

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



GOD'S GLORIOUS TEMPLE

"My house shall be called a house of prayer for all peoples" (Isaiah 56:7, RSV).

Possessed of reverence for God, full of zeal for Him and full of appreciation of the Divine promise that King David's successor would build the house of the LORD, the typical temple, for which David had for years made preparations of money and valuables, King Solomon speedily gave attention to this matter. By the fourth year of his reign, preparations had reached such a stage of development that the construction of the temple was begun, and 7½ years later it was completed. The story of its cost seems fabulous, the gold, silver and bronze, along with other precious metals are recorded in various places in the Bible. So, how much did Solomon's temple cost? The amount of gold, silver: 1 Chronicles 22:14, 100,000 talents of gold, 1 million talents of silver, quantities of bronze and iron too great to be weighed. 1 Chronicles 29:4, 3,000 talents of gold, 7,000 talents of silver from David's personal treasures. 1 Chronicles 29:7, 5,002.5 talents of gold, 10,000 talents of silver, 18,000 talents of bronze, 100,000 talents of iron from the leaders of Israel. 1 Kings 5:10, King Hiram of Tyre gave Solomon many cedar trees for the temple. In total, over 108,002.5 talents of gold, 1,017,000 talents of silver, and quantities of bronze much greater than that. A great quantity of cedar trees were used—so many, in fact, that Solomon had to pay King Hiram with 20 towns in Galilee (1 Kings 9:11).

108,002.5 talents of gold would be an incredible amount of gold. One talent was approximately 75 pounds, so 108,002.5 talents would be a mind-boggling 8,100,187.5 pounds of gold. 1,017,000 talents of silver would be an equally mind-boggling 76,275,000 pounds of silver! Excluding the bronze, and using the average current price of gold, the gold alone of Solomon's temple would have been an astonishing \$194,404,500,000. The silver would have been \$22,199,076,000. Added together, the gold and silver used along in Solomon's Temple was worth \$216,603,576,000. This does not include all the precious metals, bronze, iron, ivory, or cedar wood used in the temple. Extrapolating from the number, the total cost of Solomon's temple including the labor costs (183,850 laborers, see PT '53, p. 25, par.

2) would have been well over half a billion, a cost simply unimaginable in today's world for single-story building.

However, regardless of the aggregate value of the gold, silver, copper, precious stones, etc., constituting the temple, we have every reason to conclude that it was a wonderful structure for its day—one concerning which King Solomon in all his glory and wisdom, and the people of Israel with him, had good reason to rejoice and not to feel ashamed.

King Hiram of Phoenicia not only contributed largely to the temple as a friendly gift, but also supplied skilled workmen under Solomon's pay, who in various ways assisted in the preparation of the brazen columns or pillars (Jachin and Boaz) for the porch, utensils for the court, etc. The temple was built of white marble. It must have been a very imposing structure, although not lofty, being of but one story; nevertheless, its position on the mountain top surely gave it a very commanding appearance, its glittering, white walls overtopping the entire landscape. The dedication of Solomon's temple was one of the outstanding events of Israel's history. King Solomon had assembled the chiefs of Israel that they might transfer the Ark of the Covenant, representing typically the Divine Covenant with Abraham, the fulfillment of which centered in the Christ, from the tabernacle into the temple, that the latter might supersede the former as the meeting place between God and His covenant people.

The thousands of sacrifices offered during the procession of the king and priests and the celebrities of the nation (1 Kings 8:5), besides evidencing their devotion to God and their willingness to sacrifice, had a typical significance as representing the consecration even unto death of the whole company engaged in transferring the emblem of their faith and hope. In some respects, therefore, in the larger application, the king and the chiefs of the nation represented typically our Lord Jesus and the overcomers, and the chief priests and under-priests represented the same from another standpoint. The procession typed the transition from the sacrificing conditions of the Gospel Age and its



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expanded Harvest to the Kingdom glories and honors of the next Age.

The Lord's people here in the end of the Age have been fulfilling this antitype. The Great King, antitypical Solomon, prior to finishing the Temple construction, has sent forth the invitation to the heads, the chiefs of Spiritual Israel, to attend and share in the great dedication. These chiefs are not the great ones of this world, who glory in their own wisdom, power and nobility, but rather those who glory in the Lord (1 Cor. 1:24-31). These have been gathering from the four quarters of the spiritual heavens (Matt. 13:30, 38, 39; 24:31), and the procession started during the time of the Harvest reaping; but as the temple proper was not complete until the ark, its most important part, was placed in position in the Most Holy, so the glorious Temple was not really finished until the last member of the Body of Christ was changed from the tabernacle condition to the temple or permanent condition in the First Resurrection.

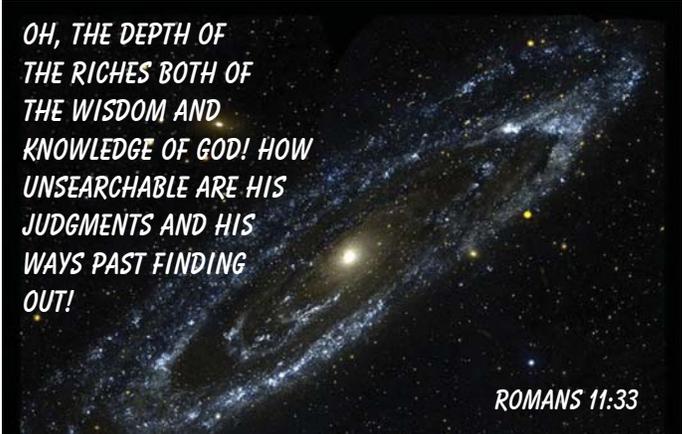
The declaration that "there was nothing in the ark save the tables of stone on which was inscribed the Law, which Moses put there at Horeb," (2 Chro. 5:10) seems at first to be in conflict with the Apostle's statement in Heb. 9:4, where he mentions also the golden pot of manna and Aaron's rod that budded. We are to remember, however, that this description related to the tabernacle and not to the temple. The golden bowl of manna which did not corrupt was a type or illustration of the immortality and incorruptibility which God has provided for the Royal Priesthood, and the budded rod was a reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite, but as types both of these will end in the present dispensation. They met with the tabernacle conditions, they will not be needed in the future conditions of glory, honor and immortality represented by the temple, because there the glorious things typified by these will have been fully entered into by the overcomers of the Church. But the Law will still be an integral part of the Divine Covenant. As the Apostle explains, the fulfilling of the Law is love. It will always be the Divine requirement and essential to participation in any of the blessings connected with the Divine favor represented in the Ark of the Covenant.

