

# 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**

# WHY THERE IS DIVERSITY AMONGST GOD'S PEOPLE

While it is true that all men are born with inalienable rights and privileges, yet no man is born without

*“Who maketh thee to differ from another? And what hast thou that thou didst not receive?”—1 Cor. 4:7.*

sin, “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51:5). The Scriptures very properly declare that the race in Adam was sold under sin over six thousand years ago. So in this sense we were not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed. We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ from the original image and likeness of God. Satan brought about this difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ—a new order—amongst whose members there was a difference. Some, in the one true Church, had many talents, others few; some had special talents, others had ordinary talents. But Satan is not charged with having given the greater or lesser talents to these. The Apostle says that it is God who has set the various members in the Body as it has pleased Him and that both this setting of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in their hearts. We are made to differ from each other, “Who maketh thee to differ from another?”

## CAUSE OF DIVERSITY OF ATTAINMENTS

As we study this subject let us keep in mind the thoughts presented are from the Gospel Age and its extended Harvest period in which we now live! The matter of growth in the holy Spirit of understanding is one that is dependent in large measure upon each one's zeal to know the will of God. We are put into the School of Christ to learn of Him. Some learn more rapidly, others less rapidly.

God First ~ His Appointments

In proportion as we learn of Him, we have greater opportunities and blessings. All are granted the enlightenment,

heart-warming, energizing of the holy Spirit; all are granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and have more of the holy Spirit. These are zealous to do the Lord's will. Their progress is not attributable wholly to themselves, but especially to the favor of God.

The Apostle goes on to say, you are God's workmanship; “it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:13). We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious Temple. He has provided who shall be the chief cornerstone of this Temple, and who shall be the members of the Temple Class [Little Flock]. We could not choose the place for ourselves. But in God's providence we each responded to the call to be a living stone “Here am I; send me” (Isa. 6:8). The stones were first cut out of the dark quarry, and over many years they were being shaped and prepared for places in the glorious building. It is the privilege and duty of each consecrated child of God to prepare his tabernacle [place of dwelling] as a habitation for God!

## DIVERSITY OF ANOTHER KIND

The great Master-Workman is doing a work upon us. He is chiseling and fashioning us. He is making us what we are. Consequently there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that He may exalt us in due time. The same Apostle also reminds us that we should look up to God and give Him praise for all that we have and are (I Pet. 5:6). And “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever

and ever” (1 Pet. 4:11). We are collaborators with God. We give God the praise that He has made us to differ from our former selves, that He is making us to differ more every day, and that He will continue the good work as the days go by and as we seek to do His will. What have we of ourselves? Nothing! We were wholly dead through Father Adam’s disobedience; we were born in this condition, having no right to everlasting life. But God has a Plan which is world-wide in its scheme of blessing. He has proffered the blessings of the many features of His Plan to the called, chosen and faithful consecrated children of God, and He has invited us to come to Him, under selective salvation, in advance of the world.

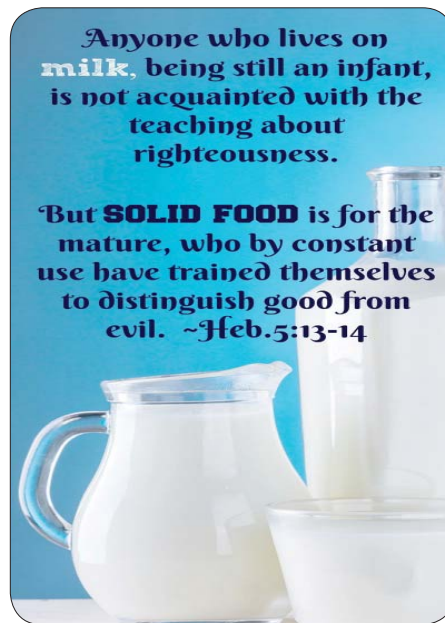
### DOCTRINES MORE OR LESS IMPORTANT

There are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of His followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental, not essential to the consecrated children of God. The fundamentals have and continue to be enjoyed by good, saintly ones from the Day of Pentecost until now. We, as prospective Consecrated Epiphany Campers, continue under the same fundamentals and are permitted to have the other privileges, Truths, “meat in due season,” for our strengthening “For every one that useth milk is unskillful in the word of righteousness: for he is a babe; But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:13, 14). Let us examine the fundamental theory of the Atonement as follows: (1) All men—all of Adam’s children—are sinners. (2) None can be reconciled to God without a Redeemer’s sacrifice. (3) Jesus came into the world to be that Sacrifice—and later to apply that Ransom-price for the sins of the world. (4) On the basis of faith in the Redeemer’s work, the believer may consecrate himself to the Divine service, in acceptance of the Divine invitation, “Present your bodies a living sacrifice.” (5) So doing, the consecrated believer may exercise full assurance of faith that his sacrifice will be accepted of the Father and that he will receive a share of the anointing of the heart-warming, energizing holy Spirit of understanding. (6) Such as meet these conditions are to be accepted as

brethren in the highest sense of the term.

This much has been and still is necessary for the consecrated believer. However, by reason of the favorable time in which we live, we have more knowledge, we may also have greater trials, which our greater knowledge will offset. Our advice to the Lord’s dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above, that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

After having expressed his own view, each is quietly to hear the views of others and not feel called to debate or restate his already stated position. Having used his opportunity, each is to trust to the Lord to guide and teach and show the Truth, and should not insist that all must be made to see every item as he sees it, nor even as the majority view it. “On essentials, unity; on non-essentials, charity,” is the proper rule to be followed.



All logical minds delight in reaching a decision, if possible, respecting every item of Truth; and this the Apostle declares should be striven for by each member of the Church for himself—“in his own mind.” It is a common mistake, however, to attempt to apply this personally good rule to a Church or to a class in Bible study—to attempt to force all to decide on exactly the same conclusion respecting the meaning of the Lord’s Word. It is proper that we should wish that all might “see eye to eye”; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions, as shown by the various shapes of head to be found in any gathering of people. Our various kinds and degrees of education are important factors also in assisting or hindering oneness of view. If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention, a separation would be the wise course. We are not criticizing the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach.

[This paragraph is primarily referring to the Bride of Christ] Our views are doubtless well known to all of our readers. Briefly stated, they are as follows: (1)

That the one that sinned was Adam, and that he and all his posterity were involved. (2) That a Redeemer was necessary, that Jesus became that Redeemer, and “gave Himself a Ransom for all.” (3) That God has invited some of the redeemed sinners, not to be the Ransom-price, but, to be associates of the Redeemer, His Bride. (4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as His members, their flesh as His flesh, and that He shall impute to them the share of His merit which would be coming to them as members of the Adamic race. Then they [His Bride] are legally justified from all the shortcomings, weaknesses and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God as part of the Sin-Offering by the great High Priest. (5) Sharing in the Redeemer’s death, these are privileged to share in His life, by the First Resurrection. The Redeemer does not now make application of His merit to the world.

