

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

INSIDE

The World’s Judgment Day	18
Who Has the Words of Eternal Life?....	21
God’s Standard.....	24
Solomon in All His Glory.....	31

Announcements

Back Page



THE WORLD'S JUDGMENT DAY

“God hath appointed a Day in the which He will judge the world”—Acts 17:31

TRUE, it is not today fashionable in civilized communities to worship images; and yet in another sense it is still fashionable. To a great extent idolatry still prevails throughout the civilized world, but in a different form from that of old. No longer do we bow before wooden images, but before inward images—the images of our minds, our mental aspirations—with some, wealth and fame; with others, ease and pleasures; and with still others, the creed idols of our forefathers—miserable misrepresentations of the true God. St. Paul on Mars Hill preached Jesus and the resurrection—Jesus as the Redeemer from the death sentence, making possible the resurrection of the dead by satisfying the demands of Divine Law against the sinner—the resurrection as the means or agency through which the blessing of the Savior’s death will reach Adam and all the families of the earth. As we follow St. Paul’s thought, we shall surely be blessed by his view of the Gospel. Addressing the Gentiles, the Apostle explains that for a long time God had “winked” at the polytheism and image worship; “but now,” he says, “God commands all men everywhere to repent.” Let us note the meaning of these words. How did God “wink” at sin and idolatry? And does He still “wink” at it? And why did He change and when did He begin to command all men to repent? What is the answer to these questions?

by false reasoning convinced themselves, and twisted some texts of Scripture, which they did not properly understand, in support of this theory; and then they handed it down to us to our perplexity and to the testing of our faith in God. God “winked” at idolatry and sin for four thousand years in the sense of not noticing it, making no comment on it, sending no reproofs, leaving the heathen in their ignorance. The only exception to this was God’s dealings with the little nation of Israel. To the Jews He gave a Law Covenant which offered eternal life on the condition of their thorough obedience to the Divine Law,



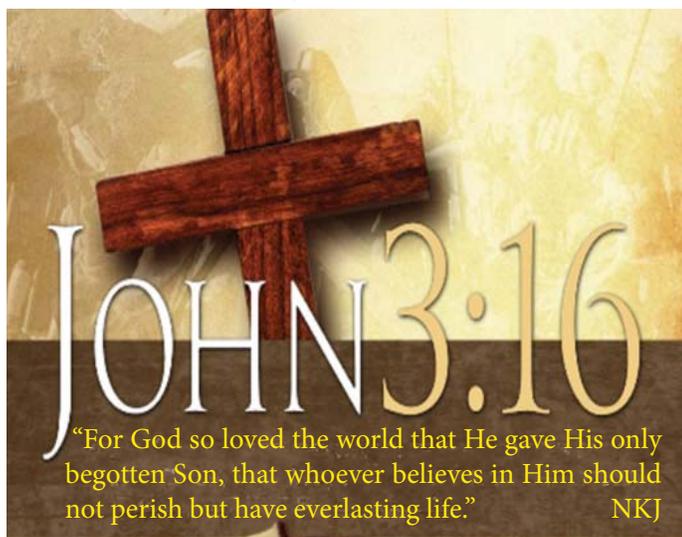
All went to the Bible hell, to the grave, to sheol, to hades—the state or condition of death; an unconscious state; a “sleep.”—Psa. 13: 3; Isa. 38: 18; Rev. 20: 13, 14

the measure of a *perfect man’s ability*, which they were unable to comply with; and they died the same as did the heathen. All went to the Bible hell, to the tomb, to *sheol*, to *hades*, the state or condition of death, an unconscious state, a “sleep.” God was in no haste, however. Over four thousand years elapsed before Jesus was born, and thirty years more before He began His ministry. Had it been true, as some claim, that millions for all those centuries were blindly stumbling into eternal torture for lack of a

THE BIBLE STANDARD—(ISSN: 1556-8555) Publisher, the Laymen’s Home Missionary Movement—Bible Standard Ministries, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700, U.S.A. Editor, Ralph M. Herzig. Periodicals Postage paid at Kutztown, PA. Postmaster: Send address corrections to The Bible Standard, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700; Rates: One year’s subscription—\$12.00 (6 issues); single issues—\$2.50 each. Web Site: www.biblestandard.com

Divine revelation, we may be sure that our gracious God would not have left them without it. Who can think of a just and loving God as *winking* at the going of millions of His creatures to eternal torture? But since they merely “fell asleep” in death, He could very well “wink” at the matter in view of His future plans, as we shall see.

The fact is that no release from death could possibly be made until the Redemption-price had been provided for the original sin under which they were condemned to death. This is the Apostle’s argument, viz., that “now God commands all men everywhere to repent.” The now implies that He did not command men previously to repent; and the reason why He did not do so is manifest; for all the repenting they could do and all the righteous living possible to them would not have saved them. They would have died anyway. There could have been no message sent to them; for if the messenger had come and had said, “Repent, and live contrary to your fallen tastes and appetites,” the people might properly enough have said, “Why? For what reason should we practice self-denial, self-restraint? Would it bring us any blessing of everlasting life or harmony with God?” The truthful answer would have been, “No, because you are already under a death sentence and alienated from God as sinners.” God merely overlooked or “winked” at the ignorance and superstition of the period from Adam to the death of our Redeemer. But as soon as Jesus had *died*, “the Just for the unjust,” to make reconciliation for iniquity, immediately the message went forth. God offered forgiveness and reconciliation to those who would believe in Jesus and would accept the Divine terms. Such have their sins forgiven and may come back to fellowship with God. And, in the next Age, they may eventually attain full human perfection by restitution processes, up, up to all that was lost in Adam and redeemed at Calvary (John 3: 16, 17).



GOD’S APPOINTED DAY

Let us note carefully what the Apostle says respecting God’s appointed Day for the judging of the world. He says that the command to repent now goes forth to all men everywhere, “because God hath appointed a [future] Day, in which He will judge the world.” The Apostle does not refer to that Day as already begun, but as merely appointed or arranged for in advance. He means that in arranging that “Jesus, by the grace of God, should taste death for every man,” God was arranging that every man might have a judgment or a trial, to determine whether or not he will be worthy of this blessing which Jesus’ death provides him an opportunity to secure. The Day was future in St. Paul’s time, and it is still future, because God has other work which He purposes shall be accomplished first, before the world’s Day of Judgment or trial shall begin. The world’s Trial Day, or period of judgment, or testing as to worthiness or unworthiness for everlasting life, will be one of the thousand-year Days mentioned by St. Peter, who said, “A Day with the LORD is as a thousand years.” The same period is called elsewhere the “Day of Christ,” the Day or period of Messiah’s glorious reign. By the righteous ruling of His Kingdom, by the suppression of Satan and sin and the scattering of darkness, ignorance and superstition, by the shining forth of the Sun of Righteousness with healing in its beams, that glorious Day will bring blessing to the world in general—opportunity for each individual to come into judgment or trial, the result of which will be either the reward of life everlasting or the punishment of death everlasting—“everlasting destruction from the presence of the Lord and from the glory of His power” (2 Thes. 1: 9).