After the priests had finished the work of placing the ark, and had come out of the temple proper, the Levites, arrayed in white linen, having psalteries and harps, stood

at the east end of the brazen altar, and with them 120 priests sounding with trumpets. The trumpeters and singers were as one (Isa. 52:8), to make one sound to be heard in praising and thanking Jehovah, and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised Jehovah, saying, "For he is good; for his mercy endureth for ever" (2 Chro. 5:11-13), then the house (temple) was filled with the cloud—the peculiar pillar of cloud which symbolized God's presence throughout the wilderness journey to Mt. Sinai and subsequently in connection with the tabernacle, and now in connection with the temple, for the first time resting upon it. This, which outwardly had the appearance of a cloud in the sanctuary on the mercy seat, had an extreme brightness—so great that the priests could no longer remain in the Holy; for the glory of Jehovah filled the entire house (1 Kings. 8:10, 11).

SOLOMON'S DEDICATORY PRAYER

The people were doubtless awe-stricken and inclined to be fearful, but Solomon quickly allayed their fears, explaining to them that God had said that He would dwell in thick darkness (in the Most Holy, where no natural light could penetrate—Lev. 16:2; Psa. 97:2; Rom. 11:33), and that now He had condescended to make the temple His dwelling-place with them, that it was the house of God, built under Divine directions, which were given to himself and to his father David. Then kneeling on a raised platform near the altar of the court, and spreading forth his hands toward heaven (2 Chro. 6:13), he prayed a most beautiful prayer (2 Chro. 6:19-42), beautiful in its simplicity and indicative of King Solomon's perception of the great Truth that God is a personal God, whose dwelling-place is in heaven, and that this temple merely represented God's power and grace among His people.



*OH, THE DEPTH OF
THE RICHES BOTH OF
THE WISDOM AND
KNOWLEDGE OF GOD! HOW
UNSEARCHABLE ARE HIS
JUDGMENTS AND HIS
WAYS PAST FINDING
OUT!*

ROMANS 11:33

We recognize Solomon's prayer as prophetically directed, and as teaching us the purpose and object of

the great antitypical Temple constructed by the great antitypical Solomon. The literal temple was to be the place toward which all the Israelites should look as God's dwelling place in their midst, the center of His power, authority, forgiveness, blessing and help in every time of need. So in due time, the spiritual Temple, having been constructed and dedicated and filled with Divine power, will be the center toward which all who would approach God shall look for help, forgiveness and blessing: toward it they shall make all their prayers, and in it they shall realize the manifestation of Divine power and blessing on their behalf.



After Solomon's dedicatory prayer was finished, God openly manifested His favor toward the king and all the people by accepting their sacrifices with fire from heaven, as we read (2 Chro. 7:1, 3), "When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house [the temple] . . . And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, 'For he is good, for his mercy endureth forever'" — probably joining with the Levites in singing Psalm 136.

It is noteworthy that the Levites and the people did not sing of Divine wrath never ending, but of Divine mercy forever. This, however, according to the strict significance of the Hebrew word, does not mean without an end, but to an end, that is to say, that Divine mercy shall be exercised to its completeness, to its fulfillment, until every creature shall have been brought to a knowledge of God and His goodness and to an opportunity of knowing Him and of benefitting by the great promise made to Abraham, symbolized in the Ark of the Covenant, through which all the families of the earth shall be blessed. Similarly, in the last book of the Bible we read of the song of Moses and the Lamb, sung by the antitypical Priests, saying, "Great and marvelous are thy

works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear [reverence] thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments [righteous dealings] are made manifest" (Rev. 15:3, 4). This is the song which none but the overcomers can truly appreciate and sing at the present time, but by and by—when the glory of the LORD will have filled the Temple—the peoples, the multitudes, shall learn that song, shall learn of God's mercy, and as a prophecy it shall be fulfilled, and all people shall bow the knee to confess His goodness and His love and to enjoy at the hands of the antitypical Solomon (the Christ), as the great Prophet, Priest and King of the new dispensation, the opportunity of full reconciliation to God and full return to the perfect conditions of mind and of body, and to life everlasting, lost by Adam's disobedience, and bought back by the great Redeemer for as many as will receive it upon God's terms.

Naturally and properly our chief interest centers in the antitypical Temple, the antitypical Solomon, and the antitypical Priests, Levites and people. There is a sense in which every member of the New Creation (and every Youthful Worthy) may be said to be individually a temple of the holy Spirit now, a sense in which every individual should build up his own faith and character by the application of God's promises and by compliance with His requirements. St. Paul tells us, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (1 Cor. 3:16; 2 Cor. 6:16).

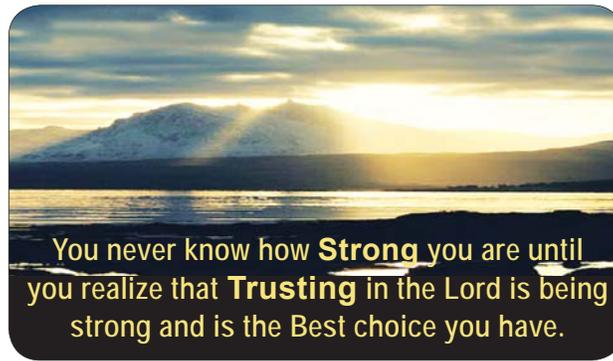
I opened two gifts this morning . . . MY EYES.