In our judgment many err in attaching too much value to the Church’s sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church’s sacrifice, nor that she is permitted a share in the Master’s sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter. Our Pastor, Charles T. Russell, used the term “incidental feature” of the Divine Plan and this is one example: the Divine Plan does not end with the deliverance of “the Church of the firstborn whose names are written in heaven” and who shall share with Christ in “his resurrection” the first, or chief resurrection. The appropriation of the merit of Christ first to the Church is merely an incidental feature of the Divine Plan (R4555). The Scriptures tell us that God’s real purpose in sending Jesus into the world was that “the world through Him might be saved” not the salvation of the Church; that was an incidental feature (SM p. 48).

Let us not crowd each other into separation as we are now in the second century of the Millennial Age and God has given to His truly consecrated believers much advancing Truth based on the teachings of Pastor Russell; just as the Bible has declared in Pro. 4:18 “But the path of the just is as a shining light, that shineth more and more unto the perfect day.” Bible Standard Ministries [LHMM] has a rich history beginning with Pastor Russell teaching

Parousia Truth as due, with the principal teaching that Christ was to have a Bride and they would be associates of the Redeemer in bringing the world of sinners into an understanding of the principles of righteousness with an opportunity to obtain salvation.

Was more Truth as due needed? Yes! Abraham needed more Truth than that which was given to Noah; he had to walk in the light beyond that in which Noah walked. Moses and the Israelites of his day needed still more Truth and God gave it to them, though it still proved unpopular and brought persecution upon those who faithfully held to it. Then came further unfoldings of Truth through the Prophets, given as needed, to develop God’s plan and to try the faith of His faithful ones (Heb. 11:32-40).

When the time arrived for Epiphany Truth to be brought forward, God selected Pastor Paul S. L. Johnson, one of Pastor Russell’s most capable helpers, as His special messenger to deliver Truth as due [present Truth] to the consecrated. We learned more about the crown-lost leaders, Great Company, Youthful Worthies and some time-features that were not understood before such as: after the fall of 1954 a distinct Kingdom work was to be inaugurated which was not done previously, namely, the building up of the Epiphany Camp as distinct from the Epiphany Court, which is the Lord’s preparation of people here in the latter parts of the Time of Trouble for the blessing of restitutionists under the coming New Covenant.

Did Truth as due end with the very specialized teachings of Pastor Johnson? No! Advancing Truth clarifies previous obscurities. Our great God had more new Truth to bring forward through Pastor Raymond G. Jolly, the special helper to Pastors Russell and Johnson. Pastor Jolly’s ministry was in some ways larger in scope than Pastors Russell and Johnson in that it was an overlapping one, covering Truth as due from the Parousia, Epiphany and Basileia. He was given the privilege and duty of defending the Truth as due and expounding advancing Truth on the Tabernacle, especially the court, the curtain and much needed understanding about the Epiphany camp. Yes, more incidental features!

While many in the Truth movements were teaching that there was no more new Truth; our Great Jehovah, in fact, had more Advancing Truth to make available to His faithful. Yes, Jehovah has a plan. Looking back we



can see a pattern of servants and this method of bringing forth advancing Truth continued with Bro. August Gohlke the special helper of Bros. Johnson and Jolly.

Bro. Gohlke continued to defend the Truth brought to our attention by the three previous Spirit-begotten leaders. With the guiding of Bro. Gohlke we entered into Youthful Worthy leadership of God's Movement. With God installing Bro. Bernard W. Hedman, the special helper to Bros. Johnson, Jolly and Gohlke; the movement was 111 years into the overlapping work of the [expanded Gospel Age]

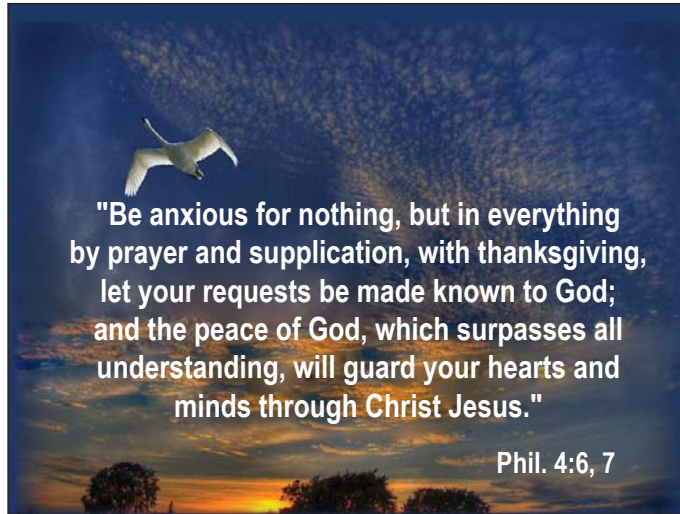
harvest work. Bro. Hedman was a strong defender of the advancing Epiphany teachings. Bro. Hedman was listed in our writings as the last of the seven special helpers of antitypical Job [Pastor Johnson] (PT 1952, p. 70).

With the death of Bro. Bernard W. Hedman [Jan. 30, 2004] God introduces a time of transition that had never occurred before. There was a need to call, at the death of Bro. Hedman, a special business meeting to sort out the unclear message of who the next Trustee and leader of God's Household should be; a Youthful Worthy hopeful or a Consecrated Epiphany Camper candidate.

The result of this meeting was to present Bro. Ralph M. Herzig, the Youthful Worthy hopeful, to the congregation for a vote of approval which passed in favor. Bro. Herzig reverted back to write extensively on antitypical Habakkuk, which consists of true "watchers" in the time of the end, and instructing us about the completion of the Youthful Worthies in a leadership role. With Bro. Herzig's last three years of inability to function, this time of transition has brought with it some strong opinions and uncertainty. Some brethren were uncomfortable with a Consecrated Epiphany Camper hopeful in the leadership role while Bro. Herzig was alive, however this was addressed by Bro. Jolly in PT 1960, p. 63 "Obviously the Lord will not appoint a Consecrated Epiphany Camper as the leader of the Youthful Worthies, for, as Bro. Johnson has shown from the Scriptures (e.g., Ex. 19:12-21; E Vol. 11, pp. 336, 339-342), it is contrary to God's arrangements for Him to appoint one of a lower class to act in such an office function over a higher class. Nor will He after the end of the Great Company's earthly

sojourn desert His people by leaving them without a leader, to wander in measurable darkness, without further unfoldings of present Truth pertinent to their needs; He

will not leave them unprotected and at the mercy of sifters." PT 1978, p 87 "We have every confidence that after the Great Company finishes its earthly course, our Lord will continue His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers."



It is our understanding that the Great Company have received their resurrection to the spirit nature, that the Youthful Worthies are finishing their course, having proven themselves worthy to share with the Ancient Worthies in the "better resurrection" (Heb. 11:35), and that the Consecrated Epiphany Campers are being prepared for their Kingdom glory. These classes, also being God's consecrated people and having His holy Spirit, groan within themselves, waiting for their deliverance. (PT 1969, p. 36)

Bro. Herzig also addressed this issue of transition at the Muskegon Business Meeting, May 18, 2012. I quote in part: "I have, in following the Lord's leading, selected two brothers here in the U.S. to be the potential leader of the Lord's people and the Executive Trustee after I am no longer able to occupy that position. It is not a matter of health that this arrangement is being made but I am now 87 and feel that this arrangement is best. Bro. Leon Snyder is the first choice to fill the vacancy when it shall arise and Bro. Daniel Herzig will operate as a back-up to the position."

