

# 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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**ANNOUNCEMENTS**

2015

Motto Text

Romans 5: 1

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Hymn #205

Communion

with God

# JUSTIFICATION

## BRINGS PEACE TO GOD'S PEOPLE

*"Being justified by faith, we have peace with God through our Lord Jesus Christ"*

Romans 5: 1

We all are familiar with Rom. 5: 1 and its invitation by Jehovah to no longer be His enemy. However, we would that its full import were grasped more clearly by all God's children. It would be a source of pleasure and continual rejoicing to them all, for it is a firm foundation upon which other teachings of God's Word rest immovable, secure—a foundation which cannot be moved, and from which our faith-building cannot be shaken by every wind of doctrine.

The word **JUSTIFICATION** has two meanings; one is to prove that a thing is right, the other to make a thing right. Webster defines the word justify as: (1) "To prove or show to be just or conformable to law, right, justice or duty—to vindicate as right." (2) "To pronounce free from guilt—to absolve." These terms are used in these two senses in the Scriptures. As illustrating the first definition, notice that our Heavenly Father and Jesus also, are said to be justified.

When preached repentance for sins, the people who believed justified God (Luke 7: 29), i.e., they acknowledged that God had been just in condemning and punishing them as sinners—His dealings were vindicated as being right. Jesus as a man was tried or tested in all points (by the world, His flesh and the Devil) as we are, "yet without sin"—"In him was no sin." He was "holy, harmless, undefiled, separate from sinners."

Jehovah was His judge, and He justified, i.e., declared Him to have been proved right and just. He was vindicated as being right, or as we read, He was "justified in the Spirit . . . and received up into glory" (1 Tim. 3: 16, Diaglott). He gave up His unspotted humanity to death, to pay for

us the penalty of Adamic sin—death. His death was not for His own sins but for ours. He "bare our sins in his own body on the tree" (1 Pet. 2: 24). "Jehovah [in harmony with His own desire] laid on him the iniquity of us all." "The man Christ Jesus gave himself [His humanity] a ransom for all."

And one of the best evidences that in God's sight Jesus was free from all sin is found in the fact that, though He gave His humanity as a ransom,

yet God, while accepting the human sacrifice for our sins, raised Jesus to life on a plane far above the human. Had He been a sinner, this would have been impossible, for God's law condemns every sinner to *death*.

Now notice the second meaning of justification—the *making right* of something which is wrong. This is the sense in which the term is applicable to us, who by nature are wrong and sinful. God cannot say arbitrarily, you are wrong and sinful as a violator of My just laws, but I will declare you to be right. No, God must be just. Justice is the foundation of His throne; everything rests upon it. If we are imperfect and sinful He cannot say that we are righteous. If we were righteous He could not declare us sinners, nor treat us as such.

Let us keep in mind that there is none of the Adamic race righteous—no, not one—and urge that, therefore, God cannot justify any of us! We reply that He cannot justify us in the first sense of the word, as seen above; but there is a way which God's love and wisdom have devised by which He can be just and also the justifier of those sinners who believe in or accept Jesus (Rom. 3: 26). Our justification is in the second sense explained above;



that is, we who are wrong, sinful, and condemned before God, are made right by having our sins and shortcomings settled by another—by having the perfections of another set to our account. We who were sinners were justified by God's favor, by the acceptance of Jesus' merit as an offset to our demerit.

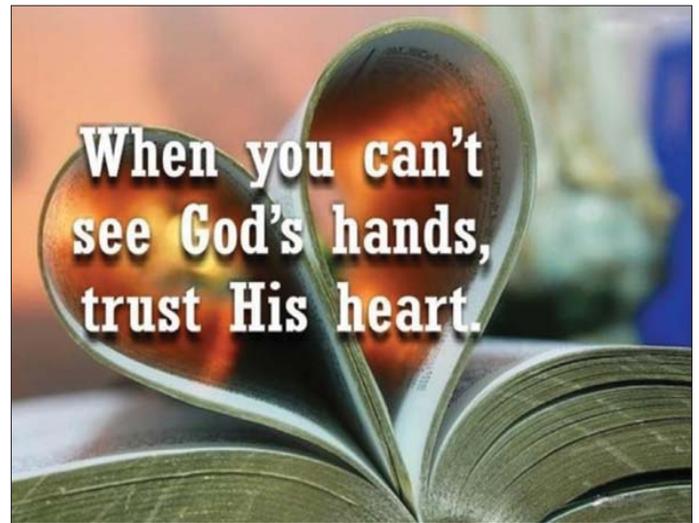
There has been but one "Just One" among men—our Lord Jesus. All others are sinners by nature, having inherited condemnation from Adam. All are unjust. Being unjust, they are all under condemnation to death. Being unclean, all are cut off from fellowship and communion with the holy and righteous God. The whole world lieth in condemnation—condemned to death (Rom. 5: 16, 18). Christ died, "the just [one] for the unjust [Adam], that He might bring us to God" (1 Pet. 3: 18). He brings us into harmony and fellowship with God by reckonedly restoring us to the just or sinless condition, which Adam, with his race in his loins, lost for himself and us. Jesus becomes our Justifier, and justifies us from all things (Acts 13: 39). Being made free from the condemnation of sin, we may have communion with God, and can do works acceptable to God through Jesus Christ (1 Pet. 2: 5).

But some may raise the question as to what is the cause or basis of justification. One claims that it is by Jehovah's grace, and not because our ransom has been paid, and quotes Titus 3: 7, "Being justified by his grace." Another claims that we are justified, not by grace, nor by ransom, but by faith, and quotes Rom. 5: 1, "Being Justified by faith." Another claims the ransom as the basis of all justification, and refers to Rom. 5: 9, "Being now justified by his blood [death]." Are there *three ways* to be justified? No, answers Jesus, "I am the way . . . No man cometh to the Father but by me" (John 14: 6).

What can there be about believing in this Jesus? Why not believe in Peter or Moses or Samson or Isaiah or Jeremiah? Why could not God justify those who believe in these as well as those who believe in Jesus? There must be something special and peculiar about Jesus, something different from all other teachers and prophets, that we may be *justified through faith* in Him, and not by faith in them. Again, what is it to believe in Jesus? Is it merely to recognize the fact that such a person once lived in Judea and died on the cross? Surely not; many prophets perished in Judea; many persons died on crosses.

In explanation, we suggest that if the context be studied these texts will be found harmonious. It is by Jehovah's grace or favor that we are justified, for: Grace first contrived the plan to save fallen mankind. Jehovah

is the originating cause of justification (Rom. 8: 33). We are justified by faith, too; that is, we must by faith grasp the agency of God's grace—the ransom—before we can realize its full blessing. Faith is the instrumental cause of justification. The foundation is the ransom—Jesus' death—the basis, the meritorious cause, of all justifying faith—the channel of God's grace. These three things: the value of the ransom as the power of justification, the grace which provided it, and the faith which appropriates it are all beautifully joined by Paul: "Justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3: 24, 25).



The secret is, that Jesus died for our sins. But, does someone suggest, that as sin is the cause of all death, therefore Isaiah, Jeremiah, Peter and others, as well as Jesus, died because of sin? We answer, Yes, they all died because of sin: all but Jesus died because of their share in the sin, because they were descendants of the condemned Adam, whose life was forfeited by sin (Rom. 5: 17, 18). All but Jesus die because of the inherited contaminates. Jesus died because of sin, too, but not because of inherited contaminates or personal guilt. His life came direct from God and was not forfeited; but He died for our sins. "Jehovah laid upon him the iniquity of us all." He who knew no sin (either personal or inherited) was made a sin-offering (an offering for sin) on our behalf, that we might become God's righteousness in Him (2 Cor. 5: 21, Diaglott). Ah, now we see why God justifies believers through Jesus and not through themselves, nor through Apostles or Prophets. Now we see why there is no other name given under heaven or among men whereby we can be saved from the penalty of the fall—death. It is because He gave His sinless, perfect humanity a RANSOM—a

substitute — for Adam's forfeited life, from whom we inherited death (Rom. 5: 12; 1 Cor. 15: 22).