That great thousand-year Day is still future; and, meantime, the Apostle’s words respecting mankind are still true: “The whole creation groans and travails in pain together,” “waiting for the manifestation of the sons of God” (Rom. 8: 22, 19). If the nineteen centuries’ delay in the introduction of this great Day seems long, let us not forget that it is less than half as long as the period which preceded—the period prior to the coming of Jesus and His dying, “the Just for the unjust.” Nor is the entire period long from the Divine standpoint; for as the Prophet declares: “A thousand years in God’s sight are but as yesterday and as a watch in the night.” The six great Days of a thousand years each, in which Sin and Death have reigned, are to be followed by a great Sabbath of rest from evil, a thousand years of refreshment, reinvigoration, restitution (Acts 3: 19-23).

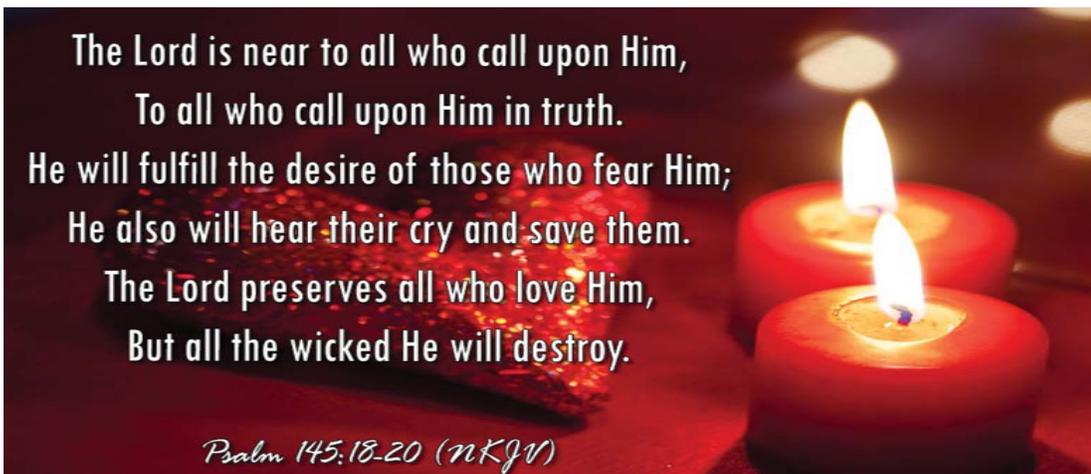


THE MYSTERY OF GOD

The purpose of the nineteen centuries between the time when Jesus died as man's Redeemer and the time when He will take His Throne as the Restorer of Adam and his race is spoken of as a Mystery, because the great work of grace herein accomplished is measurably hidden from the world. The Jews do not understand it; they expected that Messiah's Kingdom and their own national exaltation would have come long ago. They cannot tell now why they have been for eighteen centuries outcast from the Divine favor. It is a mystery to them. The Scriptures tell us who may know or understand this Mystery and when it will be finished. They say, "The secret of the LORD is with them that reverence (fear) Him, and He will show them His Covenant." They tell us that "in the days of the voice of the Seventh Angel, when he shall begin to sound, the Mystery of God shall be finished," which He has kept secret from the foundation of the world. St. Paul refers to this Mystery, saying that it was "hidden from past Ages and Dispensations," and that it "is now revealed to the saints." He explains what it is, namely, the Church class should be fellow-heirs and of the same nature with our

Redeemer (Eph. 3: 6). This clearly means that the entire Church class, sometimes called "the Body of Christ, which is the Church," and sometimes styled "the Bride, the Lamb's Wife," is to be a sharer with the Redeemer in the sufferings of the present life and in the glories of the future. The over nineteen centuries of this Age, therefore, according to the Scriptures, have been for the purpose, not of giving the world its trial for everlasting life or death, but for the trying, testing, the electing or selecting of the Church, and her perfecting with her Lord as sharers in "His resurrection," "the First Resurrection," that of the Blessed and Holy.

We have in the past made two serious mistakes respecting the Divine purposes. One was that we assumed without Scriptural authority that the whole world is now on trial for eternal life, failing to see that it is merely the elect Church, the consecrated class. The other mistake is that we reasoned as though the Church were part of the world and, therefore, that the trial of the Church meant the trial of the world. But please listen to the Scriptures respecting the Church: "You are not of the world, even as I am not of the world, I have chosen *you* out of the world"; and again, "Let *your* light so shine before *men* that they, seeing your good works, may glorify your Father which is in Heaven" "in the day of *their visitation*" (John 15: 19; Matt. 5: 16; 1 Peter 2: 12). We should notice also the wide difference between the reward promised the Church and that offered the world. In both cases the reward will be everlasting life. In both cases this will mean full harmony with God, because "all the wicked will God destroy." And again we read that "Whosoever has the Son has life, and whosoever has not the Son shall not see life." So, then, the attainment of everlasting life, either by the Church class or by the world, will mean coming into full harmony with the Heavenly Father and with the Lord Jesus, by the merit of Christ's sacrifice. It will mean a full turning away from sin and a full devotion to God and to righteousness (Psa. 145: 20; John 3: 36).



The difference will be as to nature. The reward for the world will be the earthly nature, human nature, with everlasting life in an earthly Paradise or Eden—world-wide. Mankind never lost a spiritual or Heavenly condition through Adam's disobedience, nor in any other manner. He never

had such a condition or nature, or a right to it, that he *could* lose it. He was made *man*, “a little lower than the angels.” His crown of glory and honor was an earthly crown. His dominion was over the birds of the air, over cattle and over the fish of the sea. This which he *lost* Jesus laid down the Redemption-price for at Calvary; and these things lost are the very things which Jesus and His elect Bride will *restore* to mankind during the thousand years of the Messianic Kingdom. So we read: “The Son of man came to seek and to save *that which was lost*” (Gen. 1: 26; Psa. 8: 4-8; Luke 19: 10). Man in perfection will again be a little lower than the angels; but the Church, as the Body of Christ, shares with her Lord in His exaltation, “far above angels, principalities and powers and every name that is named,” the Divine nature. This reward comes to the Church under a special covenant of sacrifice, which the Bible specifies (Eph. 1: 21; Psa. 50: 5).

But to the world in general the LORD issues a command, which is, Repent; turn from your sins; come back to Me; seek My face; seek to know and do My will. The basis of this command is the Divine declaration that God’s grace has provided redemption in the blood of Jesus, a reconciliation through His blood, and that by and by the whole world will be on trial for life or death everlasting, in a great Day of trial, which God has ordained and over which Christ and the Church will supervise, as Judges (1 Cor. 6: 2, 3).

Whoever comes to a knowledge of this great Divine arrangement through Christ, has an incentive to live righteously, soberly and godly in this present time. Whoever hears and heeds this command is laying up for himself a good treasure of character and preparation for his life or death trial in the great Judgment Day of the Messianic Kingdom. Whoever ignores this knowledge and “sows to the flesh” will find himself reaping to the flesh further weakness, further degradation and severer stripes or punishments in that great thousand-year Judgment Day.



“WHO HAS 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).