I, as the special helper to Bro. Herzig, do not intend to challenge God in the way He has set forward the next Trustee and leader of the Lord's people during this time of transition. Our writings teach that only God appoints His leaders through the sitting Executive Trustee. How well I remember that evening phone call from Bro. Ralph, no conversation, only his voice shaking with weakness saying: "Leon you will have to move to the Bible House I can't do it alone anymore!!" This was the invitation to which my answer was to Bro. Ralph "Yes" and to the Lord "here am I; send me" (Isa. 6:8).

We continue to live and serve Truth as due in this expanded Gospel Age Harvest. The Lord of a certainty has more work to have done under Consecrated Epiphany Camper leadership and perhaps further unfoldings of present Truth pertinent to our needs! The doctrines of our present time may be of the lesser importance, while fitted for our needs. I am sure that in His due time the necessary lessons will be made available. My dear brethren, pray for God's will to be done in all matters

while we move forward in the work given to us this day in harmony with the rich heritage that we have. Let us as we fight the fight of faith also seek tranquility as pre-Millennial seed of Abraham during this exciting time of transition! Phil. 4:7 gives to us a beautiful message to enjoy each day, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." God, the Creator of all things, is also the competent Sustainer of all things.

## OUR CLEANSING—OUTWARD AND INWARD

**"Having therefore these promises, 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).**

The Bible was not addressed to the world, but to the One True Church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. Many overlook this fact, and the result is a confusion of their minds. But some may be inclined to say that the words of our text are applicable to sinners as well as to saints—to sinners especially—even though the Epistle itself is addressed "unto the church of God which is at Corinth, with all the saints which are in all Achaia" (2 Cor. 1:1). We answer, No! Our text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. God makes no promises to such; He merely denounces them as sinners and refuses them all recognition, all fellowship, and tells them that there is no other name under heaven given among men whereby they can be saved from their sins than that of Jesus—through faith in the merit of His blood (Acts 4:12). In other words, God refuses to have any dealings whatever with those who cannot or will not accept of the great Sin-offering which He has provided. As Jesus expressed the matter "No man cometh unto the Father, but by me" (John 14:6).

The reasonableness of the Divine position is evident upon reflection. During the Gospel Age, God has gathered out of the world a select class, whose distinguishing trait of character is faith in Him and a desire to please Him. This work of gathering will

continue during the expanded Gospel Age Harvest until all five pre-restitution consecrated classes are complete. This work consists of the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel.

In the incoming Age, the Millennial Mediatorial Reign of Christ, God purposes to deal with the remainder of mankind, and then all His requirements will be made so plain that the wayfaring men, though simpletons, shall not err therein (Isa. 35:8). The Sun of Righteousness shall shine forth in that glorious Millennial Day, and clearly manifest right from wrong, and show forth the Divine character and attributes, so that every creature may see—yes, all the blind eyes shall be opened and all the deaf ears shall be unstopped, as is clearly stated by the Prophet (Isa. 35:5; 40:5).

For the pre-millennial seed of Abraham there is a test of faith which the Lord selects. Any who do not exercise the requisite faith are not of this selective salvation, but must wait for their blessing at the hands of Abraham's seed during the reign of Christ, for which we still pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

### GOD'S PEOPLE NOT ALL NATURALLY NOBLE

Not only has God made faith a necessary element of



acceptance in the present time, but additionally, love for righteousness is made a part of the test. It is not enough that we have the eye of faith which recognizes Christ's death as the Redemption-price for the sins of the world; we must additionally have hearts that love righteousness in order to come into Divine favor. The heart that loves righteousness discerns the weaknesses of its own flesh, its downward tendencies. The moment that heart recognizes Jesus as the Redeemer it flees to Him, not only to be covered with His merit as respects the sins that are past, but also to have the imputed covering of His righteousness as respects the unwilling blemishes and imperfections of the present and the future—imperfections that are contrary to the will, and that result from inherited weaknesses.

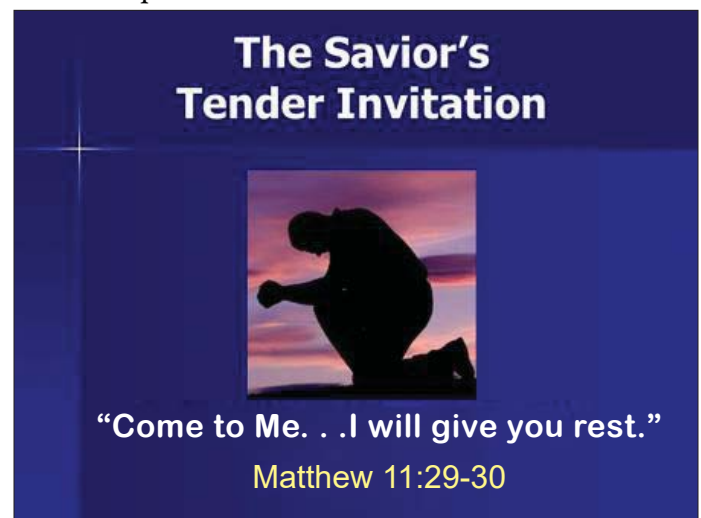
Such ones, not in harmony with the sins of the world nor with their own weaknesses, are referred to by our Lord in His message, "Come unto me, all ye that labour and are heavy laden [under the yoke of sin, and the realization of its penalty, death], and I will give you rest. Take my yoke upon you, and learn of me" (Matt. 11:28, 29). These learners—disciples, pupils in the School of Christ—are the class to whom the words of our text are addressed. It would be useless to exhort the world in general to cleanse themselves from all filthiness of the flesh and spirit, as they are in sympathy with this very filthiness and have no desire to cleanse themselves; also they have no just appreciation of how filthy it is in the sight of God and those who have His spirit of holiness.

The Lord describes the condition of the world as one in which anger, malice, envy and various other lusts (selfish desires) are the usual and normal conditions. Lust, selfishness—which often amounts to brutality—in its seeking of wealth, pleasure or power, seeks to fill the natural mind, so that if it were taken away, with nothing substituted, life would lose all of its charms. Where would be the propriety in exhorting such to put away filthiness of the flesh and spirit when they have nothing as a substitute?


Some may, perhaps, urge that there are as many noble-minded people found among those who are not believers as are found among believers. We answer, Yes! The Scriptures agree to this, assuring us that among those called, there are not many great or wise or noble according to the course of this world (1 Cor. 1:26-29). The message of God's grace often lays hold upon the lower, meaner and more degraded members of the human family rather than upon the noble, who feel less keenly of their own depravity and the necessity for the Savior and His assistance. If, then, among the world are

to be found some who are noble-minded, and if believers are generally of a lower stratum, how is it that God has a more particular interest in these than in unbelievers? By what kind of rule does God accept as children some who naturally are less noble and reject some who naturally are more noble?

