- 9 How do Modernists and Higher Critics view the Bible?
- 10 How do fundamentalists view the Bible? Which view is correct?
- 11\* How was the faith of Joseph further tested? Par. 4

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



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#### India

Hosur May 5, 6

#### Jamaica

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Kowno June 23, 24, 25

#### Nigeria

Ibadan September 28, 29, 30

Meiran Lagos State April 6, 7, 8

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#### Poland

Gdansk April 7, 8, 9

Poznan April 28, 29, 30

Lodz July 20, 21, 22

Leszno July 27, 28, 29

Gliwice July 30, 31, August 1

Susiec August 3, 4, 5

Mietne August 31, September 1, 2

(near Garwolin)

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### **MEMORIAL DATE FOR 2012**

Our Lord's Memorial will be Tuesday, April 3, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 5:15 a.m.; the new moon nearest this equinox is March 22, 2:38 p.m.; add 2 hours 21 minutes to get Jerusalem time which is March 22, 4:59 p.m.; therefore Nisan 1 is March 21, 6:00 p.m. to March 22, 6:00 p.m. Nisan 14 begins 13 full days later on Tuesday, April 3, 6 p.m. ending Wednesday April 4, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Tuesday, April 3. May God bless you in your preparation for, and commemoration of this wonderful event. Please send reports promptly.