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

Why, then, did Jesus’ words express sadness at the loss of a number from His company? Much evidence points to this fact: it was because He was true and noble and sympathetic, and loved His friends, and seeing the hour approaching when the Shepherd’s life would be taken 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 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).



Let this mind be in you which was also in Christ Jesus, who, being in the form of (a) God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men.
—Phil. 2: 5-7

“TO WHOM SHALL WE GO?”

The Apostle Peter’s words, “Lord, to whom shall we go? Only you have the words of eternal life!” 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 conjecture.

Peter had known Jesus for three years and heard His words on this subject of eternal life. His teaching was not speculative surmising 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).



“Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. “And whoever desires to be first among you, let him be your slave—“just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”—Matt. 20: 26-28

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 graves shall hear His voice, and shall come forth” (John 5: 25, 28, 29). Peter had heard this simple and beautiful *Gospel*—and believed that this was certainly the only 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 comes into the world (John 1: 9).

JESUS



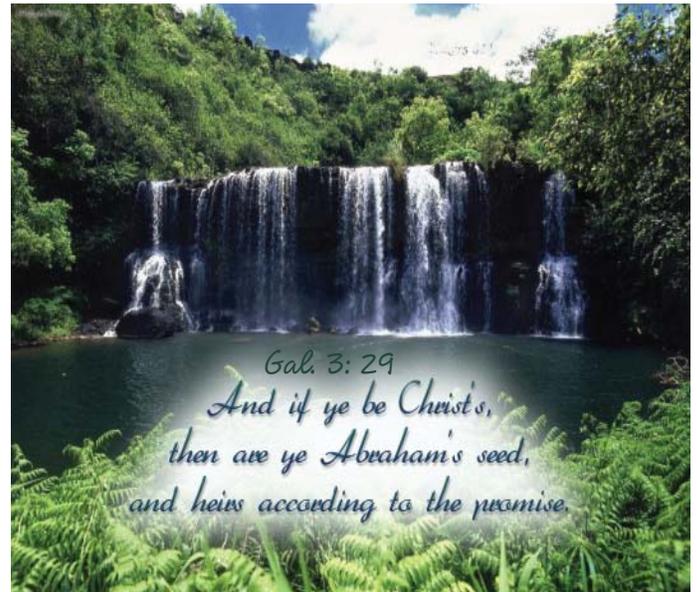
That was the true Light which gives light to every man who comes into the world.—John 1: 9

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. And the same is true of all intelligent consecrated believers today, in proportion as we 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 circumference—everlasting life. Having once seen the Truth, having once heard the good tidings—the words of everlasting life—for what could 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 and from a tadpole to a monkey and from a monkey to a man and which it speculates, will continue to progress to planes of being still higher than man. This theory 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. However, 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 (John 7: 46). 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—the Millennial Mediatorial Reign of our Lord.



*Gal. 3: 29
And if ye be Christ's,
then are ye Abraham's seed,
and heirs according to the promise.*

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 be that offenses come” (Luke 17: 1). Those trials came to *prove* which 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 which had not much *depth of character*, represented in our Lord’s parable (Matt. 13: 5, 6, 20, 21) as the stony-ground hearers, which received the message with joy, but not having depth of heart-soul and earnest love and consecration to God and His 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. And now in the Lord’s order we are to be ready for trials and siftings. Now, again, offenses must 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 “those 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). “Therefore endure hardness, as a good soldier of Jesus Christ” (2 Tim. 2: 3).



Those who will stand the test here will be just like those for whom Peter spoke in the previous Jewish Age Harvest testing (AD 29-69). Should any feeling of faintness or discouragement come over them, they will also ask, “Lord, to whom shall we go?” Looking about them they see many delusions and various doctrines of devils, and the blindness and contradictions of reason as well as of Scripture among unbelievers, and in the various denominations of Christendom.

The glance of disapproval is sufficient for the class which the Lord desires to select. They *could* not go away; they [those who endure hardness] could not be forced to leave the privileges the Lord has set before them. Truly, where should we go? Our Leader (Jesus) and He alone, has the words of eternal life. Since we have heard His words, and believed them, all other teachings have lost their charm. We will abide with and follow the great Captain of our Salvation: in His words and in His love and in His service we live and move and have our being as the chosen and faithful of God.

*“How firm a foundation, you saints
of the Lord,*

*Is laid for your faith in His
excellent Word.*

*What more can He say than to you
He has said,*

*You who unto Jesus for refuge
have fled?”*

*You who unto Jesus for refuge
have fled?”*

GOD’S STANDARD

THE PROMISES — 2 Cor. 7: 1

This study is based on a request of Jehovah given to Abraham in Gen. 17: 1, “Walk before me, and be perfect.” The truly consecrated are also given this same admonition from Jesus in Matt. 5: 48, “Be ye therefore perfect, even as your Father who is in heaven is perfect.” We might ask how this is possible. To find that answer we begin our lesson with a thorough study of cleansing and perfecting by the promises.

“Having therefore this promise, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7: 1

We are not to understand the Apostle here to mean that we are to cleanse ourselves from the condemnation of original sin. Time and again the Apostle Paul and all the writers of the New Testament reiterate in various forms the declaration that by the deeds of the law no flesh can be justified in God’s sight. This signifies that nothing that we can do can enable us to live perfectly, even if original sin were cancelled for us; it would be a still greater impossibility for us not only to live perfectly now but to accumulate a merit which would cancel for us our share in the original transgression. On the contrary, the Scriptures with united voice declare that only by the shedding of

blood could there be a remission of original sin—that only “by His stripes are we healed” that the “LORD laid on Him [Jesus] the iniquity of us all,” “He died the just for the unjust that He might bring us to God,” and that by virtue of His sacrifice for our sins we are made acceptable with God, and the condemnation against us as members of Adam’s race is set aside that we may have a new start (Heb. 9: 22; Isa. 53: 5, 6; 1 Pet. 3: 18). Not only so, but knowing that in our fallen flesh dwells no perfection, the LORD has graciously arranged to cover all our blemishes that are of heredity and not of intention, not of our willing. We have what is Scripturally known as justification by or through faith in the great atonement which God has effected through the death of His Son.

were the conditions of our enlistment, the conditions under which we were accepted of the LORD, and we must fight this fight of faith, as the Apostle says, if we would lay hold upon eternal life.

OPPOSITION TO SIN REQUIRED

The LORD requires such a demonstration on our part—of activity against the motions of sin in our flesh, in our minds, as a demonstration that the New Heart, Mind and Will is alive to the responsibilities of its conduct as a soldier of the cross, and additionally because He has decreed that only consecrated believers filled with loyalty to the Father, to righteousness and opposition to sin demonstrate their heart-likeness to Jesus. Whoever refuses or neglects the development of such a character-likeness or copy of Christ’s mind, disposition, is refusing or neglecting the only terms and conditions on which he may hope to make his calling and election sure. In view of this how zealously we should strive to fulfill the urgent admonition of the Apostle—to demonstrate and to increase to fervency our love for righteousness, for truth, for all the ways of the LORD, by opposition to sin, especially in our own bodies, cleansing ourselves of all filthiness of the flesh and of the spirit (mind). The cleansing of our minds is far more important than the cleansing of our flesh, because we might succeed measurably in cleansing the flesh while the mind might still be impure.