In the picture which the Apostle brings to our attention, the Church corresponds to the tabernacle rather than to the temple. As God was with the children of Israel from the time they entered into covenant relationship with Him until the temple was dedicated by Solomon, and indicated His presence by a manifestation of the Shekinah Light in the Most Holy of the Tabernacle, so now He is with us as Christians: from the time we became sons of God—from the time of our consecration, justification, sanctification and participation in God's holy Spirit—our bodies are tabernacles, or temporary dwelling-places, of God's holy Spirit and His presence with us has been manifested. The tabernacle in one sense of the word was a temple,

for any place where God dwells would properly be called a temple, Holy place. But, as suggested, it is preferable that we think of our fleshly bodies as tabernacles of God—His temporary dwelling-places. Furthermore, the antitypical Temple may be considered from the standpoint of the Epiphany temple, here in the end of the Gospel Age. But these viewpoints are not the ultimate or largest antitypical view of the temple.

From the largest antitypical viewpoint the temple represented the glorified Christ, Head and Body. St. Peter (1 Pet. 2:5) brings a very beautiful thought to our attention in this connection, viz., that the various members of the Church of Christ, His Body, are living stones being built up into this glorious temple. Under the supervision of our Lord, the great Master-builder, the work of gathering the various stones for this temple has been in progress throughout the Gospel Age. As not any and every stone was taken for Solomon's temple, but only those of specific dimensions and peculiar pattern, in accordance with the plan, so it has been with the antitypical stones, the living stones. Only a certain class were approached at all, and only those who were first roughly quarried out and found suitable in character and dimensions were tooled at all, and only those who under the chiseling and polishing process yielded proper results and became fully conformed to the intended pattern were fitted for their places in the glorious Temple.

This accounts for the fact that various agents, even Satan himself, have been used of the Lord as servants for the chiseling, polishing, fitting and preparing of these living stones for their future glorious position. Viewed in this light, what a satisfaction comes from the trials and difficulties which all the Lord's people are sure to experience, and without some of which they would be justified in fearing that they are not sons but bastards (Heb. 12:8). These are the "all things" working together for good to them that love God (Rom. 8:28), preparing them for the spiritual blessings and services of the future. Only those who have some such insight into the Divine program can ever reach that position to which the Apostle Paul attained, who claimed that he could rejoice in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience,



hope, which will not be put to shame (Rom. 5:3-5).

MATERIALS ALL READY BEFOREHAND

The materials for Solomon's temple were prepared before its construction began, and they were so perfectly shaped and marked for their various places that they came together without the sound of hammer, axe or any tool of iron (1 Kings 6:7), without any need for further chiseling and polishing or other labor upon them at the time of construction. So, St. Paul says, the Church is God's workmanship (Eph. 2:10), and His workmanship is so perfectly accomplished that there is no need of rectification or alteration beyond the veil. Furthermore, the Great Company and Youthful Worthies are likewise God's workmanship, they also will be fully prepared and fitted for their final positions in the Temple's Court.

The Gospel Age has seen the preparation of the various living stones, the members of the Church, which, when ready, were marked of the Lord to their positions in the Temple, and fell asleep in Jesus until the time for the First Resurrection, the time for the construction of the Temple. To our understanding we have been living in that time ever since 1878. The living stones of the past have been brought together, and to these have been added those who were alive and remained in Christ faithful unto death, and who were caught away to them in the clouds (of trouble) to meet the Lord in the air, the spiritual rulership of the world, ever to be with the Lord (1 Thes. 4:15-17). The resurrection "change" that came "in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52), to each of these living members in turn, placed him with his fellow-members in the grand Temple of the Lord, which was fully raised up in the third thousand-year day from the time of Jesus' death (John 2:19-21).

As already noted, the picture of the bringing of the ark would seem to be another illustration of the same lesson—the bringing of the members of the Body of Christ from the tabernacle or earthly condition into the heavenly or temple condition. At long last the antitypical Ark has found its final resting place. Now the Levites—the Great Company completed and Youthful Worthies—and some of the people also are learning more and more to sing of God's mighty love [Hymn 194] and that His mercy endures to completeness—to the full limit to

which mercy could be of service, benefit or advantage, to the completion, when every ear shall have heard, every eye shall have seen and all shall have come to a knowledge of the grace of God in Jesus Christ our Lord. As the Lord's people the time has come for us to know, to sing with the spirit and understanding, the new song of Divine mercy, justice, love and truth. Let us be faithful in sounding forth the message that God has entrusted to us to declare, and ere long our course also will be ended and the glory of the LORD will fill the Temple. It will be after this that the world of mankind in general will take up the refrain: "For his mercy endureth for ever"—to completeness.

When we think of the Church as the temple under construction, it impresses upon us the thought that there is a great future work to be accomplished. Why construct a temple, and then not use it? Serious injury has come to us through various errors of the past: e.g., the teaching that the Church alone is to be saved and all the remainder of mankind is to be lost, and the teaching that at the Lord's Second Coming the world is to be burned up, and the Divine Plan ignominiously terminated. With such a view, the construction of the Church as the great Temple would seem to be a waste of time and effort, since there would be no one on earth to be blessed by it.