Now we see what it is to believe in Jesus. Not merely believing that such a man lived and died, but that He lived and died free from all condemnation and sin—attested and approved of God—

and that His death was for our sins. And we see how God can justly justify those who believe in and accept of that sacrificial offering of the humanity of Christ Jesus. Now we can see how all the inherited sins and frailties of the Adamic family can be forgiven on the basis of the ransom-price.

We know that those in Christ Jesus are justified—or cleared from all Adamic condemnation—and reckoned of God as perfect, because He says, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8: 1). There was, and still is, condemnation to death resting on all others. Those in Christ Jesus escape the condemnation by reason of Jesus having paid the penalty of sin; and His redemption becomes applicable to every one as he or she comes to a knowledge of it, and accepts it by faith. That is, as soon as they accept Jesus' death as their ransom-price, their sins are forgiven by God, they are freed from condemnation in His sight, on the basis of the full and sufficient ransom, and they are accepted into fellowship with Him. Would to God that all His dear ones could realize yet more fully this blessed relationship in which they stand who believe that Christ "was delivered [to death] for our offences, and was raised again for our justification" (Rom. 4: 25). Truly, as our text states, they have "peace with God"!

The justified by faith are very few, comparatively, because for various reasons very few believe that they are justified. Some believe in the reality of sin, that all are sinners, and that Christ died for our sins, and redeemed us from the condemned condition. What these lack (and it is a serious lack, for it prevents their full peace with God) is faith to realize or accept of the righteousness of Christ as the covering for all Adamic sin. Let such remember that "without faith it is impossible to please him [God]" (Heb. 11: 6) or to "have peace [rest] with

**GOD'S PEACE**

<b>Peace with God</b>	“Therefore, having been justified by
<b>Peace with God &amp; others</b>	faith, we have <b>peace with God</b> through
<b>Reconciliation - peace making</b>	our Lord Jesus Christ” (Rom. 5: 1).

**Two aspects of God's Peace**

<b>Peace of God</b>	“and the peace of God, which surpasses all
<b>God sharing His</b>	understanding, will guard your hearts and
<b>Peace with us.</b>	minds through Christ Jesus” (Phil. 4: 7).

**We cannot have the Peace of God until  
We have Peace with God**

God” (Rom. 5: 1).

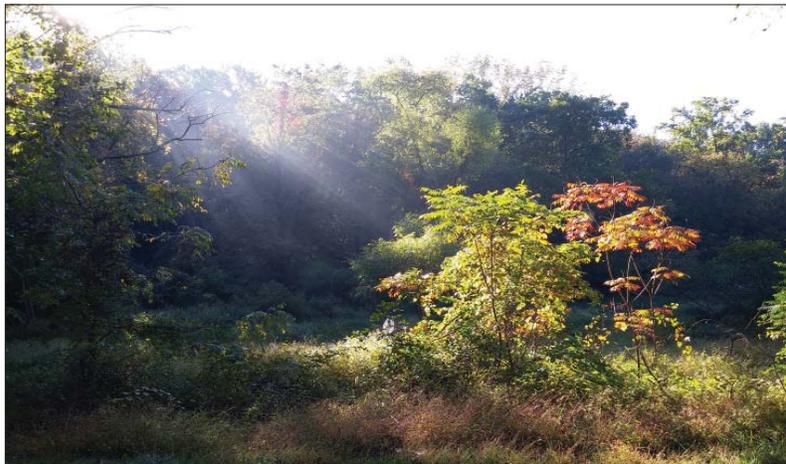
Another class, to whom this text does not apply, includes Universalists and others, who admit that man is a sinner and needs to be justified claim that sinners are justified, unconditionally by the Father and that all will be eternally saved. That is, that

God concluded that He would revoke His original sentence of death and by His mighty power turn all sinners into saints. But if this were God's plan, justification would not have been conditioned on faith, nor would there have been a necessity for Jesus' death—the Just for the unjust. That this is an unscriptural thought is readily seen, when we find that nowhere does God say that He will *unconditionally* pardon sin. Those who hold this view do not recognize that faith is essential to salvation, or that it must come “through our Lord Jesus Christ.” Those who hold this view have no right to use our text, for it speaks of justification (cleansing from sin) “through Jesus Christ”—something Jesus has done for us and not something for us to do for ourselves, as the basis of the hope and peace of our text.

An absolute proof of the falsity of this view is furnished in the cases of Jairus' daughter, the widow's son, and Lazarus (Matt. 9: 18, 23-25; Luke 7: 11-15; John 11: 44), all of whom died and thereby, according to this theory, having paid their own penalty, should be free from death after Jesus had restored them to life. But they all died again. This is proof that the death of the condemned does not make reconciliation for sin, nor entitle one to a release from its penalty.

Truly, the wisdom of God is foolishness with men and the wisdom of this world is foolishness with God (1 Cor. 2: 14; 3: 19). Men have been searching for centuries to prove that man is susceptible of a moral training which would bring him into harmony with God; or that he could make satisfaction for his own sins by means of penance or works now, or by the act of dying, restoring himself to favor with his holy Maker, who cannot look upon sin with any degree of allowance. Others rely on the love of God, vainly hoping that His infinite love will override His infinite justice, causing Him to revoke His own original decree.

While these may lead astray good, candid minds, and by their human sophistry, may overthrow the faith of some in Jesus as the Redeemer, who “bought us with his own precious blood,” they can never make void the testimony of God’s Word or permanently lead astray those taught of God through His Word. These see in Jehovah a God infinite both in Justice and in Love—so just that He will “by no means clear [pardon] the guilty” (Ex. 34: 7), yet so loving that He gave His only begotten Son to die for our sins, and to redeem us from death, the sin penalty (Rom. 6: 23). Let us hold fast to the blessed Bible doctrine of Justification (freeing from condemnation) through our Lord Jesus Christ, accepting it by faith. As it is written, “without shedding of blood there is no remission,” (no “putting away,” or “justifying”) so we believe, that Jesus “put away sin by the sacrifice of himself” (Heb. 9: 22, 26). So upheld in our faith by Jehovah’s Word, we will not be carried about by every wind of doctrine which Satan stirs up in this “evil day” to lead us from our anchorage in Christ.



“There is none other name under heaven given among men whereby we must be saved than the name of Jesus” (Acts 4: 10-12).

Let us at this time consider our study from another standpoint! Did Jesus die in vain? To a believer it is an undisputed fact that “the man, Christ Jesus,” lived and died; but various are the views held as to why, and the value or utility of His life and death.

In the world of Christendom, perhaps more than one-half believe that Jesus was merely an imperfect (sinful) man like other men, except that He had more than ordinary ability—a man superior to others in His day—a man who, as a teacher of morals, properly ranked with Confucius, Socrates, and Plato, though, some think, less philosophical than the last two. They regard His death as remarkable for cruelty and injustice and that He was a martyr to principles of truth, however they recognize no merit in it. He died, they say, just as any other man dies, and for the same reason. As a member of the same human family, He would have died as any other man dies sooner or later, anyhow. They say that the value of Jesus’ life and death consists entirely in the moral teaching, influence, and example which it affords mankind, showing to all men that they should lead pure, moral lives, and rather

sacrifice life than principle.