GOD’S STANDARDS

Fear God and **keep** his
commandments

Ecclesiastes 12: 13

Honor **others** above yourself

Romans 12: 10

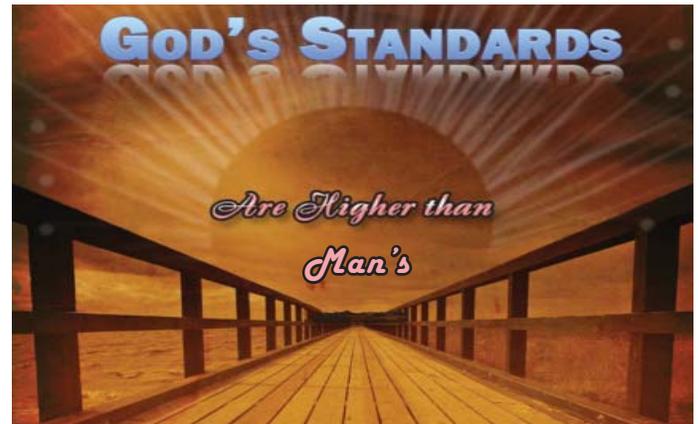
Do your work **unto** the Lord

Colossians 3: 23, 24

Do **everything** without
complaining or arguing

Philippians 2: 14, 15

It is this class, already justified “through faith in His blood” (Rom. 3: 25), that the Apostle addresses in the words of our text—urging them to cleanse themselves from all filthiness of the flesh and the spirit. What does he mean? If we were cleansed by faith in Christ why address us along the line of works of our own for our own cleansing? We reply that our justification by faith was granted to us as the basis for our consecration to God as disciples of Jesus, as “followers of the Lamb.” None were accepted unless in their hearts they turned from sin, desiring to be in harmony with God and His righteousness. Their consecration to God on the basis of their justification signified that they had not only turned from sin but that they had united their hearts and lives with Jesus—that they had enlisted under Him as the Captain of their Salvation, to fight the good fight against sin in its every form, within and without, under His guidance and direction. We see then that it is God’s will, concerning us that we should do more than renounce sin in our minds — we are to give our hearts to the LORD, desiring fellowship with Him: we are to be imbued with His spirit of opposition to sin. These



It is mainly, therefore, to the mind that the LORD appeals throughout his Word during this extended Gospel Age. He invites us first of all to set our hearts right, our wills, and then having done this to allow the new will to rule our minds. The new will through the cleansed mind institutes a rule and order and purification of the flesh. Were we fully perfect there would be little difficulty in ruling our minds and our bodies as soon as the will had been fixed for righteousness; but six thousand years of falling from the image and likeness of God have wrought great havoc in us all. As the Apostle declares, “In my flesh

dwells no perfection”; and again, “We cannot do the things that we would”; and again, “The spirit [the New Heart, Mind and Will] indeed is willing, but the flesh [the old nature, mental and physical] is weak” (Rom. 7: 18; Gal. 5: 17; Matt. 26: 41). This discrepancy between the new will, the new mind, and the mind of the flesh and the flesh itself, both reckoned as dead but really quite alive, requires continual vigilance to restrain them and keep them in line.

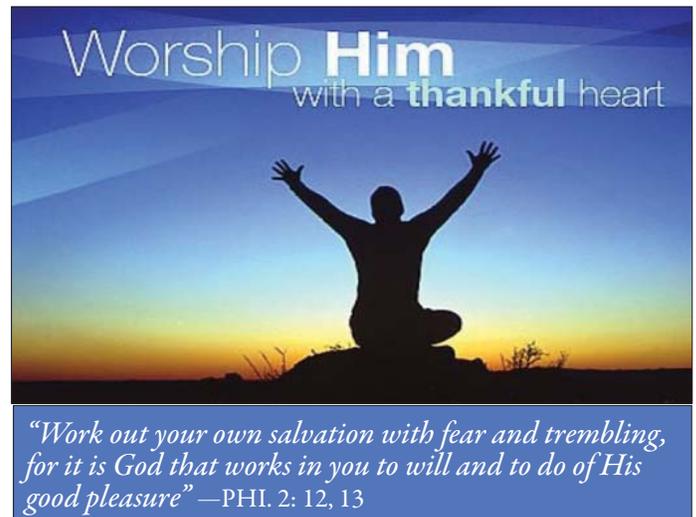


Although, as our LORD’s words intimate, an outward cleansing of the flesh and making clean of the outside of the cup would not prove a purity within of the mind, of the heart, the proposition is reversely true that outward filthiness does indicate a filthiness of the mind, because the mind controls, and if it were purified the result would be a cleaning up of the outside. Indeed we may be pretty sure that the love for the approval of others would lead almost everyone to keep his externals, seen by men, fully up to the standard of his mind if not above it. It is easier to cleanse the flesh than to cleanse the spirit, the mind. The Apostle’s urgent exhortation is that all who are the LORD’s people should cleanse themselves of all filthiness of the flesh and of the spirit.

THE CLEANSING POWER

The fully consecrated will be found to be of strong character and that because of the development of their character in the present time in the conflicts with the flesh. Someone may suggest that with the cravings of the flesh, victory over it is impossible. We reply that the Apostle’s words do not indicate that the flesh will be made absolutely pure and perfect. His suggestion is that it may be cleansed of its filthiness—so that everything coarse, rude, dirty, filthy in thought or in deed, in mind or in person, would be reprehensible to us, offensive. Moreover, we gain this desirable and glorious condition not suddenly but gradually. The cleansing process must begin at once,

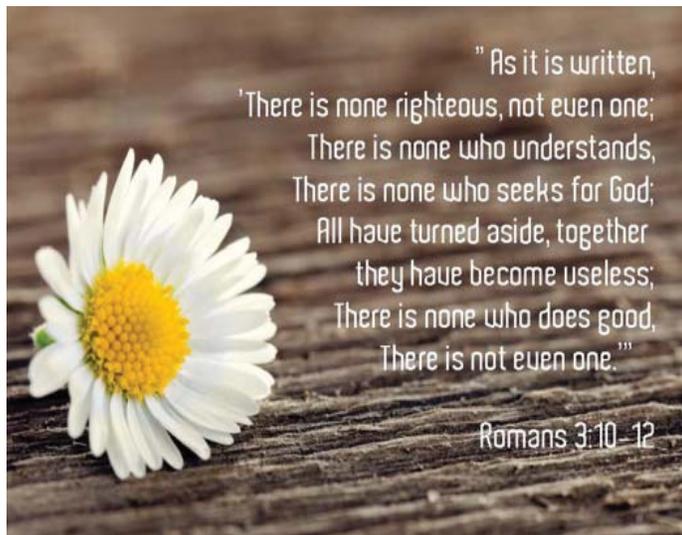
but it will continue until our last breath, for although we can and do quickly become pure in heart, pure in intention, pure in our wills, it certainly does require time to accomplish the purification of the mind and the flesh. The power which begins this cleansing, which continues it acceptably in the LORD’s sight, is the new will; and this very fight against sin and uncleanness strengthens the will so that each victory makes it more ready and more capable for the next conflict. By use our wills grow stronger. The necessity is not only of a thorough consecration at the beginning, but the necessity is also for keeping this in memory, that the will may always be firm, prompt, unflinching as respects loyalty to God, righteousness, truth, holiness, love.