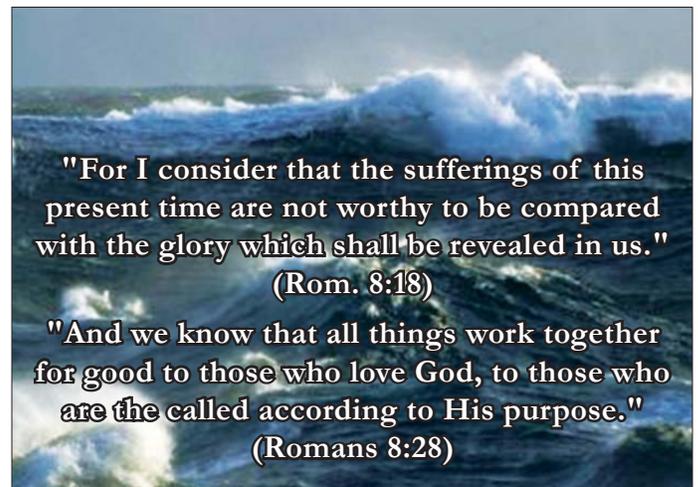
However, as our eyes of understanding open more widely, we see more clearly the beauty in the Divine Plan and arrangement. So far from God's Plan terminating at Jesus' Second Coming, it will merely begin there, so far as the world is concerned. The Church, from the standpoint of one figure, will be the Royal Priesthood for the blessing of all the families of the earth (1 Pet. 2:5, 9; Gal. 3:29), and the Ancient Worthies, Great Company and Youthful Worthies will be the antitypical Levites to assist the Priests in that great work (Joel 2:28; Rev. 7:15). In the other figure, the Church will be the great Temple, and the Ancient Worthies, Great Company and Youthful Worthies will be its Court, through which all the world of mankind may have access to God and return to harmony with Him.

As we have presented the symbols of Christ's Headship and the Church's Bodyship in the four very elect classes which are primarily involved, the same principle applies in all of God's present day consecrated people, Consecrated Epiphany Campers, for they are also parts of the church [the called out ones] in the wider sense. The principles of arrangements apply to those consecrating between the Ages just the same as they did to the Little Flock and the Great Company. Christ's disciples who consecrate between the Ages are not to think that these instructions

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applied only to the Spirit-begotten and not to them, or that they apply only in a lesser way to them. There is only one kind of consecration—full consecration to God, to do His will—for all the pre-Millennial seed of Abraham, and only those who make and keep such consecration will be given favored places as antitypical Levites and Nethinim in the Kingdom. All of the Spirit-enlightened, non-Spirit-begotten consecrated ones are under the headship of Christ and are not to presume to teach Him, but are to rejoice in their privilege of learning from Him.

We should keep in mind that (as shown in PT '68, pp. 44-46) God will never turn His favor away from His loyal people, whether they are of His Spirit-begotten children, or of His consecrated Spirit-enlightened but not Spirit-begotten servants and friends of the time prior to and since the time of the High Calling. The Youthful Worthies in the antitypical Court and the Consecrated Epiphany Campers in the antitypical Camp now are tentatively justified by faith, have "peace with God" and "the peace of God," are of the Epiphany Household of Faith, are God's friends and prospective sons, have fellowship with Him and are privileged to pray to Him as their prospective Father. Will they lose this blessed relationship with God when they come under the New Covenant and its Mediator and when they come under works-justification instead of faith-justification? Surely not!



God will highly honor the Consecrated Epiphany Campers, for they are proving themselves faithful under greater trial than the restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they, with them, go up the Highway of Holiness. The question naturally arises do the Consecrated Epiphany Campers continue the practices of the Spirit Begotten? Yes, it is very fitting that such practices should continue.

Eventually the glorified Church, or Temple, will be the House of Prayer for all people, all nations—not that they will pray to a house, but that they will approach God through the glorified Church, in which His presence will be manifested and His mercy will be available to all. From this viewpoint, the temple with its Shekinah

glory represented the Church in the glory of the future, in association with Christ, and God will dwell in and operate through that glorious Church for the blessing of the world, which was represented by all those who worshiped God looking toward the typical temple that Solomon built.

FALLING AWAY FROM STEADFASTNESS

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pet. 3:17).



This exhortation applies well to the Lord’s consecrated people living during this time of the expanded Gospel Age Harvest. The proof of this is found in the context: the Apostle has just been portraying some of the events connected with the day of the Lord in which we are living—the “Day of Vengeance.” In vs. 7, 10 and 12 he has pointed out that the Gospel Age will end with the dissolution of the symbolic “heavens” and the symbolic “earth,” which signifies the utter disruption of the present ecclesiastical and social order. In v. 13 he points out that we are looking for a new order of things, and not hoping either to patch up the old order ourselves, or that others will succeed in patching what the Lord has declared in v. 10, “shall pass away.” In v. 11 he points out that those who have such expectations should be separate and distinct from all other people in the world, saying, “What manner of persons ought ye to be in all holy conversation and godliness?” And then in vs. 16 and 17 he points out that at this particular time Satan will get advantage of certain ones, will beguile them, get them to twist the Scriptures (Psa. 56:5), and deceive themselves to their own destruction;—to their loss of present light at least. Seeing, then, that the admonition of our text applies particularly to the present time, let us indeed give earnest heed to it, for we well know that we live in the great time of trouble, when the vital question is, “Who shall be able to stand?” (Rev. 6:17; Joel 2:11; Nahum 1:6; Heb. 12:26, 27; Eph. 6:13).