These advanced thinkers scoff at the idea that Christ died the Just for the unjust; that “Christ died for our sins, according to the Scriptures”; that “with his stripes we are healed”; that “the LORD [Jehovah] hath laid on him the iniquity of us all” (Isa. 53: 5, 6); that “He was delivered [to death] for our offences.” They endeavor to explain away these and a host of other similar Scriptures. Failing in this, they give us plainly their idea, viz.: that such texts and such ideas of the object of Jesus’ death, while good enough in past ages, will not stand the advanced light and thought of our day. But note carefully, the advanced

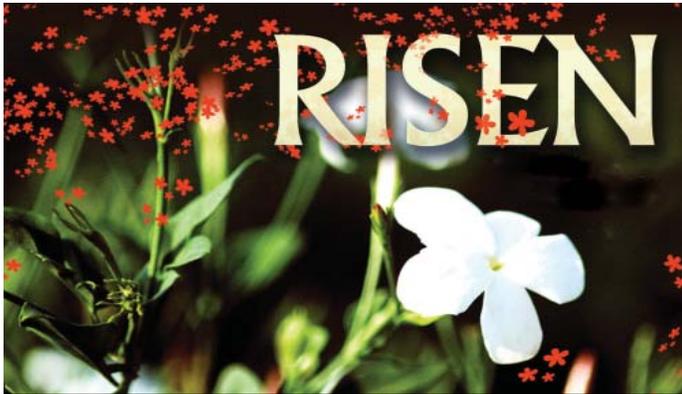
light of which these so-called “advanced thinkers” boast, is an *earthly light*. It is such intellectual philosophy and science, falsely so called, against which we are warned: “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called” (1 Tim. 6: 20). It not only ignores, but opposes the

heavenly light—THE WORD OF GOD, which says that “There is none other name under heaven given among men whereby we must be saved” than the name of Jesus (Acts 4: 10-12).

The argument of this large class of “advanced thinkers” is completely overthrown by the legitimate conclusions of their own arguments. They assume that Jesus died, not to pay a penalty for us, but simply to become our leader and example. They claim that Abraham, Isaac, Jacob, David, and others, who lived and died before Jesus’ day, are saved in the same sense, in the same way, and receive as great blessings and rewards as Christians who live since Jesus “set the example.” We inquire then, what advantage resulted from Jesus’ example? If they of preceding ages got along just as well without it as we who have it, and if His death did not satisfy any penalty or legal claims of justice against us as sinners, we should be forced to the conclusion that Christ died in vain. If God had been as wise as these teachers, and had possessed some of this so-called “advanced light,” the implication is that He would not have sent His only begotten Son to become a

man, and to “taste death for every man.”

Our attentive readers will notice that the foregoing is not our view of the teachings of God’s Word. We believe that by the death of Jesus a ransom, or corresponding-price, was provided for Adam and the race that was in his loins when he sinned, and that thereby salvation from Adamic death is provided for him and his entire race. We who live since Jesus’ day have the advantage, that by following His example in laying down our *justified human nature*, we may become partakers of a perfect nature. We merely used the argument of the opposition to overthrow their own theory.



He was delivered over to death for our sins and was raised to life for our justification (Romans 4: 25).

No one can have a proper or *full comprehension of Justification*, unless he sees that as a race, we were in a condemned condition—condemned to death, not to torment; and now we are made happy by the Gospel (glad tidings) that Jesus “was delivered [to death] for our offences, and was raised again for our justification” (Rom. 4: 25). We now know that since our penalty has been paid by our Redeemer, “God [the Father] is just to forgive us.” He will not be unjust to withhold that right to life which has been purchased for us according to His own plan.

How nicely St. Paul brings out this doctrine of justification in Rom. 5: 18, 19, showing the condemnation to death on all through Adam, and the justification out of death to life through Jesus Christ our Lord! How firmly he stands on this doctrine of a full release or justification, and bases it, not on Jehovah’s rescinding the penalty, but on the fact that Christ died! His argument is that it is the same Jehovah who once condemned us, that now declares us freed from sin—justified. In order to accomplish our justification, “He spared not His own Son, but delivered Him up for us all.” He says further: “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth?” Consequently, if God justifies,

6 — THE BIBLE STANDARD

no one has a right to condemn us. Tell such an one that “It is Christ that died” (Rom. 8: 32-34). Tell such that we are redeemed from death—the penalty of sin—because “Christ died for our sins” and we have by faith accepted Him as our Savior. Hallelujah! What a Savior!

Of Biblically approved forms of peace there are two: Peace with God and the Peace of God. The first of these is the rest of heart and mind that comes from the faith that God is pleased with us on the basis of our faith in His promise for the sake of Christ’s merit to forgive us our sins, to impute to us Christ’s righteousness as ours and to receive us into fellowship and friendship with Himself.

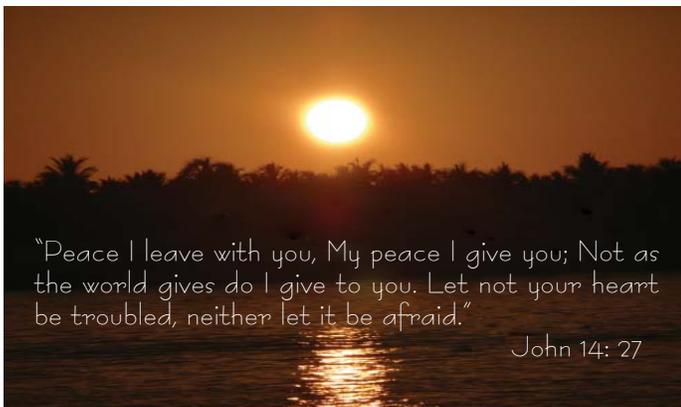
Peace with God is, therefore, the peace of justification. It has quite a background, which consists of several features. The first of these is that there is no peace between God and the sinner, because of his sins, which alienate God from him and him from God. God is alienated from the sinner because of His holiness, which disapproves of sin and the sinner is alienated from God because his sinfulness hates God’s holiness. There is by nature mutual enmity between God and the sinner. But since God makes the sinner to feel after Him, he can have no peace in this condition of alienation.

At this juncture God, who all along has been working on the sinner to bring him to this un-peaceful state of mind, as a process necessary for him to experience as the stepping-stone to the house of peace, offers him the promise of the Gospel, i.e., promises for the sake of Christ’s merit to forgive him his sins, count him righteous in Christ’s righteousness and receive him into fellowship and friendship, if he will heartily, believe this promise of the Gospel. When in head and heart, i.e., by mental appreciation and heart’s reliance, this promise is trusted, accepted and acted upon, God does forgive the individual and counts him righteous and receives him into fellowship and friendship. Believing this, he experiences justification by faith and its consequence, peace with God (Rom. 5: 1). And what a change from the perplexed, worried, remorseful and despairing feeling experienced as he passed through the various stages of repentance!

This is peace with God, the peace of justification. It will be noted that primarily it is peace in the sense of tranquility between persons; but the consciousness which the believer has that there is peace between God and him has the effect upon his own mind and heart of filling them with peace as an internal state of his disposition. The peace of justification is of both kinds of tranquility: external and internal.

But there is a deeper kind of peace than that of justification, i.e., the peace of consecration, which is scripturally called the peace of God (Phil. 4: 7; Col. 3: 15). This expression peace of God primarily means the tranquility of heart and mind that God Himself has in His heart and mind. It is in part for His having such a peace that He is called the LORD of peace (Rom. 15: 33; Phil. 4: 9; 2 Thes. 3: 16).