The Apostle elsewhere declares along this line, “Work out your own salvation with fear and trembling, for it is God that works in you to will and to do of His good pleasure” (Phil. 2: 12, 13). We have just been considering how we should work out our salvation, that the new will must hold its dominating influence over the fleshly mind and body (reckoned dead) in order to gain our ultimate victory. But now we inquire, how does God work in us to will and do His good pleasure? We answer that He strengthens our new minds, our consecrated wills, by revealing to us more and more clearly the significance of the exceeding great and precious promises of His Word. That is the power of God exercised toward all those who are His through His word and through His providences! God said, “I will dwell in them and work in them: and I will be their God and they shall be My people. Wherefore come you out from among them [the untrue, the unbelieving, the unclean] and be separate, says the LORD, and touch not the unclean thing, and I will receive you and will be to you a Father. And you shall be to Me sons and daughters, says the LORD Almighty” (2 Cor. 6: 16-18).

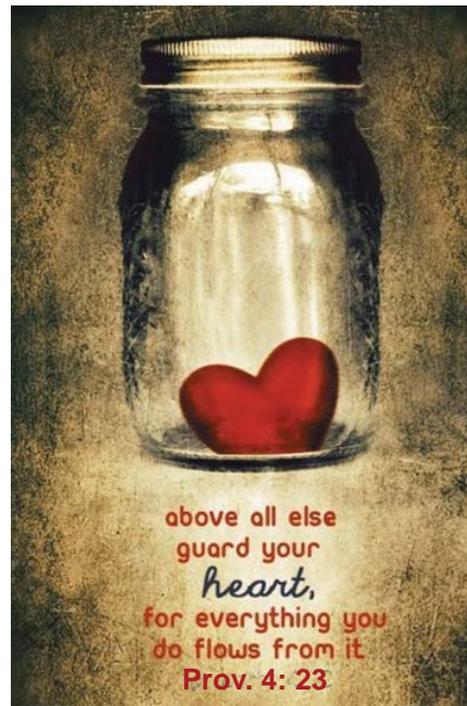
While we, as consecrated children, are reckoned of the LORD as perfect, as holy from the moment we are accepted as members of His family, covered by the precious robe of Christ's righteousness, He expects of us, as we have seen before, a manifestation of energy in the vanquishing of the motions of sin in the flesh, and in the perfecting of holiness in our lives. God has but one standard, and that standard is perfection of holiness. His direction to us is, "Be perfect, even as your Father in heaven is perfect" (Matt. 5: 48).

Perfection is a thing we cannot hope now to find in any member of the human race. The Scriptures are clear on this (Rom. 3: 10); and when Jesus the Messiah was introduced, it was especially pointed out that He was distinctly separate from the fallen human race—that His life came not from Adam but from the Heavenly Father, and that, therefore, He was "holy, harmless, undefiled, separate from sinners," suited to be the Redeemer of Adam and his race—able to give to God a ransom price.



While God sets before us the standard of perfection, saying, "Walk before Me, and be perfect" (Gen. 17: 1), it is nowhere intimated that it is possible for us to cleanse *the flesh* to such perfection. On the contrary however, it is clearly set forth in the Scriptures that *the perfection* that is possible to us is that of the heart, the mind, the will, the intent, which will insure the conduct of the mortal body being as nearly up to this standard as possible. It is right that the standard before us should be a perfect one; God could not set an imperfect standard: for Him to do so would mean His agreement in a measure with sin.

We should remember, however, that it is not our fallen flesh that is on trial, but rather the New Mind, Heart and Will in the non-Spirit-begotten ones. We read: "Keep your heart with all diligence; for out of it are the issues



of life" (Prov. 4: 23). "Man looks on the outward appearance, but the LORD looks on the heart" (1 Sam. 16: 7). The heart represents the affections and the will (the intentions). The will must be kept true and centered in God: it is the governing power of the whole person. "Blessed are the pure

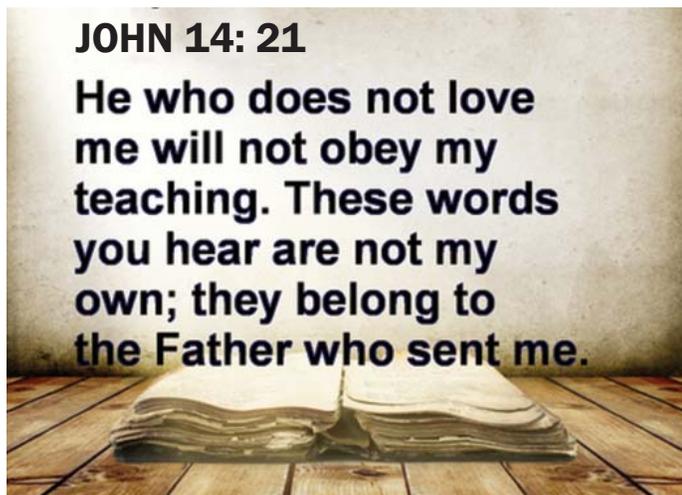
in heart [those of unadulterated motives and of fixed, uncompromising purpose in glorifying God]: for they shall see God" (Matt. 5: 8); "for God has not called us unto uncleanness, but unto holiness"—"without which no man shall see the Lord" (1 Thes. 4: 7; Heb. 12: 14). The honest-intentioned fully consecrated will see God through their eyes of understanding (mental sight).

Our text declares that this perfecting of holiness is to be attained through a reverence for the Lord—an appreciation of His greatness, His perfection. The Christian who according to the flesh is deficient in veneration will have greater difficulty along this line of perfecting holiness than one who has naturally larger reverential respect. A great deal of reverence for God and holy things is surely a great aid in our appreciation of the Lord's wonderful greatness and wisdom, power, justice, love; and the greater our appreciation of Him, the higher our esteem of the pattern set before us, the better undoubtedly will be our success in the copying of it.

Delighting to do God's will (Psa. 40: 8), "Jesus [our pattern] made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man [a little lower than the angels], He humbled Himself, and became obedient unto death, even the death of the cross. Therefore, God has highly exalted Him and given Him a name [nature, office and honor] which is above every name" (Phil. 2: 7-9). Surely, "all men should honor the Son, even as they honor the Father" (John 5: 23). He set a wonderful example for them to follow, and they are

exhorted to obey His voice and follow in His steps (Matt. 11: 28-30; John 10: 4).

Through our eyes of understanding we see the beauty in these words; “This is my beloved Son, in whom I am well pleased” (Matt. 3: 16, 17). From that time on Jesus did not do His own human will but was “led of the Spirit.” His actions were now of God, as Jesus testified: “The word which you hear is *not Mine*, but the Father’s who sent Me” (John 14: 10, 24).