We answer that the rule or standard of Divine acceptance is faith and obedience of heart. Those who with their hearts, minds and wills turn away from sin and by faith accept the Divine arrangement; God is pleased to accept according to their wills, their intentions, and not according to their flesh and its blemishes. Their unwilling defects according to the flesh are veiled from His sight by the robe of Christ's righteousness covering them, to the extent of the inability of their new minds, which despise sin and seek to war a good warfare against it in their flesh and everywhere. Such is the class addressed by the Apostle in our text, saying, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."



**The Savior's  
Tender Invitation**



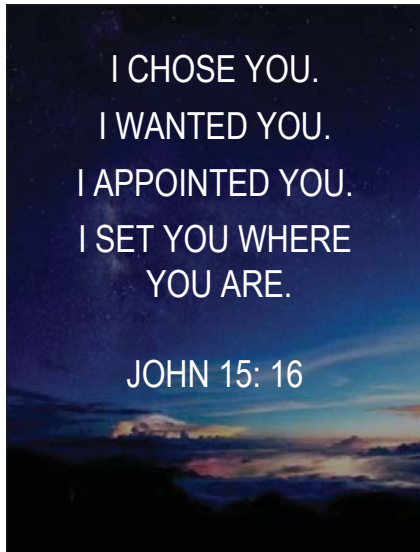
**"Come to Me. . . I will give you rest."**  
Matthew 11:29-30

#### **GOD'S BELOVED DISESTEEMED**

As a mouthpiece of the Lord, the Apostle addresses all believers who have fled away from sin and who are striving to be pleasing and acceptable to God, as "dearly beloved." The Apostle, a noble-minded man himself, appreciated the fact that many of these dearly beloved brethren had weaknesses and imperfections of the flesh. He did not love them on account of these blemishes, but in spite of them—because at heart they were loyal to the principles of Truth and righteousness and were striving to overcome sin and its inclinations in their own mortal flesh, and—so far as their influence would go—in the world.

But the world does not love these whom the Father loves, whom Jesus loves, whom the Apostle loved. Our Master's words are, "If the world hate you, ye know that

it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, that your fruit should remain” (John 15:18, 19, 16).



The world does not like these chosen ones because they, confessing their own weaknesses and striving against those weaknesses, calling them by their proper names—sins, meanness, filthiness of the flesh and spirit. Every effort made by these to cleanse themselves is a reproof to others who are not striving

to cleanse themselves, and who hate to be reminded that the things in which they take their greatest pleasure, viz., greed, selfishness, in-ordinate affections, strife, pride, vainglory, etc., are sinful. Whoever is fully agreeable to the world may be sure that he is not satisfactory to the Lord. Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the friendship, the fellowship, of this world is enmity with God; and, therefore, the world is not subject to the Divine standard, neither indeed can be “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Jas. 4:4).

The requirements of God’s Law—love for God with all the mind, heart, soul and strength are to the world unreasonable, undesirable in every way; and every reminder of these requirements causes displeasure and discomfort. To these, our Lord and His footstep followers have always been unwelcome—intruders. They prefer to be let alone, to have no suggestion offered to the effect that they are wrong. True, some of them have a pleasurable pride in generosity, a love of a good name, and a reputation for honesty and virtue. But they wish to be considered as standards and exemplars, and resent any intrusion, any measurement of their thoughts, words or deeds by the Divine standards. Therefore those who continually recognize and honor the Divine standards

are, of necessity, disliked by them.

### THE NECESSITY FOR CLEANSING

Why should the Apostle Paul exhort God’s people to do a cleansing work in their hearts and in their flesh when we find that God has wholly covered these blemishes from His sight? If the blemishes are covered, why trouble about them further? Ah, there are the best of reasons! The consecrated children of God, who at heart are loyal to God and His righteousness are distressed by their blemishes, their sins, the weaknesses of their flesh, even though they are aware that God has graciously covered all of these, and is not imputing their guilt to them, because at heart they are opposed to their faults. The desire of this class is to build, to establish, character by faithfulness to the principles of Truth and righteousness. They wish that their minds may become more and more established in faithfulness to the Lord and His Golden Rule of love; and that, so far as possible, the new mind shall control the fallen, imperfect flesh and bring it into subjection, into accord, with the Divine Law of Love.

Let us consider the cleansing of evil by God’s Word. This is one of the special methods for overcoming evil and it is rightly considered the most important of all. Indeed, it is the only one that can be used for abhorring, avoiding and opposing evil, from every standpoint. Its application, therefore, is universal. If we were to put this figurative statement, cleansed of evil by God’s Word, into literal language we would mean ridding ourselves of our faults by applying the pertinent parts of the Word to these faults until they are destroyed.

We can readily understand this method from some illustrations. Frequently we soil our hands, and in order to make them clean we apply water. So, in the symbols of the Bible, the Word of God is frequently compared to water “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass” (Ezek. 36:25; Deut. 32:1, 2). These texts when applied to the filthiness of the flesh and spirit, cleanse us from these defilements. Again, we often soil our garments, and to cleanse them apply water; likewise, our qualities of heart and mind are sometimes spoken of as garments, “The king’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow



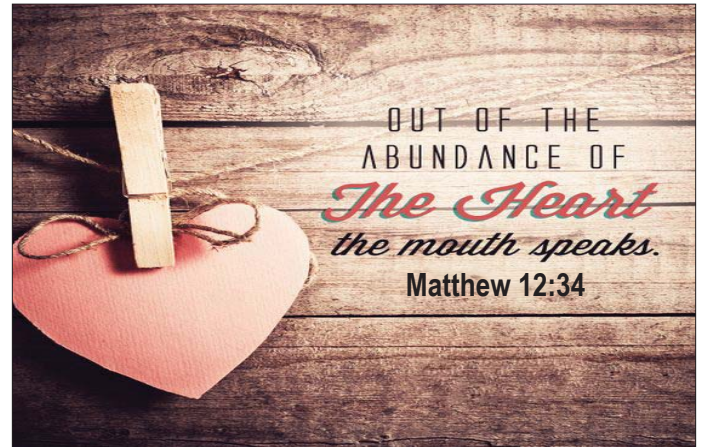
her shall be brought unto thee” (Psa. 45:13, 14). When these qualities become faulty, we speak of our garments as being soiled or spotted. We are enjoined to put them into the water of God’s Word until it has removed all the spots from them. Accordingly, we would say that our cleansing of evil by God’s Word means that we take the pertinent parts of His Word and apply them to our faults, until through its power they are entirely removed.

This method is certainly Scriptural, as numerous passages prove. Note the following taken from among many: Psa. 119:9: “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.” The defilements of the “way” here referred to as needing cleansing evidently mean bad qualities. The Psalmist asks how one may cleanse his way, and answers, by taking heed to his way according to God’s Word, i.e., by guarding himself carefully through the Word, he will cleanse himself of the evils of his way. Jesus gives utterance to a like thought in John 15:3, “Now are ye clean through the word which I have spoken unto you.” God’s Word, according to this passage, cleanses God’s people. In 1 Cor. 6:11, “Ye are washed . . . in the name of the Lord Jesus, and by the Spirit of our God.” Here we are shown that a cleansing from defilements takes place in us, and that the Spirit of God, acting as His agent, uses His Word to accomplish this glorious result.