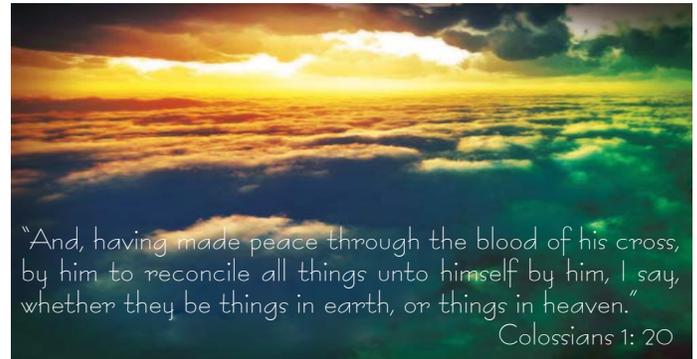
This same kind of peace is the privilege of all God's people, a peace filling their hearts and minds just like the peace that fills His heart and mind. This is the peace of consecration, as distinct from the peace of justification. How is it obtained? Naturally it implies consecration; for it is the peace of consecration, and is begotten by the faith peculiar to consecration, just as the peace of justification is begotten by the faith peculiar to justification. In another sense God is the source of peace. He is the great Fountain of peace, whose streams, issuing forth, flow out to all the children of peace, giving them peace, even His peace. Peace is a gift of God.



Some of the passages that were cited previously prove that our Lord Jesus is God's Agent in working both peace with God and the peace of God in us; for in His being made unto us of God, wisdom, righteousness (justification), sanctification and deliverance, among other things, He works peace between God and us (Eph. 2: 14-17; Col. 1: 20) and the peace of God in us (John 14: 27). It is, therefore, a part of His priestly ministry to work these two forms of peace for God's people. Peace is a gift of God to us through the ministry of our Lord.

While God is the source of peace in the sense of His being its Giver to us, and while the Lord Jesus is His Agent through whom He confers this gift upon us, He gives it to us by the agency of Jesus through the Word of God. It is not given to us mechanically as one would give, e.g., a ten-dollar bill to another; rather it is given to us through an enlightening and energizing process. This is true of both kinds of peace that we obtain from the Lord: (1) the

peace of justification in both senses of the word peace, i.e., tranquility between parties, or an external tranquility, and tranquility of heart and mind resulting from this external tranquility; and (2) the peace of consecration, i.e., the same kind of a tranquility in our hearts and minds as God has in His heart and mind.



That the two forms of the peace of justification come to us through the instrumentality of the Word of God is evident from our explanation above as to how repentance toward God and faith in our Lord Jesus are wrought in our hearts, bringing us to justification. God also ministers the peace of God to us in our consecrated life through the Word of God, the Truth; for it is our knowledge of the plan and our knowledge of our place in that plan, both as recipients and as bestowers of its blessings, that give us the peace of God (John 14: 1, 27, 28; 16: 33; Luke 1: 79; Rom. 10: 15, compare with Isa. 52: 7; 57: 19).

The Truth, the Word of God, is the instrument whereby God by Jesus gives us the peace of justification in both of its forms and the peace of consecration in its single form, completing its pertinent work. All of the incentives flowing from the appreciation of the value of its functions, all of the inducements flowing from the consideration of the evils of its lack of usefulness and all of the reasons flowing from a sense of its usefulness should arouse us to cultivate peace in its two kinds: the peace of justification and the peace of consecration, or sanctification.

To cultivate the peace of justification we must, first of all, continue believing heartily that God for the sake of Christ's death forgives us our sins, tentatively imputes to us Christ's righteousness and takes us into His fellowship. This will not only keep us at peace with God, but will result in rest of heart and mind from the consciousness of the possession of these three great benefits of justification. Furthermore, to keep such peace of heart and mind in justification it is necessary that we wage a successful warfare against our sinful inclinations and in favor of righteousness. This done, the three blessings of justification just mentioned will preserve us in a good

conscience, which will increase our peace of justification.

These things are also necessary for us to do in order to maintain our peace of consecration; for in consecration we do not cease enjoying the benefits and obligations of our justification; rather we add to these those of consecration. Let us review our text to receive a more complete understanding “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Many Christians become very comfortable and satisfied with having peace with God not recognizing that this text is an invitation from God. Yes we have been pronounced free from guilt—to absolve—us from our sins. With this gift from God (justification) we are invited to say thank you LORD for this invitation and use this justification as a stepping stone to consecration.

We conclude, then, that a proper faith in the provisions of God for us, will not be content with a small measure



of justification, but will actively press on to the full attainment of justification and consecration. To receive a measure of justification and then not use it to its intended purpose of consecration would be to receive the grace of God in vain (2 Cor. 6: 1). Those who receive a measure of justification by faith at the present time and do not go

unto consecration and justification in their fullest sense, for expanded Gospel Age purposes, can lose their measure of justification by faith (or reckoned restitution), in order that they may receive actual restitution with the rest of the world—for never having fully consecrated, they are still a part of the world, having received the present grace of God in vain.

God’s plans and purposes imply progressive developments through stages unto completions. We now see in operation but one of His plans, the Divine Plan of the Ages, which has various purposes.



## WEeping BRINGS BLESSINGS

*“Sing unto the LORD, O you saints of his, and give thanks at the remembrance of his holiness. For his anger endures but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning” (Psalm 30: 4, 5).*

Under the reign of Satan, Sin and Death, brought upon us by Father Adam, who sinned willfully against God, (1 Tim. 2: 14) “Adam was not deceived, but the woman being deceived, fell into transgression” (Rom. 5: 12, 18, 19; 1 Cor. 15: 22), all of mankind in general have suffered extensively and severely, groaning and travailing in pain together until now; they, though doing so in ignorance, have been and still are “waiting for the manifestation of the sons of God,” when they “shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8: 19-22).

God’s consecrated people, His specially chosen and prepared ones as Abraham’s pre-Millennial seed for the blessing of all the families of the earth (Gen. 12: 1-3; 22: 15-18; Gal. 3: 7-9, 16, 29), also suffer many afflictions, for “we must through much tribulation enter

into the kingdom of God” (Acts 14: 22; Matt. 5: 10-12; 10: 38; 2 Cor. 4: 15-18; Heb. 11; 1 Pet. 4: 12-19). God has permitted Satan as “the god of this world,” “the father of lies,” to deceive and blind the minds of them which believe not” (2 Cor. 4: 4; John 8: 44), and has “made the earth to tremble” and darkness to “cover the earth, and gross darkness the people” (Isa. 14: 16; 60: 2). He has caused many Christians also to be more or less deceived by his subtle errors and to be ensnared in evil practices.

*“And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away.” Then He who sat on the throne said, “Behold, I make all things new.”*

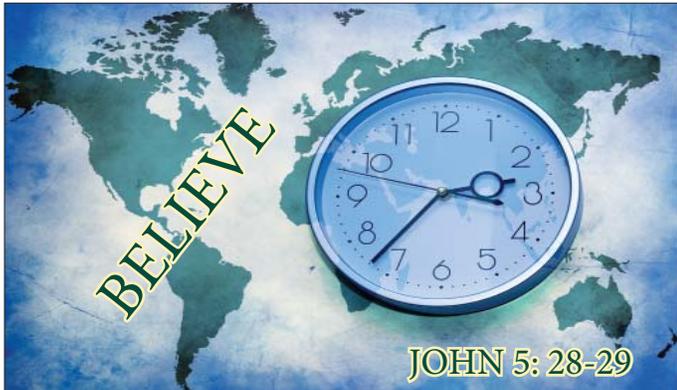
*Revelation 21: 4, 5*

But God delivers His faithful ones from “the snare of the fowler [Satan], and from the noisome pestilence [noxious spiritual malady]” (Psa. 91: 3).

After Satan is fully bound and unable to deceive the nations any more during the Thousand-Year Reign of Christ and His Saints, God will cause His knowledge to fill the earth “as the waters cover the sea” (Isa. 11: 9). “And God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”; during the Millennial Reign He will “make all things new” (Rev. 20: 1, 4; 21: 4, 5).