Likewise, when we consecrate our lives to God, laying down self-will and accepting His will to govern us in all things, come what may, He is well pleased with us also and is glad to cover us with Christ’s robe of righteousness and accept us because of Christ’s ransom merit imputed on our behalf. He accepts us as His beloved sons (John 1: 12; Rom. 8: 15; 1 John 3: 1; Isa. 60: 4), either actually, as in the case of the Little Flock and the Great Company, or tentatively and anticipatorily, as in the case of the Youthful Worthies and the Consecrated Epiphany Campers. God gives us His Holy Spirit and reveals to us of His secrets, His Plan of the Ages (Psa. 25: 14; Prov. 3: 32; Amos 3: 7). He leads us by His Word, His Spirit and His providences. “As many as are led by the Spirit of God, they are the sons of God” (Rom. 8: 14). If you are faithful in following the Father’s leading, He will do for you as He did for Jesus, “For it is God which worked in you both to will and to do of His good pleasure” (Phil. 2: 13). “The upright shall dwell in the land, and the perfect shall remain in it” (Prov. 2: 21). We are His workmanship. Matt. 5: 48 “Be therefore perfect, even as your Father who is in heaven is perfect.”

The Scriptures explicitly declare that our great Creator made man in His own image and likeness, and pronounced His creature very good. But when sin entered the world, through the disobedience of Father Adam, he was cut off from fellowship with his Creator—as a part of the penalty
28 — THE BIBLE STANDARD

of sin. This alienation from God must have been and still is one of man’s most grievous trials. The consecrated have hungered and thirsted to draw near to God once more, to have the Divine protection, the Divine love; without which man could not have been created in the perfect image of God.

But as centuries rolled on, Adam’s posterity became more and more depraved and demoralized; the original character-likeness to God became blurred, faint, and indistinct. So while the desire for God still remains, in some it is more pronounced than in others. In some it is so feeble that they care little for their Creator and are easily satisfied by the pleasures of the world.

Many are separated from God through ignorance, superstition and the doctrines of demons, as the Bible declares. Misunderstanding our gracious Creator, the un-consecrated are driven away from Him. Whatever of natural inclination they once had the Adversary seeks to remove. As St. Paul declares, “The god of this world has blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4: 4). It is through study that the true character of God is made known to those that can be drawn to Him. For the truly consecrated of the race, the desire for God and righteousness has prevailed above the stupefying influence of the world, the flesh and the Devil. This class is drawn by the natural inclination of their minds Godward, desiring to be in harmony with their Creator. Only the consecrated, who have a measure of justification, and a measure of fellowship with God, as His children, can be believers. This class is in a favorable condition to be drawn by God, and to hear His voice speaking peace to them and pointing them to Jesus Christ as the Way, the Truth, and the Life (John 6: 44; 14: 6; Heb. 10: 19-22).



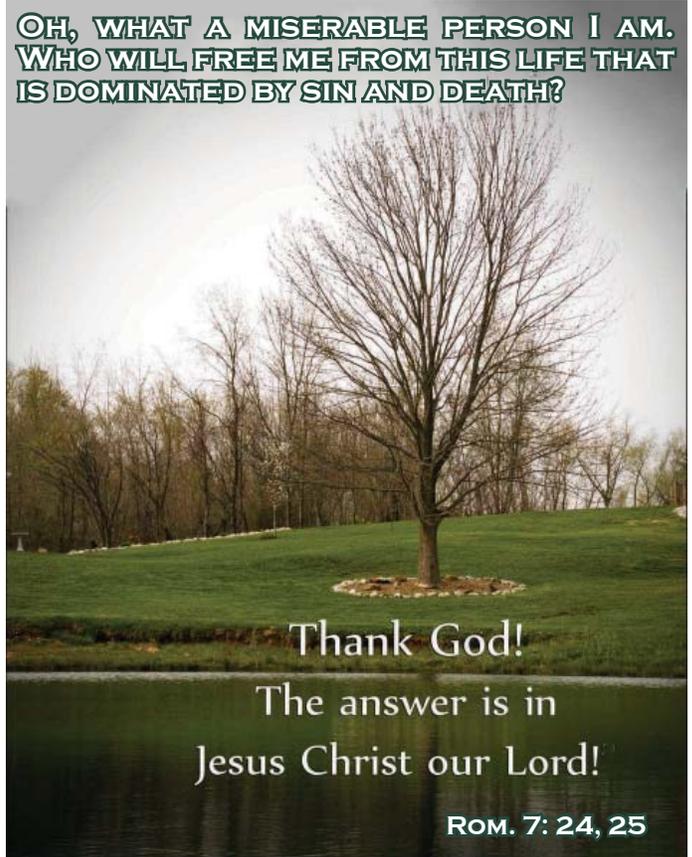
As these consecrated come to appreciate our Lord’s beautiful character and His loyalty to the Father, and to

understand that He came into the world to die for Adam's sin, their hearts respond with increasing gratitude to the Redeemer and to the Heavenly Father, whose Plan our Lord carries out. More and more do they long to draw closer to God and to be recognized of Him as His people. Through the Word the Master instructs them that whoever will walk in His steps shall eventually see God [with the eyes of understanding]. Still further study of the Scriptures informs this class that the first step to be taken is one of faith. "Believe on the Lord Jesus Christ, and you will be saved" (Acts 16: 31). Those who take this step must recognize that they are sinners, under the Adamic sentence, from which no one can be freed except in God's appointed way, Jesus. Then by faith they must accept Jesus as the Redeemer of Adam and his posterity. They must perceive that His death on Calvary was a sacrificial one and that the grand outcome of this Ransom sacrifice will be that the Kingdom of God will be established in the earth for the purpose of uplifting mankind out of sin and death back to the full image of God in the flesh which only the faithful will reach.

Those who take this first step may know what is the second step; and if they have sufficient faith to take this step, their sins will be forgiven and they will be granted a new disposition. This second step is to accept God's invitation to "present their bodies, a living sacrifice, holy, acceptable unto God, their reasonable service." Those who accept this invitation are privileged to sacrifice their all of earthly time, talent, wealth, etc. When they have so done, our LORD receives them individually. They have new minds—"old things have passed away and all things become new." They are now counted as members of His household of faith. Their sins that are past are all cleansed; and their justified humanity has no reckoned defilement of itself. But attaching to the flesh are certain imperfections, which from time to time crop out. They are to be prompt to notice these; for their new mind is the new will, which regulates their mortal body (Rom. 12: 1; 2 Cor. 5: 17).

We have evidence that some of God's dear people have not realized what a contract they have in hand. Some are inclined to be careless about watching the very things which they have been told to watch. It is for all the consecrated to remember that their first obligation is in respect to their own flesh, not that of others. We may give each other valuable suggestions, but the responsibility for the body rests with each one's new mind. And here we have the task of our lives; for in our flesh, as the Apostle says, dwells no perfection. Some have

one degree of imperfection and some another; some are more imperfect and blemished than others. But as the Scriptures continually assure us, there is none righteous, none perfect, (in the flesh) no, not one. We all come short and need to recognize our shortcomings; and then we are to fight the good fight against them.