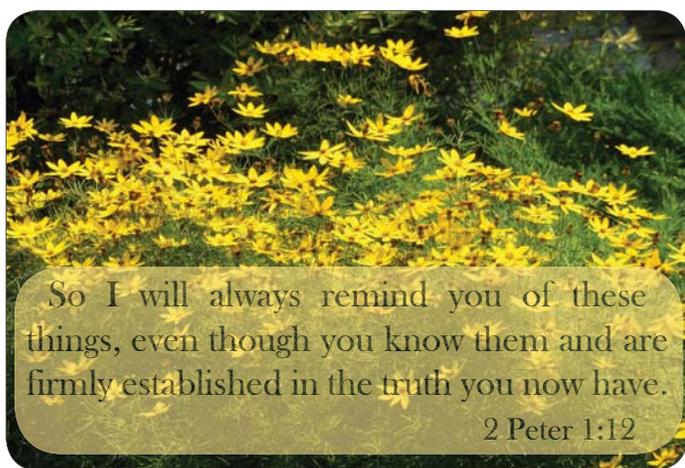
We notice further that the Apostle is not addressing the worldly, nor even the average nominal Christian,



but he specifies that his warning is to the “beloved,” [brethren] who already had attained to steadfastness. This implies that they had become rooted and grounded and built up, both in the knowledge and in the love of God; for only such ever become steadfast. Does it surprise us that the Apostle should address such a developed class of Christians and warn them of their own personal danger of “being led away with the error of the wicked?” It does strike us as peculiar, and we are inclined to think that there must be some hidden meaning in the expression, “error of the wicked.” Of course, the class just described would *not* be in great danger of being led away with such errors of the wicked as blasphemy, or murder, or arson, or theft. The English word *wicked* is too strong to be used here. The Greek word is *athesmos*. It signifies *unsettled*, or *lawless*. Now, with this understanding the passage seems more reasonable.

There is danger, we can readily see, that those once established in the Truth might be so led away as to become *unsettled*, and to twist the Scriptures, “handle the word of God deceitfully,” even attempting to add to or take away from God’s Word, and become lawless in the sense that they would set aside the Word or Law of God, and take instead thereof a twisted interpretation which would the better suit some theory of their own. Such a wrong course, the Apostle points out, would surely *unsettle* them, and eventually mean the destruction of their spiritual interests, and that they would go into “outer darkness” in respect to “present truth.” “Beware, lest ye also, being led away with the error of the *unsettled*, fall from your

own steadfastness.” The Apostle’s language not only points to the present time, but seems to imply that there would be previous siftings caused by the “error of the wicked”—literally, “the deceit of the unsettled [or lawless].” The implication seems to be, that those not settled would first be shaken out, and that subsequently there would come a still more insidious trial which would test even the steadfast. We inquire therefore, have there been, during this “harvest” time (while we are waiting for the dissolution of the present order of things and for the establishment of the new order of things)—have there been such siftings or fallings away by delusions which have affected those not settled, those not “established in the present truth” (2 Pet. 1:12)?



We answer: Yes, there have been several: we might recount some of these. First of all came a shaking directly upon the subject of the ransom: Certain lawless ones, “heady,” rejected the testimony of the Lord’s Word, denying that the Lord “*bought us*” with His own precious blood. They accepted Christ as an example only, and claimed to be able to follow that example, and that they needed no sin-offering to compensate for their imperfections, inherited or personal. This, the Adversary’s first move, was remarkably bold, yet it found some who were not rooted and grounded upon the testimony of the Lord’s Word. Then came another delusion, in effect teaching the old doctrine of Universalism,—that God would finally force eternal salvation upon all men and even upon Satan himself. This theory of course also denied the ransom; because to have admitted that the condemnation to death pronounced in Eden could not be set aside without a ransom, a *corresponding price*, would logically have implied that disobedience under the second trial, secured by the ransom, would similarly bring an

everlasting punishment—everlasting death—from which there could be no resurrection. This theory boldly denied the ransom, wrested or twisted by twisting the Scriptures which speak of the Second Death as “everlasting destruction from the presence of the Lord,” and handled this and other Scriptures so deceitfully as to declare that the Second Death would be a great blessing to all upon whom it would come, since it would merely burn out their evils. Of course none but *unstable souls* could be beguiled, deceived, by such open and arrogant perversions of the Word of God.

Another sifting came for the “unlearned” and unsettled, not thoroughly furnished with the whole armor of God, through the teaching that God is the author and instigator of all the sin, crime and wickedness there is in the world. Of all the theories that the Adversary has brought out, this is one of the most blasphemous. So-called “orthodoxy” is certainly quite blasphemous enough, in claiming that God, after permitting His creatures to be “born in sin and shapen in iniquity” (which He had nothing to do with bringing upon them), claims that, as a punishment for sins which they could not avoid, the vast majority of the human family will be imprisoned in a flaming hell of unspeakable torture, and Divinely provided with everlasting life, so that they shall never be able to escape those sufferings by death, and that the devil will be similarly supplied with eternal life (but free from pain) for the purpose of torturing them. We say that this is extremely blasphemous of the Divine character, yet the teaching which claims that God is the instigator, the first cause, of all the sin and crime and wickedness in the world, is even more blasphemous.

This blasphemous theory is supported by a misinterpretation of the word “*evil*” in two texts, particularly Isa. 45:7 “I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things” and Amos 3:6 “shall there be evil in a city, and the LORD hath not done it.” Sin is always an evil, but an evil is not always a sin. An earthquake, a conflagration, a flood or a pestilence would be a calamity, an *evil*; but none of these would be sins. The word *evil* in the texts cited signifies *calamities*. The same Hebrew word is translated *affliction* in Psa. 34:19; 107:39; Jer. 48:16; Zech. 1:15. It is translated *trouble* in Psa. 27:5; 41:1; 88:3; 107:26; Jer. 51:2; Lam. 1:21. It is translated *calamities*, *adversity* and *distress* in 1 Sam. 10:19; Psa. 10:6; 94:13; 141:5; Eccl. 7:14; Neh. 2:17.

The same word is in very many places rendered *harm, mischief, sore, hurt, misery, grief* and *sorrow*. In Isa. 45:7 and Amos 3:6 the LORD would remind Israel of His covenant with them as a nation—that if they would obey His laws He would bless them and protect them from the calamities common to the world in general; but that if they would forsake Him He would bring calamities (evils) upon them as chastisements (See Deut. 28:1-14; Lev. 26:14-16; Josh. 23:6-11). When calamities came upon them, however, they were inclined to consider them as accidents and not as chastisements. So God sent them word through the prophets, reminding them of their covenant and telling them that their calamities were from Him and by His will for their correction. It is absurd to use these texts to prove God the author of sin, for they do not at all refer to sin. Of course, only those who had never become thoroughly rooted and grounded in the Truth could ever be “led away” by such blasphemous delusions as this.