Our text brings joy to us with the glorious message that where weeping may endure for a night (the night of darkness, sin and sorrow; the night of dying and sleeping in the dust of the earth—Dan. 12: 2), joy will come in the (Millennial) morning (when the dead will experience the resurrection awakening and come forth from the tomb—John 5: 28, 29).



“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”

We are told that God’s anger is but momentary (compared to eternity) because soon “all iniquity shall stop her mouth,” for in the Millennial Reign, God “will cause righteousness and praise to spring up before all the nations,” and He will create “new heavens and a new earth, wherein dwells righteousness”; “and there shall be no more curse”—(Psa. 107: 42; Isa. 61: 11; 65: 17; 2 Pet. 3: 13; Rev. 22: 3). Well may His consecrated saints (His holy ones, wholly dedicated to Him) sing His praises and “give thanks at the remembrance of His holiness,” knowing that “in His favor is life”—everlasting life! The Scriptures are very clear “man . . . is of few days, and full of trouble” (Job 14: 1), “for all his days are sorrows, and his travail grief” (Eccles. 2: 23). Under the conditions of the curse all suffer and have much cause for weeping.

**IS SUFFERING AND WEEPING A RESULT OF PERSONAL SIN?**

(1) Many have the false idea that suffering and its consequent sorrow and weeping always come as a result of personal sin. Concerning a man who was blind from his birth, Jesus’ disciples asked the Master, “Who did sin, this man, or his parents, that he was born blind?” Jesus answered, “Neither hath this man sinned, nor his parents:

but that the works of God should be made manifest in him” (John 9: 1-3).

Let us consider sicknesses, are they punishments for sin? They may come as a result of the human race’s general fallen condition, or because of personal indiscretions, or as ordinary casualties of life, or as tests of character, or as channels for future blessings, as in this case. Jesus testified also concerning certain Galileans and the eighteen upon whom the tower in Siloam fell, that their suffering was not because they were sinners above others in general, “I tell you, no: but, except you repent, you shall all likewise perish” (Luke 13: 1-5).

**EVERYBODY LOVES JOB**

Job is an outstanding example of one whose suffering was not because of his sinning above others. On the contrary, he was perfect in love and upright in justice, and he put God first in all things and hated and avoided wrong of all kinds (Job 1: 1). Yet God allowed him to suffer almost overwhelming troubles, then greatly rewarded him after his testings had accomplished their designed effect. Oh, Job was proven and strengthened by his sore experiences.

Job suffered the loss of all his property, then of all his children, whom he loved, then of the love and loyalty of his wife; and finally, he was smitten with sore disease—boils, from head to foot. Then, three of his friends came to see and comfort him, but instead of being true comforters, they added to his sorrows by insisting that his own sins must have been the cause of all these disasters, that his experiences must surely be punishments from God because of unfaithfulness on his part. Here again we have the false view held by many, that special suffering, sorrow and weeping come as a result of personal sin. Yet, even under such severe testing, Job never lost his faith in God. Hear him: “The LORD gave, and the LORD hath taken away; blessed be the name of the LORD” (Job 1: 21).

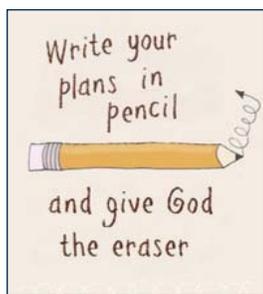
**WITHOUT GOD  
OUR WEEK WOULD BE  
SINDAY  
MOURNDAY  
TEARSDAY  
WASTEDAY  
THIRSTDAY  
FIGHTDAY  
SHATTERDAY  
7 DAYS WITHOUT GOD  
MAKES ONE WEAK**

“Though he slay me, yet will I trust in him” (Job 13: 15). Job was indeed much cast down, but he maintained his integrity of character and his faith in God through it all. He did not charge God with injustice, and God did not desert His faithful servant. In the end Job was blessed more abundantly than ever before. How faithful and just God is, to this

very day, to those who love Him and fully trust in Him!

### KING HEZEKIAH ANOTHER EXAMPLE

King Hezekiah is another example of one who suffered and sorrowed, but not because of personal sin when told by Jehovah through the Prophet Isaiah that he should set his house in order, in view of approaching death (Isa. 38: 1-3). In his grief, he entreated God v. 3, “Remember now O LORD, I pray, how I have walked before you in truth and Hezekiah wept bitterly.” Remember three things about my life: (a) “I have walked before thee in truth”; (b) “and with a perfect heart”; (c) “and have done that which is good in thy sight.” God saw the tears and heard the prayer of His righteous servant, and blessed him marvelously, for which Hezekiah wrote a beautiful tribute of praise (Isa. 38: 4-22).



There are many other instances recorded in the Bible of sufferings and weeping which came to God's people, but not because of personal sin. Note the weeping of Martha, Mary, the Jews, and even Jesus, at the time of Lazarus' death (John 11: 32-36).

Jesus, “in the days of his flesh . . . offered up prayers and supplications with strong crying and tears unto him (God) that was able to save him from [out of] death [by a resurrection], and was heard in that he feared.” He feared lest He might have come short in some particular in His sacrificial work, which would have meant His own destruction (Heb. 5: 7). Surely no one would attribute Jesus' sufferings and strong crying and tears to any sin on His part! While personal sin usually does produce personal suffering, and sometimes brings severe punishment, there can be no doubt but that some suffering and weeping are for other reasons.

### WHAT IS GOD'S WILL IN THIS MATTER?

(2) The false idea that it is never God's will for His people to suffer or weep is advocated in various ways and by various false philosophies, such as Christian Science, New Thought, Rosicrucianism, etc. It is also in these modern times the common message of many so-called “faith healers” and advocates of “tongues-speaking.” They have deceived many into thinking that God does not want any of His people to suffer, or weep, or be sick. They proclaim the idea that if one suffers, is physically afflicted or distressed; it is always because of personal sin, or lack of faith. What says the Word of God? It refutes this claim, for it was obviously God's will that these faithful servants of His suffer as it was for their development and strengthening and for His glory.



Your Bible says “The steps of a good man are ordered by the LORD: and he delights in his way” (Psa. 37: 23). “A man's heart devises his way: but the LORD directs his steps” (Prov. 16: 9).

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8: 28). “For our light affliction, which (compared with eternity) is but for a moment, works for us a far more exceeding and eternal weight of glory” (2 Cor. 4: 17).

Even Jesus, according to God's will and arrangement suffered; and “though He were a Son, yet learned He obedience by the things which He suffered” (Heb. 5: 8). He faithfully drank the cup that the Father gave Him to drink (John 18: 11). He was glad to do the Father's will, regardless of the suffering (John 4: 34; 5: 30; 6: 38). Our Lord told His followers: “In the world you shall have tribulation” (John 16: 33). Let us then beware of the deception that it is never God's will for His people to suffer or weep.

### IS THE CHRISTIAN LIFE EASY?

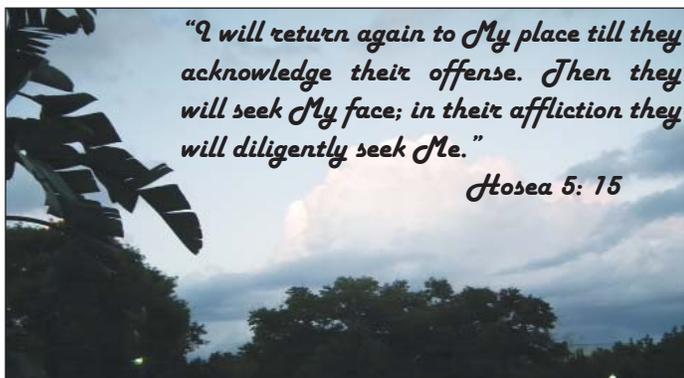
(3) There is a false idea that the Christian life is in every way an easy one. True, Jesus said (Matt. 11: 28-30) “Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy, and my burden is light.” But many have misunderstood this text, thinking that there should be no yoke of servitude and no burden at all in the Christian life. Many now believe that to become a Christian is to drift into Heaven on a flowery bed of ease. Such an idea is far from the truth and far from experience.