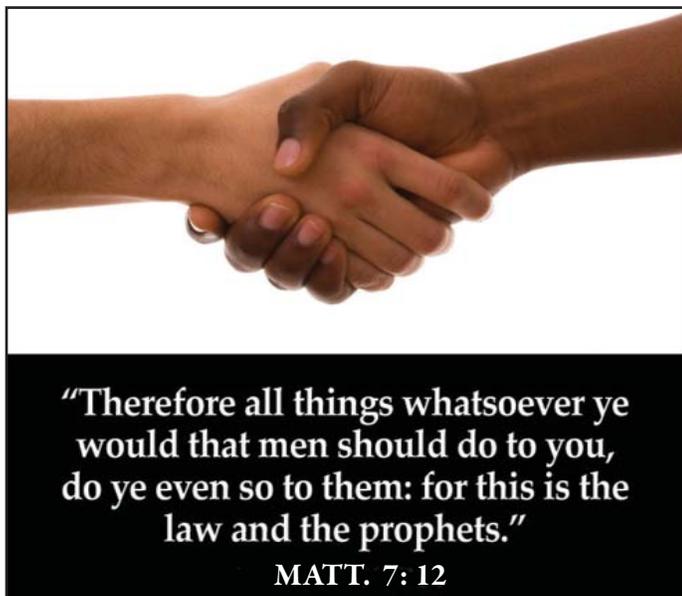


SCHOOL OF CHRIST

Those consecrated children that God has called, must of necessity be developed; for whoever God has called and accepted as His children are in the School of Christ. Then begin the lessons which they must learn—they must grow in grace, in knowledge and in love. As the Apostle explains, they must be transformed—be formed over. If they are not transformed, they will not be ready for the earthly phase of the Kingdom to which they are called. This transforming is not a work in the flesh, although it will affect the flesh to some extent. It is the renewing of the mind—their minds must become new. Gen. 17: 1 "Walk before me, and be perfect." Thereafter matters are to be decided, not according to their preferences, but according to certain principles—justice and love. They have a set of new rules, altogether different from what they had before they consecrated.

The world has no such rules and regulations as those which are applicable to His people. Everything done by those who are in the School of Christ must be squared

by the Rule of Justice. They dare not do anything that would be unjust to a neighbor, to a brother or to anybody else. To the full extent of their ability they must render justice. Many of the LORD's people apparently have not fully realized this fact—that obedience to the rules governing their new minds means absolutely the Golden Rule on their part toward all others. They must not do to others what they would not have others do to them (Matt. 7: 12). Because of failure on the part of some to recognize this principle, the way of the LORD is spoken evil of sometimes. If a consecrated follower of Christ is careless as to how he involves himself in life, it is because this principle of justice does not stand out prominently enough before his mind. He has perhaps been in the habit of ignoring the lines of justice and of sliding along as he may be able. This will not do for him now; for he has come under a set of new rules, and no matter how much the old disposition may seek to shirk, his new mind's duty is to bring the body into subjection and to see that justice rules in every act, word, thought and motive.



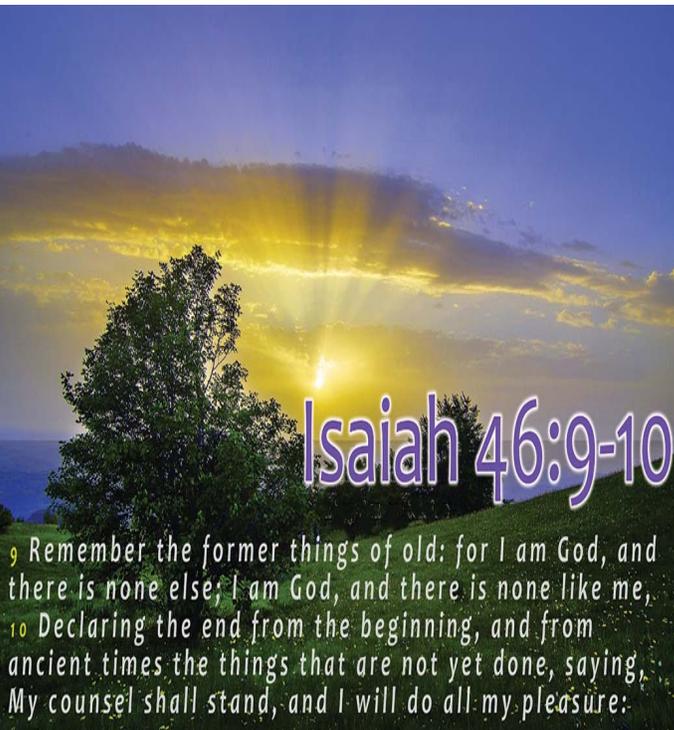
To whatever extent the principles of justice control our minds; to that extent we have character-likeness to God. The cultivation of these principles in all our actions and dealings, in all our words and thoughts, must be our daily concern; yet it is not so easy to be thoroughly just in our words and thoughts. The new mind is to sit in judgment on every word which the mouth may utter. It is no wonder that St. James says that if any man sin not with his tongue, the same is a perfect man. The new mind is to be on guard that he may be developed along this line, and must thoroughly show the LORD that he has no sympathy with injustice. The consecrated child of God must be just in his thoughts before he can be just

in his dealings. The man who thinks unjustly will act unjustly, in spite of himself; therefore the new mind must be disciplined even to the control of his thoughts. He must never think of anyone except with an unprejudiced mind, a calm judgment, seeking to give others the benefit of the doubt, if there is any doubt whatever.

As the Bible teaches, the consecrated are in the School of Christ, being taught of God—His workmanship. By His providence and His Word He has been working in us, by our experiences, which He has shaped for us, and by the opportunities which He gives us. All these things are designed by the LORD to bless us and to develop us in His own character-likeness, so that, as Jesus said, we may be like unto our Father in Heaven, so that we may be holy, even as He is holy—that our intentions, aims, desires, may be of exactly the same kind as His own character-likeness, so that, as Jesus said, we may be like unto our Father in Heaven, so that we may be holy, even as He is holy.

Our Lord set a perfect standard before us when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). Who is perfect in the sense that God is perfect? "I am God and there is none else, I am God, and there is none like Me" (Isaiah 46: 9). The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters.

Gen. 17: 1 "Walk before Me, and be perfect." May God bless us all to this end!





Solomon in All His Glory (Solomon Blessed)

As King David, who was after God's own heart, loyal to Him, represented The Christ in earthly trials, afflictions and victories, so King Solomon typified the Church glorified. Whereas King David's reign was full of wars, King Solomon's had none. He was not only a prince of peace, but was a wise, rich king, who builded the Temple of Jehovah—1 Kings 4: 24; 6: 1; 10: 4, 23, 24.

King Solomon's fame spread abroad through the then civilized earth. The Queen of Sheba, who came to see for herself, declared that the half had never been told. Jesus referred to this visit of the Queen of Sheba, saying that she came from a great distance to hear the wisdom of Solomon. She put to shame the people of Palestine, who disregarded the great Teacher of superior wisdom, a greater than Solomon.