God, during the present evil world, not only permits Satan to be its prince, but also permits the earthly governments of his appointing. The powers that be today are styled Christendom, but are really “kingdoms of this world.” The most civilized of the kingdoms are no more than what the Scriptures term “kingdoms of this world,” more or less under the power or dominion of the prince of this world, Satan. This transfer of kingdoms will be accomplished by a great time of trouble. Over the many years schisms such as: No-Ransomism, Infidelism, Combinationism, Reformism, Contradictionism, and Revolutionism, have led some away from the Truth into more or less darkness and confusion. Some others were not well rooted and grounded in the knowledge of the fact that all present institutions will go down, and that the new order of things to be introduced will not be of human institution, but the work of God through the glorified Christ. “The KINGDOM of the WORLD has become of our LORD’S and his CHRIST’S and he shall reign for the AGES of the AGES” (Rev. 11:15; Diaglott). “One like the Son of man came in the clouds of heaven . . . and there was given him dominion, and glory and a kingdom” (Dan. 7:13, 14).

Murmursome theories contradicting the Biblical teachings on the Hidden Mystery, the Sin offerings, the Mediator and the Covenants likewise led away not a few from the Truth and brought them to a fall from their steadfastness, and since 1917 all

sorts of revolutionisms against the Lord’s teachings and arrangements for doing His work have been leading the consecrated children of God into various errors, isms and schisms in which they are one after another being manifested—epiphanized—as having fallen away from their steadfastness. This work of cleansing through siftings continues to this day and will continue until every consecrated child of God is cleansed and ready for the Kingdom blessings.



SIFTINGS TEST ALL

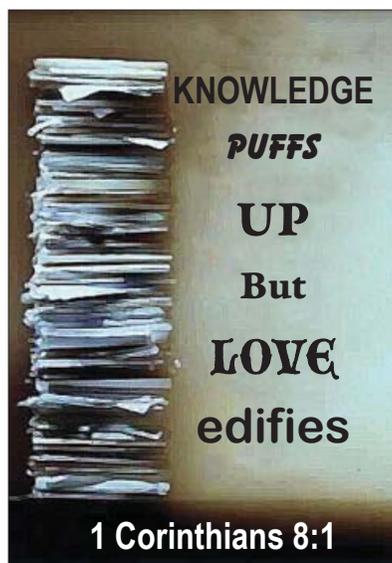
While the “siftings” specially affect those who have been brought by the Lord into the light of present Truth, yet in a more general way and along different lines, slightly different siftings are in progress with the nominal church as a whole. Each denomination is being shaken, and the theories of Evolution, Spiritism, Christian Science, Theosophy and Moralism continue to make great inroads upon all who have named the name of Christ, even if they have not come into the light of the “harvest” Truth.

Unsettled, lacking the knowledge of the Divine Word and Plan, *necessary in this evil day*, the whole nominal church is gradually losing its faith in the Bible, under the leading of its most able ministers, who, blinded to present Truth, and unable to rightly divide the Word of Truth, are generally coming to hold the opinion, that their own ideas respecting God’s Word are superior to the Scripture presentations.

The Apostle in our text (2 Pet. 3:17) cautions that we beware against being “*led away*.” The word here rendered “*led away*” occurs in only one other place in the Scriptures (Gal. 2:13), where the Apostle Paul says, “Barnabas also was *carried away* with their dissimulation.” The words “*carried away*” give the same thought as “*led away*,” but a little more strongly: they imply that the danger to the steadfast will be along some line which would *sweep away* or *carry away* their judgments from the fixed statements of the

Divine Word, through personal preference, or sympathy, or through the influence of someone held in respect or esteem.

Let us all therefore be on guard, that whoever may, consciously or unconsciously, become the instrument of the Adversary, and seek to lead us away from the sure testimonies of the Lord's Word (whether congenial to our natural tastes or uncongenial), we may *not be "carried away,"* but may be more determined than ever that—To our Lord we will be true.



While we see that the danger to the majority of God's people will be through being "*carried away*" by sympathy, influence, *etc.*, we must remember that this implies that there will be certain *leaders of thought* whose conduct will tend to carry away the others. We may rather assume that in a majority of instances these leaders will be themselves deceived; as the Apostle expresses it "deceiving and being [themselves] deceived" (2 Tim. 3:13).

All who seek to teach the Divine Plan to others are exposed to peculiar temptations, so that the honor of serving the Lord and His people demands a correspondingly larger measure of the graces of the holy Spirit, as well as of knowledge. The tendency of knowledge, as the Apostle points out, is merely to puff up, make vain and conceited, and to become a temptation of the Adversary, to draw away followers after them (Acts 20:30). Whoever therefore would be an instructor of others, a mouth-piece of the Lord, should cultivate all the various graces of the holy Spirit, including meekness; that these combined with knowledge, may build up himself as well as build up those to whom he ministers. "Knowledge [alone] puffeth up, but Love buildeth up" (1 Cor. 8:1).



Let us not forget that there is a way, and one way only, whereby we may insure ourselves against falling into any of these traps of the Adversary. This insurance is not secured wholly by knowledge, although knowledge is a very important element in it: it is secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and His Apostles.

The same Apostle who addresses us, this caution against falling from our own steadfastness, tells us in 2 Pet. 1:10-11, "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 Savior Jesus Christ." What things? Does he give us the particulars of this work of grace that will insure us against falling? Yes. He tells us that it is by continually adding to our stock of the heavenly graces,—Add to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly-kindness, and to brotherly-kindness love; for these things being in you and abounding, they will not permit you to be inactive nor unfruitful in the knowledge [personal intimacy, acquaintance] of our Lord Jesus Christ. . . . Therefore, brethren, more earnestly endeavor to make your calling and election sure.