While the Christian life has many roses, it also has many thorns. Our Lord's yoke is easy compared with the yokes of politics, business, sectarianism, society, sin, selfishness and pride, and in our full devotion to Him it is padded with love. Love “bears all things” (1 Cor. 13: 7), and the burdens we bear for Him are light compared with the heavy burdens borne under the curse of sin and death; but we in our consecration take His yoke upon us and bear the burden God is pleased to put upon us, which as our Yoke-fellow and Burden-bearer He shares with us, and His strength is made perfect in our weakness (2 Cor. 12: 9, 10; Phil. 4: 13). Luke 12: 49-53 is another Scripture that refutes the false idea that the Christian life is one of ease.

## SUFFERING AND WEeping TO GOD'S GLORY

There is much benefit to be derived from our afflictions, sorrow and weeping, not only for ourselves, but also for those who learn of our accepting these in the spirit of Christ, and additionally for God's glory. Some of the graces cannot be developed properly without such adverse circumstances. Sometimes He allows afflictions to come to us to draw us back from going astray and to bring us nearer to Him in obedience and precious fellowship. We read, for instance, in Psa. 119: 67, 71, 75: "Before I was afflicted I went astray: but now have I kept thy word"; "It is good for me that I have been afflicted; that I might learn thy statutes"; "I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me."

Sometimes God finds it necessary to withdraw the sense of His abiding presence and favor from His people for a time, "till they acknowledge their offence, and seek my face (My favor); in their affliction they will seek me early" (Hosea 5: 15). Just as a faithful parent must sometimes punish a child for its own good, yet suffers more in finding chastisement necessary and in giving it than the child is pained in receiving it, so our loving Heavenly Father suffers in all our sufferings—"in all our afflictions he is afflicted"—but with joy He looks forward to the good that may be accomplished for us, for others and for Him. What a wonderful Heavenly Father we really have!



God assures us of His special care for us as His children (1 Pet. 5: 7); and He has promised, "I will never leave thee, nor forsake thee" (Heb. 13: 5). In Isa. 49: 15, 16, we read: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

Heb. 12: 5-7 "My son, despise not the chastening of the LORD, or faint when you art rebuked of him: For whom the LORD loves he chastens, and scourges every son whom he receives. If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not?" V. 8 says, "But if you be without chastisement [discipline, correction], of which all [true sons of God]

are partakers, then are you illegitimate, and not sons." V. 9 "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

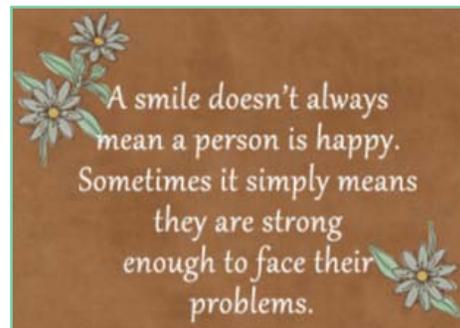
*... "My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; For whom the Lord loves He chastens, and scourges every son whom He receives." If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?*

*Hebrews 12: 5-7*

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as you are partakers of Christ's sufferings; that, when his glory shall be revealed, you may be glad also with exceeding joy" (1 Pet. 4: 12, 13). Let us, then, "glory in tribulations also: knowing that tribulation works patience (cheerful endurance); and patience, experience (approval); and experience, hope: and hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5: 3-5). We cannot have God's approval until we are first tested and found faithful, and it is to His glory that we prove faithful under our testing, bringing joy to His heart and added glory to His name.

All things are ours; for we are Christ's and Christ is God's, and God called Christ to these glorious experiences (1 Cor. 3: 21-23). Whoever does not appreciate the spiritual joys can hardly be expected to endure the present training with patience and thankfulness. We must see something of the glory that shall follow in order to realize the necessity of the surprising change of the present trial time (1 Pet. 1: 11).

Our Lord Jesus, during the time of His special testing, was "despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53: 3); yet He delighted to do God's will, even unto the death of the cross (Psa. 40: 8; John 4: 34; 5: 30; 6: 38; Phil. 2: 8; Heb. 12: 2). And He tells His followers that they are blessed when they are persecuted for righteousness' sake, reviled and



misrepresented for His sake, and when you are so treated He said also, “You shall be sorrowful, but your sorrow shall be turned into joy” (John 16: 20).

If it was necessary and pleasing to God “in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb. 2: 10), surely each one enlisted in His service must learn to “endure hardness as a good soldier of Jesus Christ” (2 Tim. 2: 3). “The LORD tests the righteous” (Psa. 11: 5); He “tests our hearts” (Prov. 17: 3; 1 Thes. 2: 4).

We read in 1 Pet. 5: 10 “May the God of all grace, who called us [Jesus’ Bride] to his eternal glory [in heaven] by Christ Jesus, after you have suffered awhile, perfect, establish, strengthen and settle you.” The Little Flock was perfected through suffering and the Great Company was also tried in the furnace of affliction. These two classes of God’s people are symbolized as vessels of gold and of silver respectively (Mal. 3: 3; 2 Tim. 2: 20). All of God’s people must be severely tested before He can reward them with everlasting life. Even the world of mankind will be tested during and especially at the end of the Millennial Judgment Day before they are finally rewarded (Heaven on Earth) (Matt. 25: 34-40).

Surely the suffering and weeping during this night of sorrow of 6,140 years (Adam 4127 BC to 2014 AD) has accomplished much good to the glory of God. It has prepared His elect and quasi-elect classes for the great work and honor that God has for them during the

*Love is patient,  
love is kind and is not jealous;  
love does not brag and is not arrogant,  
does not act unbecomingly; it does not  
seek its own, is not provoked, does not  
take into account a wrong suffered, does  
not rejoice in unrighteousness, but  
rejoices with the truth; bears all  
things, believes all things,  
hopes all things,  
endures all  
things.*

1 Corinthians 13:4-7

coming Mediatorial Reign of Christ for the blessing of mankind in due time. The world of mankind has also learned much and will be greatly benefited by their experience with evil under the curse of sin and death, and joy will come to them also in their resurrection morning, when they will be awakened from their sleep of death. John 5: 28 “Do not marvel at this, for the hour is coming when all who are in the graves will hear His voice and come forth.” Yes, after mankind is given their trial for everlasting life and can recognize and profit by what they previously learned; then God’s promise is life everlasting! (Psa. 90; E17, pp. 320-323).

Jehovah’s promise in Isaiah

55: 11 “so shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Rev. 21: 4 “God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning,

nor crying, nor pain, any more: the first things are passed away.” And from our text Psa. 30: 5 “weeping may endure for a night, but joy cometh in the morning.”

*Sing to the Lord,  
all you godly ones! Praise  
His holy name. His  
anger lasts for a moment,  
but His favor lasts a  
Lifetime! Weeping may  
go on all night JOY comes  
with the MORNING.  
Psalm 30: 4-5*

## OUR EDITORIAL POLICIES



*“But the path of the just is like the  
shining sun, that shines ever brighter  
unto the perfect day.” Prov. 4: 18*

We recognize that the LORD is bringing forward, as we would expect, the time of transition into the next earthly class [Consecrated Epiphany Campers] to be tried, tested and proven worthy of service in bringing the Truth as due  
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to the last Pre-Millennial seed of Abraham’s Brethren. We recognize in harmony with Prov. 4: 18; that this very important class has need, as has always been, of Truth as due.

When we search the writings of Jehovah’s special mouthpieces for the present Truth, in harmony with the Scriptures, we recognize the LORD has set before us a table of spiritual food that is fresh and refreshing to us who eat from that table of Truth. “Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of host” (Jer. 15: 16).