Evidently our appreciation of values depends much upon the eye. So the eyes of our understanding must be opened before we can truly appreciate spiritual things. Jesus said to His followers, "Blessed are your eyes, for they see; and your ears, for they hear."—Matthew 13: 16.

Already we see many of the inconsistencies of the past. No longer would a Roman Catholic Archbishop of Canterbury condemn to the flames Sir John Oldcastle because of episcopalian differences. Our eyes, both Catholic and Protestant, have opened and are still opening. What we evidently need is that the eyes of our understanding should be opened widely that we might see the lengths and breadths, the heights and depths of the love of God. God is pleased to open the eyes of only a small class at the present time; namely, that class which turns from sin and makes a full consecration to walk in the footsteps of Jesus. Their eyes shall be opened that they may see the King in His beauty, even by the eye of faith, looking through the telescope of God's Word. "Beholding as in a glass the glory of the Lord," the followers of Jesus are "changed into the same image, from glory to glory."—2 Corinthians 3: 18.

Photo Drama Lesson 44

Questions for Lesson 44

- 1 In what respect was David a type of Christ?
- 2 Who typed the Church glorified?
- 3* What was the difference between David's reign and that of Solomon?
- 4* For what was Solomon famous? What did he do? Par. 1
- 5* Who came to see Solomon because of his fame? What did she say?
- 6* Did she travel far to see Solomon? What hard questions did she ask Solomon? After seeing and hearing Solomon what did she say?
- 7* Who was greater than Solomon? Who disregarded this teacher of superior wisdom? Par. 2
- 8 What must be done in order to thoroughly appreciate spiritual things?
- 9* What did Jesus say to his followers? Matt. 13: 16. Par. 3
- 10 Who was burned to death because of religious differences? Can you find out anything about him? See Encyclopedia.
- 11 What do Catholics and Protestants both need?
- 12* Whose eyes is God pleased to open at this time to more fully appreciate His Word and Plan?
- 13* Through what telescope may they get a glimpse of the great King in His glory? Par. 4
- 14 If the Kingdom is not a "fancy dream" to us, what will faith and knowledge of that great King and Kingdom lead us to do now in preparation for that Kingdom?

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



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TO:

ANNOUNCEMENTS

VISITING MINISTERS 2014

Leon Snyder
 Jacksonville, FL Convention, March 14, 15, 16
Donald Lewis
 Jacksonville, FL Convention, March 14, 15, 16; Trinidad, April 12, 13; Barbados, April 15, 16; Jamaica, April 18, 19, 20, 21
Thomas Cimbura
 Jacksonville, FL Convention, March 14, 15, 16; Denver, CO, April 26, 27
Robert Steenrod
 Cincinnati, OH, February 4;
 Jacksonville, FL Convention, March 14, 15, 16; Detroit, MI, April 26; Muskegon, MI, April 27
Robert Herzig
 Jacksonville, FL Convention, March 14, 15, 16
Daniel Herzig
 Jacksonville, FL Convention, March 14, 15, 16
Jon Hanning
 Indianapolis, IN, March 1; West Frankfort, IL March 2;
 Jacksonville, FL Convention, March 14, 15, 16
Lawrence Williams
 Jacksonville, FL Convention, March 14, 15, 16
Richard Piquone
 Jacksonville, FL Convention, March 14, 15, 16
John Wojnar
 Jacksonville, FL Convention, March 14, 15, 16

EVANGELISTIC SERVICES

Kenneth Arends
 Jacksonville, FL Convention, March 14, 15, 16
Michael Hanning
 Jacksonville, FL Convention, March 14, 15, 16
David Lounsbury
 Jacksonville, FL Convention, March 14, 15, 16
Walter Onyszko
 Jacksonville, FL Convention, March 14, 15, 16
Brandon Penney
 Jacksonville, FL Convention, March 14, 15, 16
David Seebald
 Jacksonville, FL Convention, March 14, 15, 16; Detroit, MI, March 29; Grand Rapids, MI, March 30
Harold Solomon
 Jacksonville, FL Convention, March 14, 15, 16; Marietta, GA, April 20
Jesse Julien
 Jacksonville, FL Convention, March 14, 15, 16
Krzysztof Witko
 Jacksonville, FL Convention, March 14, 15, 16
Richard Chong
 Jacksonville, FL Convention, March 14, 15, 16
Roger Mullen
 Jacksonville, FL Convention, March 14, 15, 16

OUR LORD'S MEMORIAL DATE FOR 2014
April 12, after 6:00 PM (Greenwich Mean Time)

BIBLE STANDARD MINISTRIES CONVENTIONS

Jacksonville, Florida March 14, 15, & 16, 2014

Site: The Jacksonville Airport Hotel, 2101 Dixie Clipper Rd., Jacksonville, FL 32218. Phone 904-741-1997. Rates and Reservations: \$59 plus tax. The hotel has reduced our rate from \$69 to \$59/night, breakfast is NOT included; it is available for \$8.00/adult, \$4.00/child. Make reservations directly with the hotel by March 1, 2014. State that you are attending the Bible Standard Ministries Convention. Shuttle service is available from the airport to the hotel. A meal will be provided Friday & Saturday by the class. For inquiries call S. Herzig, 941-548-1478.

Muskegon, Michigan May 16, 17 & 18, 2014

Site: Comfort Inn Muskegon, U.S. Route 31 at Sherman Blvd., Muskegon, MI 49444. Phone 231-739-9092. Rates and Reservations: \$59.99 plus tax. Continental breakfast included. Reservations must be made directly with the hotel by **April 15, 2014**. State that you are attending the Bible Standard Ministries Convention to secure the special group rate, and ask for a confirmation number. There is no shuttle service from the airport. or inquiries contact C. Olson, (Class Secretary), 231-894-4131.

GERMANY: We want to express our sincere appreciation to Bro. Janusz Puzdrowski for his willingness to serve our Lord for many years as the German Representative for Bible Standard Ministries [LHMM]. It can be very demanding and stressful at times. After much discussion and prayer Bro. Janusz relinquished his duties as our Representative. The Lord permitting certain trials and testings; knowing just what we need to build a Christian character.

Bro. Wolfgang Janke has been appointed as the Representative, in Germany, of the Lord's work for Bible Standard Ministries USA [LHMM.] Bro. Wolfgang lives in Brandenburg, Germany with his wife, Sr. Stanislaw; they have two adult children. Bro. Wolfgang was introduced to the Truth through his parents and has remained in a consecrated way throughout his life. He has a kind nature and a good understanding of the Truth and its arrangements.

JAMAICA: We at Bible House USA after having much conversation with Bro. Calvin Hall [Representative in Jamaica] have made preparations for Bro. Nicholas Brown [Auxiliary Pilgrim] to become our Representative at the death of our dear Bro. Hall. We wish to offer our Thanks to Bro. Hall, Sr. Hall and Bro. Lipscombe for their heart felt loving-kindness in their service to our Lord's Truth and its understanding for these many years past and till their consecrated walk with the Lord is complete.