The function of this method is, as already stated, universal in its application. It will help us in every way to abhor, avoid and oppose evil outward and inward. However the special application we desire to make in this treatise is the application to enabling us to abhor evil. Accordingly, we desire to show that by applying the suitable parts of the Scriptures to our faults, we will be enabled to abhor them, and from such abhorrence, we can rid ourselves entirely of them. The importance of this method cannot be emphasized too greatly. It is the dominating method of the special methods for overcoming evil. It connects us with the Word of God as the source of all our power in our warfare against evil. Therefore, we at once can see its importance among the special methods for overcoming evil.

First the new mind, heart and will take cognizance of a fault and certain circumstances tend to bring it into exercise by laying hold on those parts of God’s Word that apply to cleansing from this fault. Then the new will holds them upon the mind and heart until the power of God’s Word rids us of the fault. Since we are going to apply the method to developing abhorrence for evil, as a means of cleansing ourselves of evil, we will have to lay hold on those parts of God’s Word that develop in our

heart abhorrence for evil, and then use this abhorrence under the power of the Word to expel the faults. Our abhorrence of evil naturally makes us turn from it. If we learn to abhor anything, we revolt from it, and will have nothing to do with it.



All our words are taken by the Lord as an index of our hearts. If our words are rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy or impure, the heart is judged accordingly, on the principle that, “out of the abundance of the heart the mouth speaketh” (Matt. 12:34). Our words, in all the varied circumstances of our daily life, are bearing testimony continually before God of the condition of our hearts. So our Lord’s words imply: and in this view of the case how timely is the admonition; “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few” (Eccl. 5:2). And let us remember that “all things are naked and opened to the eyes of Him with whom we have to do” (Heb. 4:13). May our words be thoughtful and wise, as uttered before God, and not rash, hasty and illy considered. Again, in harmony with the Lord’s statement of the responsibility incurred by our words, it is also written, “He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction” (Prov. 13:3).

That, as imperfect beings, we may always be perfect in word and deed is not possible; despite our best endeavors we will sometimes err in word as well as in deed, yet the perfect mastery of our words and ways is the thing to be sought by vigilant and faithful effort. But, nevertheless, for every idle word we must give an account in this our day of judgment. If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that in any particular our words have been dishonoring to the Lord, we should remember that, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous”

(1 John 2:1); and in the name of our Advocate we may approach the throne of grace, explain to our Heavenly Father our realization of the error, our deep regret at our failure to honor His name and His cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge, but that it may be blotted out through His gracious provision for our cleansing through Christ, humbly claiming that in His precious blood is all our hope and trust. James 3:2 says “In many things we are all faulty. If any one does not err in word, he is a perfect man, able to control the whole body” (Diaglott). But such a man does not exist. We all need and must continually plead the merit of our Redeemer and Advocate, while we strive daily to bring every thought into captivity to the will of Christ and to perfect holiness in the fear (reverence) of the Lord.

#### “LET US CLEANSE OURSELVES”

The words of our text, “Let us cleanse ourselves,” do not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is impossible on our part. We cannot have it unless we receive it as a free gift from God. In what sense, then, do we cleanse ourselves? We answer that having first been reckonedly cleansed from Adamic condemnation by the Lord, and brought under the influence of His holy Spirit and the enlightening understanding of His Word, we are then invited to show our zeal for righteousness and to co-operate with Him in the work.

While all the Adamic condemnation is reckoned as having passed from us, we still have the opportunity of showing God our spirit, our intention, by striving against sin in our minds and in our flesh. The incentive to this cleansing, outward and inward, is of God, but the cleansing itself is something for us to do—“Let us cleanse ourselves.” The cleansing work is a tedious one; for at first we did not discern how deeply defiled we were, how nearly all the suggestions of the natural mind are selfish. We did not even recognize selfishness as being sin.

As the eyes of our understanding opened more and more widely we got proper views of our Lord and His righteousness, our own imperfect condition, the need of His covering robe, etc. Day by day, as we have since striven to put away sin, error, selfishness and worldliness—yes, every element of ungodliness—we have become more

painfully conscious of how deep was the stain which we at first perhaps thought was merely superficial.

Many of God’s people, after years of labor in seeking to cleanse themselves from the filthiness of the flesh and spirit, see more of their own blemishes than they discerned at first, even though they have gotten rid of much of this filthiness— selfishness, etc. This would make the work of cleansing a very discouraging one if it were not for the assurance of God’s Word that He regards us, not according to the flesh, but according to our intentions, our desires and our endeavors. He reckons us as overcomers because of our good warfare against the natural blemishes, whatever may be the measure of our success.



After we have accepted the Lord, we take our stand with Him as the Captain of our Salvation, to be soldiers of the Cross and to fight a good fight against sin and all the works of the flesh and of the Devil. We properly begin to cleanse the flesh, to put away evil practices, outward wrongdoing of every kind.

Before long, in the case of many, a considerable outward change is manifested—careless language is avoided, passions are restrained and selfishness is curbed, at least in its outward manifestations. Neighbors and friends may see a considerable change. This is good, but not sufficient. We must also cleanse our spirits, our minds. It is not sufficient that we avoid outward wrongdoing. Our minds must also be cleansed. We must learn to hate sin, to repel its first advances. We must learn that our minds and our bodies are the temples of God and that everything contrary to Him and His law of righteousness and love must be barred.

While others may witness the triumphs of the outward kind, the most important battles of the consecrated are those which are known only to ourselves and to our Captain—battles of the new will against the influences of the old, natural disposition. The true soldier of the cross will find this battleground quite sufficient to engage his combativeness and to keep him well occupied. As they make progress in this direction, they become more sympathetic toward others who have the same or other weaknesses and inclinations contrary to the Divine standards. They sympathize especially with their consecrated brethren, who similarly have given their all to God and are battling against the world, the flesh and

the Adversary, in their bodies and in their spirits.

We have a natural disposition toward sin. Additionally, we have minds that, even though they are putting away the things of sin, have more or less recollection of the things of sin, the impurities of sin. So, while we draw ourselves away from that which is sinful, we are to strive also to have our minds pure. We are to cast out everything in us that is sympathetic with sin. We are not to think of those things, we are not to permit ourselves to ruminate on what is sinful. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8). We are to set our affection on things above “Set your affection on things above, not on things on the earth” (Col. 3:2).



**"Set your mind on things above,  
not on things on the earth." — Colossians 3:2**

This cleansing of ourselves is aided by God's cleansing us. Yes, we examine ourselves carefully to find what in us is impure, and put it all away from our conduct—and, more than that put it away from our minds. As we do this, holiness spreads through all the avenues of life. And so a Christian ought to have a very beautiful character. If any Christian has not a beautiful character, it shows that he has not been properly attending to the matter of his cleansing, daily giving attention to his purification in his outward relationship to mankind, and inwardly in his relationship toward God.