Being an independent, interdenominational, religious journal, free from all sectarianism, but bound to God

as it understands His Word. THE BIBLE STANDARD and PRESENT TRUTH Magazines are independent, interdenominational, religious journals, free from all sectarianism, but bound to God as they understand His Word. They welcome to brotherly fellowship all who confess to faith in the precious blood of Jesus as the meritorious cause of their justification, who confess to consecration, and who prove these to be genuine by reasonably consistent lives. It will withhold all fellowship from Ransom deniers, as well as from those who it knows deny the LORD by their lives. With malice toward none and charity toward all, it must take this stand as the proper one; and it invites all children of God to take, in Christian fellowship, the same stand with it! In making this request however, we do not invite them to join any party, sect or organization.

These magazines hold as their standard, the Bible as the full, all-sufficient, perfect and infallible Revelation of God's Person, Character, Plan and Works toward the Church and toward the world. They will seek to set forth pertinent Scriptural teachings, not dogmatically, but suggestively, especially as they apply to our times. They will seek faithfully to subject their explanations of the Scriptures to the following seven Biblical axioms of Scriptural interpretation: Every Scriptural passage or doctrine must be interpreted harmoniously, (1) with itself, (2) with all other Scriptures, (3) with all other Scriptural doctrines, (4) with God's Character, (5) with the Ransom and Sin-Offerings, (6) with the purpose of God's Plan and (7) with facts, and will reject everything contradictory to any of these axioms. They stand firmly for the defense of the only true Foundation of the Christian's hope, now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave

### 7 Axioms of the Bible

Every Scriptural passage or doctrine must be interpreted harmoniously,

- (1) with itself,
  - (2) with all other Scriptures,
  - (3) with all other Scriptural doctrines,
  - (4) with God's Character,
  - (5) with the Ransom and Sin-Offerings,
  - (6) with the purpose of God's Plan
  - (7) with facts,
- and will reject everything contradictory to any of these axioms.



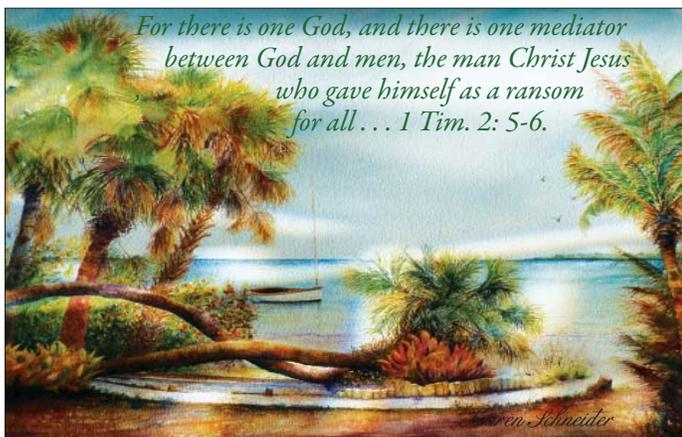
himself a ransom [a corresponding price, a substitute] for all" (1 Pet. 1: 19; 1 Tim. 2: 6).

They are free from all parties, sects and creeds of men, while they seek more and more to bring their every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. They are free to declare boldly whatsoever the LORD hath spoken—according to the Divine wisdom granted unto us to understand. Their attitude is not dogmatic, but confident; for we know

whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; our decisions relative to what may or may not appear in their columns must be according to our judgment of His good pleasure, the teaching of His Word, for the up-building of His people in grace and knowledge. We not only invite, but urge our readers to prove all their utterances by the infallible Word, to which reference is constantly made, to facilitate such testing.

Being Biblical religious journals, they will bar from their columns everything incapable of treatment from a Biblical standpoint. They desire to take in the entire scope of Scriptural doctrines, precepts, promises, exhortations, prophecies, histories and types as far as these are due to be understood and presented. They expect to publish a frequent summary of the signs of the times and answers to Bible questions, which invite their readers to send to the Editor. Letters and announcements of general interest also will be published. Connected with the titles of these magazines we have sought to represent by symbols the present conflicts and trials, as well as the privileges of service and the promised future rewards and triumphs of the LORD's faithful people, because we hope to be of help to consecrated Christians in respect to their present experiences and future hopes.

Our magazines owe allegiance to Jehovah alone; consequently everything that appears therein must be subject to our understanding of His will for us. Past experiences prove, as certainly the Scriptures teach (1 Cor. 11: 3), that no true Christian can render allegiance to any other head or heads than the LORD. Therefore these journals, while interdenominational in their mission, stand free from all sectarianism; but are a bond slave of the LORD in His interests, as these are connected with the Gospel, with God's people, regardless of denominational



fences, and with others with whom we may have to deal. We, through Jehovah's grace hope to give the best we can, to as many as we can, in the best ways we can, and as often as we can a clear understanding of God's Word, the Bible. Our best will not be perfect; but this imperfection, we are assured, is covered in our Heavenly Father's sight through the merit of His dear Son, and we trust that it will be so considered by His people. Our request is a careful and sincere study of our presentations of the Word and the favor of their prayers. The hope that we cherish toward them is their fellowship

in the best of bonds. "Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind" (Phil. 2: 1-2).

**Trust in the LORD**  
**not on your understanding**  
**acknowledge him in your way**  
**and he shall direct thy paths**

Proverbs 3: 5-6

## SINCERE THOUGHTS ON WORDS

God has a perfect  
plan for us.  
He never does it  
all at once,  
just step by step because  
he wants to teach us  
to Walk by FAITH  
not by sight.

We recognize and proclaim that Consecrated Epiphany Campers are not spirit begotten! Yet, we find reason for the writings to be more and more directed toward their needs. Throughout Biblical history Jehovah has directed the teachings of the time toward the needs of the time and in the language of

that day. Since the class we speak of as the Consecrated Epiphany Campers are the prominent class God is dealing with, it seems timely and profitable to direct our minds to certain words used in our writings. We as (Epiphany Bible Students) have a vocabulary of our own, in which words and terms express certain Biblical concepts enabling us to better understand His Word.

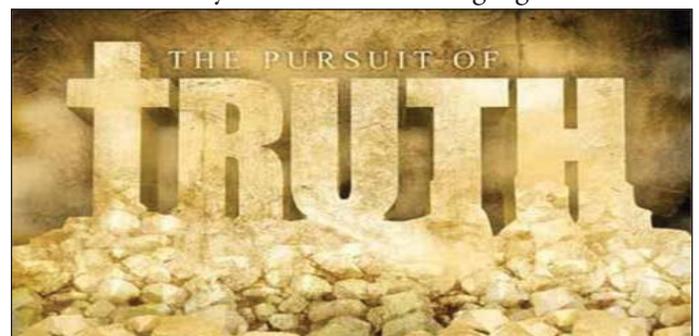
The term Consecrated Epiphany Campers is not found in the Scriptures, however the three words that make up their name are scripturally based. Consecrated=heart condition; Epiphany=time period in which the heart consecration took place; Campers=place of residence in God's plan. Pastor Johnson speaks of this CEC class as "the fifth order of the seed of Abraham" and also as "a fifth elect class." We believe that the most desirable condition for a CEC is to accept both the Parousia and Epiphany Truth. To qualify as a CEC one must accept Jesus Christ as one's Savior and King, then consecrate and carry out that consecration. The test of faithfulness is to grow a Christian character, especially the qualities of faith and trust which lead to obedience. The CEC like the elect classes consecrates unto death. Any consecration made while Satan operates as the god of this evil world is made unto death. This great privilege of consecration now, benefits the CEC with the enlightenment, the heart-warming and the energizing of the Holy Spirit of

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understanding. This brings about the understanding of the deep things of God.