ADD TO YOUR STOCK OF HEAVENLY GRACES

**FAITH, FORTITUDE,
SELF CONTROL, PIETY,
KNOWLEDGE, PATIENCE,
BROTHERLY-KINDNESS
LOVE**

"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 Savior Jesus Christ" (2 Peter 1:10-11).

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REMAINING IN GOD'S GRACE — CONDITIONAL

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"
(1 Cor. 15:58).

Some of our nominal Christian friends hold to the unscriptural "once in grace—always in grace" theory. We list three of many of their lines of reasoning:

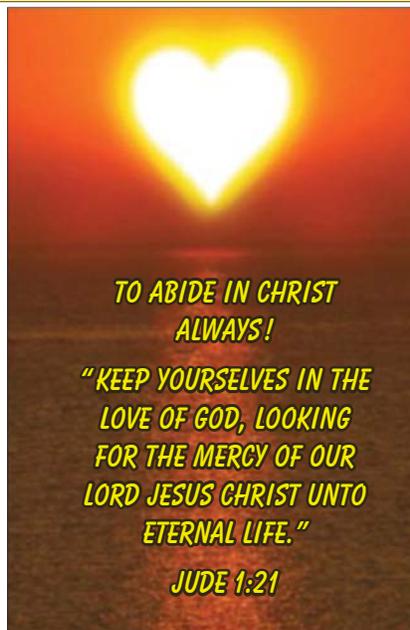
(1) "The moment a person 'accepts Jesus,' his salvation is secured and he faces no risk of ever losing it no matter what he does."

(2) "Once a person is saved, are they always saved? Yes, when people come to know Christ as their Savior, they are brought into a relationship with God that guarantees their salvation as eternally secure."

(3) "No personal breaking of God's or man's laws or commandments can nullify our salvation status."

Bible Standard Ministries [LHMM] does not adhere to the "eternal security" theory. The "eternal security" adherents entirely lose sight of the true significance of numerous other Bible texts which plainly declare that all who would be permanent and everlasting beneficiaries of this grace of God must abide in Christ! They must, as the Apostle exhorts, "Keep yourselves in the love of God" (Jude 21). We will now examine some of these texts:

(1) Matt. 6:23: "If therefore the light that is in thee be darkness, how great is that darkness!" Our Lord spoke this also, not to people in general, but to His disciples; for this also was a part of His sermon on the mount (Matt. 5:1, 2). The light in us as His consecrated followers is the Truth of God's Word and its resultant Spirit and acts. We can sin against the Spirit and can "quench" it, as the Bible indicates (1 Thes. 5:19). This occurs when the mind gives up the Truth of God's Word, and the heart, the Spirit of the Truth. The light that is in us can become darkness; error and sin can supplant Truth and righteousness. After having enjoyed the light, the darkness of sin and error is greater by contrast than if one had never had the light. Better never to have begun than to end our Christian career in this manner. "Take heed therefore that the light which is in thee be not darkness" (Luke 11:35).



(2) Matt. 24:12, 13: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (see also Mark 13:13). Our Lord shows here that it is possible for a Christian's love for God, Jesus, the Truth and the brethren to grow cold, and for him to fall away from God's grace, or favor, by giving up in "the good fight of faith" (1 Tim. 6:12) and not enduring to the end.

(3) Luke 9:62: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Here our Lord shows that those who by the grace of God come to Him through Christ Jesus, consecrate their lives to Him and His

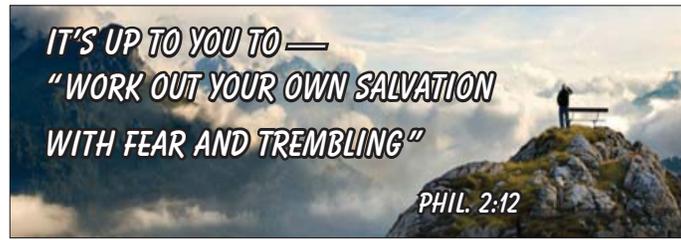
service, and then look back to the things of this world, which they had renounced, and set again their affections on them, are not fit for the Kingdom.

(4) Luke 17:32: "Remember Lot's wife." What a forceful illustration our Lord here gives of those who were once in grace, "delivered from the wrath to come" (1 Thes. 1:10), but who, like Lot's wife (Gen. 19:17, 26), instead of "forgetting those things which are behind" (Phil. 3:13), "look back," and prove themselves unfit for the Kingdom!

(5) Rom. 14:13: "That no man put a stumbling-block or an occasion to fall in his brother's way." This inspired statement would be purposeless and absurd if one who is a Christian brother, and in God's grace, is bound always to remain in that grace and would not be susceptible to falling away. It is a serious thing to stumble one of the Lord's little ones who believe in Him (Matt. 18:6).

(6) 1 Cor. 9:27: "I keep under my body [suppressing its efforts to control], and bring it into subjection [to God's will in all things]: lest that by any means, when I have preached to others, I myself should be a castaway." The Apostle Paul did not believe that just because he as a New Creature in Christ Jesus (2 Cor. 5:17) was once in grace he was sure to remain always in that grace. He realized that if he did not continue faithful in his consecration he would fall from God's favor and be rejected.

(7) 1 Cor. 10:12: “Wherefore let him that thinketh he standeth take heed lest he fall.” Those who believe the fiction that when one is once in grace he is always in grace are apt to be complacent and not to take any heed lest they fall. They are more likely to become negligent and to fall away from the Truth and its Spirit. Psa. 91:7 shows prophetically that here in the end of the Age the faithful “little flock” would stand, while myriads would fall because of unfaithfulness.



(8) Gal. 4:9: “But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements [of legalism], whereunto ye desire “again to be in bondage” How could they do this, unless it is possible to fall from grace into bondage?