We are to do all this in the fear (reverence) of the Lord. There is a difference between fear that is reverential and fear that is slavish. The reverential fear is a profitable fear. We are not to fear our Heavenly Father as if He were a devil, who would turn on us and treat us with cruelty; but we are to have a fear of displeasing Him, a godly fear, and a delight to do those things that are pleasing and acceptable in His sight. So all this cleansing of ourselves, all this perfecting of ourselves in holiness is with a view to being perfected in the reverence of the Lord. Having bestowed upon us His holy Spirit, having given us these precious promises, God will expect us not to put our

talents into a napkin and make no progress, but to bring forth fruit—some thirtyfold, some sixtyfold, some a hundredfold. And as we do this, we shall be rewarded in proportion.

Psalms 19:12 speaks of God as doing this cleansing work “Cleanse thou me from secret faults.” These words of the Prophet David are the sentiment of all of God's true people. By these words the Prophet showed his recognition of the fact that he was not capable of cleansing himself. He realized that he might have secret faults that he did not recognize himself—that he did not see himself. Perhaps he did not see some faults that others saw. He desired God to cleanse him from these. This indicated that he desired to get away from everything that was not in harmony with God. “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer” (Psa. 19:14).

This is the proper sentiment for all Christians. We should pray to God that He will show us whatever in our lives is not fully pleasing and acceptable to Him, that He will help us to see ourselves as others see us, and especially to see ourselves as He sees us. We believe that many of God's people have been shown their imperfections and weaknesses (in God's providence) by very severe jolts. We ask God also, as did the Psalmist, to keep us back from presumptuous sins, to cleanse us wholly from these.

Our text (2 Cor. 7:1) declares that such a purification of flesh and spirit, body and mind, constitutes a perfecting of holiness. The thought here is that holiness cannot be attained in a moment, but that it must be gradually effected, perfected. A right view of this matter will keep us from falling into certain dangerous errors. Holiness is not a charm which we may put into our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire structure, changing its general characteristics; it is transforming in its influence. True, there is a holiness reckoned to God's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed, or as the Apostle expresses it, we must allow God to work in us His holy will, and the holy conduct which must necessarily accompany the holy will, as opportunity and conditions will permit (Phil. 2:13).

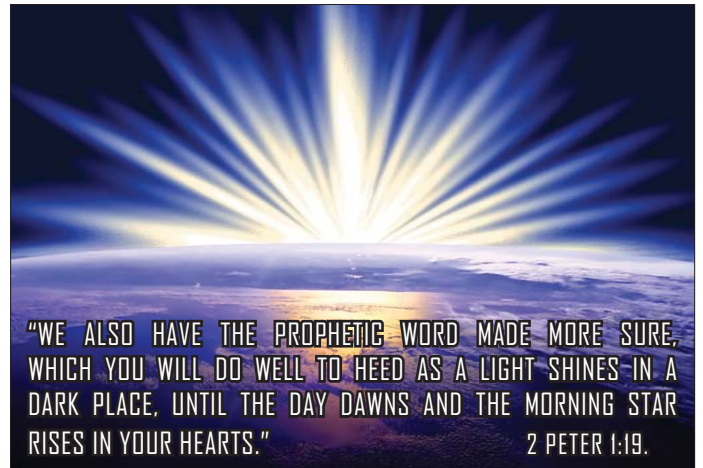
But how is this holiness perfected in us? How does God

work in us to will and then to do His good pleasure? Our text answers this portion of the question, too, assuring us that it is God's part to give us the promises; and that these promises constitute the incentives to those who are in the right attitude of mind. Without these Divine promises of the present and the future blessings, who would battle against his own weaknesses? Who would strenuously resist the attacks of the world, the flesh and the Adversary? Moreover, who would willingly sacrifice his life and his natural rights to serve the Lord and His cause, if there were no great and precious promises to quicken and energize him to the service of the King, in battling against sin, in assisting all who are on the side of righteousness? Surely there would be few, if any at all. And so our text intimates, saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves," etc. The promises are indeed the power of God unto our cleansing—our salvation—as pointed out by St. Paul (Rom. 1:16).

None are accepted into the Kingdom at once, without first being put on probation. As children of God we have in the present life the joy of knowing of our Father's character through His Word, which we are permitted to

understand. Not the slightest thing can happen to God's children except that which He sees would be to their advantage.

"Let us then, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." As the Apostle Peter declares, "If ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:10, 11).



## MERCY AND TRUTH COMPONENT ELEMENTS OF A CHRISTIAN CHARACTER

*"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).*

Some time ago a group of salesmen went to a regional sales convention in Chicago. They had assured their wives that they would be home in plenty of time for Friday night's dinner. In their rush, with tickets and briefcases, one of these salesmen inadvertently kicked over a table which held a display of apples. Apples flew everywhere. Without stopping or looking back, they all managed to reach the plane in time for their nearly missed boarding.

ALL BUT ONE! He paused, took a deep breath, got in touch with his feelings and experienced a twinge of compassion for the girl whose apple stand had been overturned. He told his buddies to go on without him, waved good-bye, told one of them to call his wife when they arrived at their home destination and explain his taking a later flight. Then he returned to the terminal where the apples were all over the terminal floor.

He was glad he did. The 16 year-old girl was totally blind. She was softly crying, tears running down her cheeks in frustration, and at the same time helplessly

groping for her spilled produce as the crowd swirled about her; no one stopping and no one to care for her plight. The salesman knelt on the floor with her, gathered up the apples, put them back on the table and helped organize her display. As he did this, he noticed that many of the apples had become battered and bruised; these he set aside in another basket.



When he had finished, he pulled out his wallet and said to the girl, "Here, please take this \$40 for the damage we did." "Are you okay?" She nodded through her tears. He continued with, "I hope we didn't spoil your day too badly."

As the salesman started to walk away, the bewildered blind girl called out to him, "Mister," he paused and turned to look back into those blind eyes. She continued, "Are you Jesus?"

He stopped in mid-stride and he wondered. He gently went back and said, "No, I am nothing like Jesus—He is good, kind, caring, loving, and would never have bumped into your display in the first place."

The girl gently nodded: “I only asked because I prayed for Jesus to help me gather the apples. He sent you to help me, so you are like Him, (only He knows who will do His will) thank you for hearing His call Mister.”

“For he that toucheth you toucheth the apple of his eye” (Zech. 2:8).

Then slowly he made his way to catch the later flight with that question burning and bouncing about in his soul: Are you Jesus? Do people mistake you for Jesus?

That’s our destiny, is it not? To be so much like Jesus that people cannot tell the difference as we live and interact with a world that is blind to His love, life and grace. If we claim to know Him, we should live, walk and act as He would. Knowing Him is more than simply

quoting scripture and going to church. It’s actually living the Word as life unfolds day to day. “A word fitly spoken is like apples of gold in pictures of silver” (Pro. 25:11).

You are the apple of His eye even though you, too, have been bruised by a fall. He stopped what He was doing and picked up you and me on a hill called Calvary and paid in full for our damaged fruit.

Yes, the nicest place to be is in someone’s thoughts, the safest place to be is in someone’s prayers, and the very best place to be is in the hands of God!