With propriety, we often use words such as "tentative" and "prospective" in expressing various concepts that pertain to us, such as "tentative justification," Jesus being our "tentative Advocate," receiving the "tentative imputation of Christ's merit," and God being our "prospective Father." And though it is proper to use these terms when speaking with those who are familiar with them, we should not overdo it. The problem with the word "tentative" is that the popular definition is "uncertain, hesitant." By using, in our writings, these words continuously it may be seen as encouraging the Consecrated Epiphany Campers and other Quasi-Elect to think that their consecration requires less dedication for their personal salvation. We certainly do not want to give the impression that our consecration is in any way half-hearted.

To summarize, it is at times appropriate to speak of "being justified by faith, Jesus being our Advocate, receiving the imputation of Christ's merit, and God being our Father," thereby leaving out words such as tentative, prospective, and others. In doing so, we of course do not deny the Scriptural teaching of tentative justification and all that it implies. But let us use the spirit of a sound mind to keep the proper concept in our mind, and at the same time not be overly restrictive in our language.





## Nebuchadnezzar's Dream Interpreted (Daniel Interprets a Dream) Lesson 49

Daniel, a young Israelite taken captive to Babylon with others, later became God's Prophet. King Nebuchadnezzar had an impressive dream which on waking he could not recall. His "wise men" could not help him. Finally Daniel, guided by the Lord, told both the dream and its interpretation.—Daniel 2: 1, 5, 26-30.

The dream and its interpretation interests and concerns us today as much or more than it did Nebuchadnezzar. In his dream the King saw a great Image; its head was gold, its breast and arms silver, its belly and sides brass, its legs iron, and its feet iron intermingled and smeared with clay. Then the King saw a Stone cut out of the mountain without hands and hurled at the feet of the Image. The Image fell, ground to powder, and the wind carried it away. Then the Stone grew until it filled the earth.—Daniel 2: 31-35.

The Divine interpretation of this dream, given through Daniel, explains that the head of the Image was the Babylonian Kingdom, the breast and arms the succeeding Medo-Persian Empire, the belly and sides of brass the Grecian Empire, which followed, and the legs the succeeding Roman Empire. The feet represented the "Holy Roman Empire" and its successors; the iron of the feet the civil power, the clay intermingled and smearing over the iron pictured the ecclesiastical power of our day. Thus seen, we are living in the days of the ten toes, or divisions of the Image.

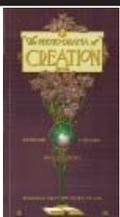
The Stone represents God's Kingdom, which the clay on the feet of the Image imitated. The Stone represents God's Elect Church, gathered out from Jews and Gentiles, and from every nation and denomination, to constitute Messiah's Kingdom. Shortly, this Kingdom will be established in power and great glory, and the kingdoms of this world will disappear as by magic. Messiah's Kingdom will then grow until it fills the whole earth, and brings all things under its control, every wilful sinner being cut off in the Second Death.

### Questions for Lesson 49

- 1\* What was it that worried King Nebuchadnezzar?
- 2\* Why was he troubled about it? Whom did he call in to help him?
- 3\* Who was able to give him help and how did he do it? Par. 1
- 4\* Of what material was the head of the image composed? Breast and arms? Belly and sides? Feet and toes?
- 5\* What happened to the image as seen in his dream?
- 6\* What happened to the stone? Par. 2
- 7\* By Divine interpretation what did Daniel say the head and the breast and arms represented? Belly and sides? Legs?
- 8 In the light of present truth, what did the feet and toes represent? Par. 3
- 9\* What did the stone represent?
- 10\* Who will be the head of the kingdom represented by the stone? Eph. 2: 20-22
- 11 Now that the heavenly Kingdom is set up, when will the earthly phase be established?
- 12 When will the image be ground to powder? See Expanded Biblical Comments. Dan. 2: 35
- 13 What is meant by the stone filling the earth?
- 14\* If the stone fills the earth, where will there be room for Satan or his kingdom?
- 15\* What will happen to those who do not become a part of that stone Kingdom or enter into harmony with its rules and regulations? Par. 4
- 16 Would there be any advantage if people would only seek to come into harmony with the laws of that kingdom of truth and righteousness even now?
- 17\* In general, what will be the chief law of the Kingdom? Luke 10: 27; Micah 6: 8

p 49—\*61

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



If you have enjoyed this series of studies from "THE PHOTO DRAMA OF CREATION," you may wish to purchase the book and its accompanying study guide prepared with questions for both adults and children. We have a new shipment of these books in an attractive soft-cover binding.

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TO:

## ANNOUNCEMENTS

### VISITING MINISTERS 2015

**Leon Snyder**

Seattle, Washington Convention, March 13-15

**Donald Lewis**

Seattle, Washington Convention, March 13-15

**James Shaw**

Independence, KS, February 15; Norman, OK, March 29

**John Wojnar**

Chester Springs, PA, December 31, January 1

**Thomas Cimbura**

Seattle, Washington Convention, March 13-15

**Robert Steenrod**

Cincinnati, OH, February 8; North Canton, OH, March 1;

Seattle, Washington Convention, March 13-15

**Daniel Herzig**

Seattle, Washington Convention, March 13-15

**Jon Hanning**

Indianapolis, IN, March 7; West Frankfort, IL, March 8;

Seattle, Washington Convention, March 13-15

**Lawrence Williams**

Galloway, OH, February 22; Seattle, Washington

Convention, March 13-15

**Richard Piquene**

Independence, KS, February 15; Seattle, Washington

Convention, March 13-15; Norman, OK, March 29

### \*EVANGELISTIC SERVICES

**Kenneth Arends**

Seattle, Washington Convention, March 13-15; Detroit,

MI, March 21; Grand Rapids, MI, March 29

**Michael Hanning**

Seattle, Washington Convention, March 13-15

Cincinnati, OH, March 22

**David Lounsbury**

Seattle, Washington Convention, March 13-15

**Walter Onyszko**

Seattle, Washington Convention, March 13-15

**Brandon Penney**

Seattle, Washington Convention, March 13-15

**Michael Williams**

Athens/Nelsonville, OH, February 15

\*Evangelist Services not complete at time of printing

### BIBLE STANDARD MINISTRIES CONVENTION

#### Seattle, Washington Convention March 13, 14, 15, 2015

**Holiday Inn Express & Suites** 19621 International Blvd., Sea Tac, WA 98188. The cost for single/double room is \$89, suites \$99 + tax. To reserve a room the hotel needs to be called directly at (206) 824-3200 no later than 2/20/2015. You must mention Bible Standard Ministries for these special rates. Included in this rate is a full, hot breakfast for each guest, complimentary wireless Internet, local calls, parking and airport/local restaurant shuttle transportation.

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#### 2015 USA CONVENTIONS

Newark, NJ, May 15, 16, 17

Athens, OH, July 17, 18, 19

Tulsa, OK, Sept. 11, 12, 13

### HAVE A BLESSED NEW YEAR

**N**ow I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. – Romans 16: 17

**E**xcept the LORD build the house, they labour in vain that build it; except the LORD keep the city, the watchman waketh but in vain. – Psalms 127: 1

**W**hosoever despiseth the Word shall be destroyed; but he that feareth the commandment shall be rewarded. – Proverbs 13: 13

**Y**e are the light of the world. A city that is set on an hill cannot be hid. – Matthew 5: 14

**E**very day will I bless thee; and I will praise thy name for ever and ever. – Psalms 145: 2

**A**nd whatsoever ye do, do it heartily, as to the Lord, and not unto men. – Colossians 3: 23

**R**ejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul. – Psalms 86: 4

**Let the PEACE of Christ rule in your hearts.**

Colossians 3: 15

2015 Hymn of the Day, use first hymn listed in the Manna.