**SO REMEMBER APPLES!**

## **THE GOLDEN RULE—A LESSON IN CHARACTER DEVELOPMENT**



# **BIBLE QUESTION BOX**

## **DOES GOD TAKE LITTLE CHILDREN TO HEAVEN?**

**Question:** Is it a part of God’s Plan to take into heaven those who die as infants and little children?

**Answer:** No, there is no way into the heavenly Kingdom except by believing in Jesus as ones own personal Savior and until one is of age this is not something that can be done. They are not old enough to be placed on trial for life or death, to work out their own salvation with fear and trembling, or to be transformed by the renewing of their minds. (Phil. 2:12; Rom. 12:2). We must also consider that the Bible states: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” So little children cannot enter into the heavenly realm and come and go like the wind, as invisible spirit beings (John 3:6-8). Some have questioned our reasoning on this matter by bringing to our attention Jesus’ statement in Matt. 19:14 “Suffer little children, and forbid them not, to come unto me: for *of such is the kingdom of heaven.*”

We must look into the parallel passages of Mark 10:14; Luke 18:16. Jesus was not there teaching that the Kingdom of heaven is composed of little children. Rather, He was teaching that only those believers who are childlike in certain respects will attain to that heavenly Kingdom. The context in Mark 10:15 and Luke 18:17 shows this, for there Jesus stated, “Whosoever shall not receive the kingdom of God as a little child shall in no

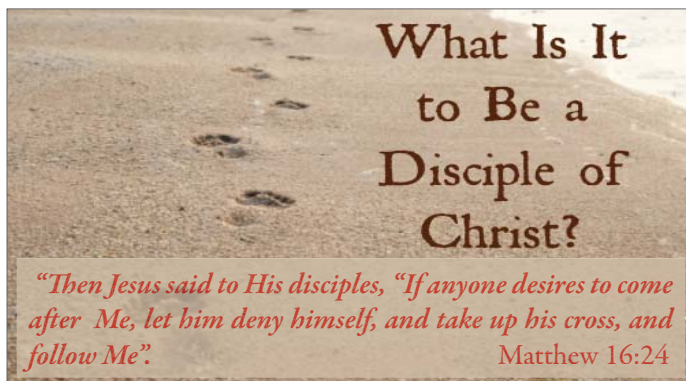
wise enter therein.” Note also Matt. 18:1-4; Mark 9:33-37; Luke 9:46-48. The special characteristics of a little child are simplicity of heart, a desire to please, freedom from unholy ambition and rivalry, faith, love, teachableness, indifference to social distinctions and popular opinions, and guilelessness. These are some of the qualities Jesus desires to have in all of His disciples, and only those disciples who have them are fit for the Kingdom of Heaven. The Apostle Paul wrote: “Brethren, do not be children in understanding: however, in malice be babes, but in understanding mature” (1 Cor. 14:20 NKJV).

## **GOD’S PLAN FOR LITTLE CHILDREN WHO DIE**

**Question:** What then is God’s provision for those who die as infants or little children?

**Answer:** Being children of Adam’s race and having been born under the sentence of death brought upon the human race by Father Adam for “by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned,” little children, as well as all others of Adam’s race, are permitted by God to go down into the unconscious sleep of death. Eccl. 9:5 states: “the dead know not any thing” the little children who have died are peacefully “asleep”—they “sleep in Jesus” waiting for the promised time of resurrection. Oh, in due time, God will bring them forth from the sleep of death in the resurrection awakening during the time of Jesus’ Second Advent (1 Thes. 4:13, 14; Dan. 12:2). Then Jesus will call and “all that are in the graves [including the little children who have died] shall hear his voice, and shall come forth” (John 5:28, 29; Isa. 26:19).

They will come forth as they went down, “of the earth, earthy”; for “that which is born of the flesh is flesh.” “As was the earthy [Adam], such are they also that will be earthy” (1 Cor. 15:48). “They shall come again [in the resurrection awakening] from the land of the enemy” [Adamic death—1 Cor. 15:26]. We have the great promise given to us through Rachel weeping for her dead children. “And there is hope in thine end, saith the LORD, that thy children shall come again to their own border [their family circle or boundary]” (Jer. 31:16, 17). They will then be given an accurate knowledge of the Truth of God’s Word (1 Tim. 2:4; Isa. 11:9; Jer. 31:34), and the opportunity to go up the Highway of Holiness to human perfection (Isa. 35:8-10). If they, as with all others, respond properly to God’s leadings at that time, they will eventually get everlasting life on earth as a part of the “sheep” class (Matt. 25:34). If they fail to respond properly, from the heart, they will eventually be destroyed from among the people (Acts 3:23; Rev. 20:7-9, 15; 21:8). Praise God for His wonderful provision for all, including those who die as infants or little children!



**“WHO IS BLIND, BUT MY SERVANT?”**

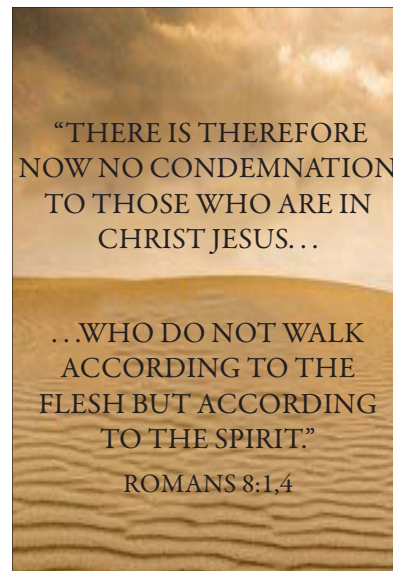
**Question:** In Isa, 42:19-21 we read: “Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant? Seeing many things but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness’ sake; he will magnify the law, and make it honourable.” To whom does this apply?

**Answer:** As a prophecy, this Scriptures seems to apply primarily to our Lord Jesus and secondarily to His faithful consecrated followers. These are to be blind and deaf to some things—blind to earthly ambitions and prospects and worldly wisdom, blind to the world’s allurements and attractions that would hinder in the performance of faithful service to God (Matt. 4:10), and deaf to the demands of the flesh and its selfish desires that would detract from the fulfillment of their consecration vows (Psa. 40:8; Prov. 23:26; Matt 16:24; Rom. 12:1).

The blindness here referred to is not the blindness of ignorance, for v. 20 shows that they see many things, but do not observe (*regard or take heed to*) them. It is not that the Lord’s faithful people do not see earthly advantages, but they purposely reject, close their eyes to, all such earthly allurements. They are keen in their spiritual hearing (Matt. 13:16), but they will not hear (heed) the voice of a stranger that would lead them away from their Master (John 10:4, 5, 27). They are deaf to the “pleasant things” whispered into their ears by Satan and his servants through the avenues of sin, error, selfishness and worldliness.

“Who is blind as he that is perfect” [*at peace, A.R.V., Young’s Literal Translation; an intimate friend, Rotherham*]. The Hebrew word used here implies a full surrender or devotion, a complete or perfect compliance to and agreement with the Divine will.

With this blindness and deafness Jehovah is well pleased. By His righteousness, Jesus not only kept the Law, but He magnified it, showed it to have greater proportions than the Jews had ever supposed it to have—length, breadth, height and depth beyond the ability of fallen humanity to perform; and He made that Law honorable. Israel, having tried to keep the Divine Law for more than sixteen centuries, had reason to doubt if anyone could keep it in a way satisfactory to God. But the fact that Jesus did keep it perfectly, and that God was satisfied with His keeping of it, made the Law honorable—proved that it was not an unreasonable requirement—not beyond the ability of a perfect man. Thus, was demonstrated the fact that God had not given a law impossible to keep, but that the fault lay with mankind, who had lost the original perfection with which God had endowed them. We thank God



for the merit of Christ imputed to us, that there is “now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit,” “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:1, 4). Praise God!



## Sheep and Goats Parable

This parable pictures the Kingdom conditions after the Church is glorified and the Kingdom established. It will begin fulfillment “When the Son of Man shall come in His glory, and all the holy angels with Him.” All nations, including those now asleep in death, will be on trial before Christ’s Judgment Seat, to determine their willingness or unwillingness to come fully into harmony with God, and to receive the Divine blessing of life everlasting, or, contrariwise, to be destroyed in the Second Death.

Those developing the wayward, goat-like disposition will pass to Messiah’s disfavor, represented by His left hand. At the close of the Millennium, the separation will have affected the entire human family, and have brought all into one of two classes. One class will be rewarded with “the gift of God, eternal life.” The other class, unworthy, will get the punishment which God has provided, namely, destruction—*kolasin*, cutting off from life. “The soul that sinneth, it shall die.”

Their destruction is symbolically represented by fire, and was illustrated by the fires in the Valley of Hinnom (mistranslated “Hell”), in which the garbage of Jerusalem was destroyed. The Valley of Hinnom (Greek, Gehenna) was once quite deep. Only dead carcasses were put into it, including those of very vicious criminals. It symbolized hopelessness—annihilation. Jesus used Jerusalem as a figure of the New Jerusalem. This valley—Gehenna—prefigured the Second Death, from which there will be no redemption—no recovery.

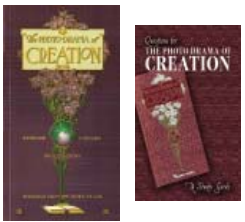
Gehenna was earlier called Tophet. When Israel became idolatrous, the image of Moloch was erected there and children were roasted alive in the arms of the image—sacrificially—devilishly. Good King Josiah defiled it for garbage purposes.

Our pious fathers provided worse idols for us—Creed-idols! To these we were taught to sacrifice millions of heathens, and non-elect infants. But their day is gone! Thank God! Saner views of God are ours, and a truer interpretation of the Bible.

## Lesson 63

- 1\* What does this parable picture? Par. 1
- 2 When will it begin fulfillment? Matt. 16:27
- 3\* In the Kingdom who will be on trial before Christ’s Judgment Seat? What will that trial determine?
- 4\* If they fail to fully come into harmony with the Kingdom requirements what will be their fate?
- 5\* What does Messiah’s left hand represent? Par. 2
- 6\* What are the characteristics of those who pass to Messiah’s disfavor?
- 7\* At the close of the Millennium what will happen to the entire human family?
- 8\* What will be the reward of the sheep class?
- 9\* What will happen to the goat class?
- 10\* How is their destruction symbolized? Where illustrated? Par. 3
- 11\* What did the Valley of Hinnom symbolize?
- 12\* What did it prefigure? Was there any chance of recovery?
- 13 What was Gehenna earlier called? Par. 4
- 14\* What did Israel do when it became idolatrous? Acts 7: 43; Lev. 18: 21
- 15\* What did King Josiah do?
- 16 Who provided worse idols for us and what were they? Par. 5
- 17\* For what can we be thankful regarding our views of God and the Bible?

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



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**Daniel Herzig**

Newark, NJ Convention, May 19, 20, 21; Velbert, Germany, June 3, 4, 5; Kobyla Gora, Poland, June 16, 17, 18

**Thomas Cimbura**

Newark, NJ Convention, May 19, 20, 21; Muskegon, MI, June 10; Grand Rapids, MI June 11

**John Wojnar**

Newark, NJ Convention, May 19, 20, 21; Pittsfield, MA, June 11

**Jon Hanning**

Grand Rapids, MI, May 7; Cincinnati, OH, June 11

**David Seebald**

Newark, NJ Convention, May 19, 20, 21

**Michael Hanning**

Newark, NJ Convention, May 19, 20, 21; Erie, PA, June 4

**Brandon Penney**

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**Richard Piquene**

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**Larry Williams**

Newark, NJ Convention, May 19, 20, 21; West Frankfort, IL, June 4

**Robert Steenrod**

Newark, NJ Convention, May 19, 20, 21

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Newark, NJ Convention, May 19, 20, 21; Minneapolis, MN, June 3, 4

**Richard Chong**

Newark, NJ Convention, May 19, 20, 21

**Michael Dukette**

Newark, NJ Convention, May 19, 20, 21; Boston, MA, June 25

**Jessie Julian**

Newark, NJ Convention, May 19, 20, 21;

**David Lounsbury**

Newark, NJ Convention, May 19, 20, 21; New Haven, CT, June 18

**Ainsley Maine**

Springfield, MA, June 4;

**Roger Mullen**

Newark, NJ Convention, May 19, 20, 21;

**Harold Solomon,**

Roanoke, NC, June 11

**Krzysztof Witko**

Newark, NJ Convention, May 19, 20, 21;

Carlstadt, NJ, June 4

**Lawrence Williams II**

Galloway, OH, May 7

### THE BIBLE STANDARD MINISTRIES 2017 CONVENTIONS

#### NEWARK, NEW JERSEY

**May 19, 20 & 21 2017**

Site: Double Tree Hotel by Hilton, 128 Frontage Road, Newark, NJ, For reservations call 1-800-222-8733, for special rate give group code BSM. Rates \$110.00 plus tax for double occupancy. A lunch will be provided on Friday and Saturday. Reservations must be made directly with the hotel by April 27th. The Hotel provides shuttle service from the airport to the hotel. For other inquiries contact John Wojnar 201-783-3608.

#### ATHENS, OHIO CONVENTION

**July 14, 15, 16**

Site: Ohio University Inn; 331 Richland Avenue, Athens, Ohio, 45701; 740-589-3704 Reservation Deadline: June 14, 2017. You must mention the Bible Standard Ministries Convention to get the special room rate of \$85.00 plus tax. For inquiries contact M. Hanning 740-707-4898 or K Hanning 740-590-3802.

#### TULSA, OKLAHOMA CONVENTION

**September 29, 30 & October 1**

Site: Wyndam Hotel; 10918 East 41st Street, Tulsa, OK, 74146; 1-918-627-5000. Reservation Deadline: September 15, at 5 P.M. CST. You must mention the Bible Standard Ministries Convention to get the special room rate of \$85.00 plus tax. These rates are also available for 3 days after the convention. There is an airport shuttle available by phoning the hotel. Luncheons are planned for Friday and Saturday at the hotel. Restaurants also nearby. For Inquiries contact D. Welker 918-272-8404 or R. Piquene 918-224-7547.