(9) Gal. 5:4: “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Those who hold to the fable that those once in grace are always in grace, would of course deny that any are “fallen from grace.” Many Christians today try, contrary to Rom. 3:20; Gal. 2:16, 21, *etc.*, to justify themselves by paying tithes, by keeping Saturday as the Christian Sabbath, and by other deeds of the Jewish Law, forgetting that “by grace are ye saved through faith” (Eph. 2:8). “The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:4).

(10) Phil. 2:12: “Work out your own salvation with fear and trembling.” Here the Apostle exhorts his beloved brethren to “work out your own salvation [which you have received ‘through faith’ probationarily, *not actually* prior to the resurrection—but ‘by hope’—Rom. 8:24; this salvation, extended to us by God’s grace through faith (Eph. 2:8), is to be *worked out* with fear and trembling.” The Apostle explains that our salvation in the Gospel is conditional— “By which also ye are saved, if *ye keep in memory* [*hold fast, margin*] *what I preached unto you, unless ye have believed in vain*” (1 Cor. 15:1, 2). “Once in grace, always in grace” had no place in the Apostle Paul’s preaching.

(11) Col. 1:21-23: “To present you [‘the saints and faithful brethren’—1:2] holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.” Note the word “if”; a condition is

here indicated. It would not be a case of “once in grace, always in grace.” Their final standing “before the judgment seat of Christ” (Rom. 14:10) would be dependent on their continuing in the faith grounded and settled, and not being moved away “from the hope of the gospel.”

(12) 1 Thes. 5:19: “Quench not the Spirit.” One may have the grace of God’s holy Spirit both in head (illuminating his mind) and in heart (controlling his affections) and then quench (extinguish) in himself this holy Spirit, or disposition, “of power, and of love, and of a sound mind” (2 Tim. 1:7). It is not a case of “once in grace, always in grace.”

(13) 1 Tim. 5:15: “Some are already turned aside after Satan.” “Once in grace, always in grace,” was not true in their case.

(14) 1 Tim. 6:12: “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.” While by God’s grace, eternal life has been reckoned to us through Christ Jesus, we must fight the good fight of faith and lay hold on eternal life fixedly if we would make it ours eternally. We have been called unto it, and by faithfulness unto death we must lay hold on it. The Spirit-begotten ones were spoken of as those who “by patient continuance in well doing seek for glory and honour and immortality”; in “the righteous judgment of God” they are declared worthy of “eternal life” (Rom. 2:5-7).

(15) 2 Tim. 2:11-13: “It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself.” Note the four conditional clauses here stated. There is no room here for the unscriptural “eternal security” dogma.

(16) Titus 1:15, 16: “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience [head and heart] is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate [worthless].” How careful we should be to “maintain good works” (Titus 3:8, 14) and not to become defiled in doctrine (through *unbelief*) or in conduct (through *disobedience*), becoming worthless as true servants of God!



(17) Heb. 6:4-6: “It is impossible for those who were once enlightened, and have tasted of the heavenly gift [justification by faith—Rom. 5:15-18], and [as new creatures, by Spirit-begetting] were made partakers of the holy Spirit, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away* [which would be impossible if Satan’s lie, ‘once in grace, always in grace,’ were true], to renew them again unto repentance [unto a proper course]; seeing they crucify to themselves the Son of God afresh, and put him to an open shame [they would make it necessary for Him to die again for them as individual willful sinners so they could have life; but Christ ‘dieth no more’—Rom. 6:9].” Those who are once in grace as Spirit-begotten ones, new creatures, but “fall away” from God’s grace, His favor, by willfully sinning the sin unto death, are beyond recovery. They go into “the second death”—utter, complete and eternal annihilation. (See our booklet *The Hell of the Bible*.)

(18) Heb. 10:38: “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” A looking back leads first to a compromising of the Truth in favor of the craving of the fallen flesh, and finally to a complete surrender to the fleshly desires and a drawing back from the covenanted sacrifice “unto perdition [Greek, *destruction*, *i.e.*, utter, complete and eternal annihilation]” (v. 39). God has no pleasure in those Christians who become willfully wicked and “draw back unto perdition.”

(19) Heb. 12:15: “Looking carefully lest any one fall back from the Favor of God.” [Diaglott] If Satan’s error, “once in grace, always in grace,” were true, it would be impossible to fall back from the grace of God.

(20) 1 Pet. 5:8, 9: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith.” But there would be no need to be sober and

vigilant in resisting him if we are safely in God’s grace and cannot be removed from it.

(21) 2 Pet. 2:20-22: “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and [are] overcome [falling from the grace they once had], the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness [‘the right way’—v. 15], than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” What a forceful illustration of those once in grace not remaining in it!

(22) 2 John 8: “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” If “once in grace, always in grace” were true, this admonition would indeed be meaningless and absurd.

(23) Rev. 2:10: “Be thou faithful unto death, and I will give thee a crown of life.” Here the crown is assured, not to all once in grace, but only to those faithful unto death.

(24) Rev. 2:11: “He that overcometh [‘and keepeth my works unto the end’—v. 26] shall not be hurt of the second death.” Here the being *always* in grace is conditioned, not on being *once* in grace, but upon one’s overcoming.

(25) Rev. 3:5: “He that overcometh, the same shall [in the resurrection] be clothed in white raiment [actual righteousness]; and I will not blot out his name out of the book of life.” This implies that some will have their names blotted out, having lost that grace which they once had.

(26) Rev. 3:21: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” The sitting in the throne is shown to be dependent, not upon being once in grace, but upon overcoming for the Bride class.

(27) Rev. 20:6: “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.” This passage shows that the Little Flock, the fully faithful consecrated believers of the Gospel Age, were not in any danger of going into the Second Death *after* their resurrection. It is evident therefore that when they were in the Spirit-begotten condition, *before* their resurrection, the Second Death did have power against them, because it was possible for them to backslide, and even to become fully unfaithful and go into the Second Death. This text refutes the “eternal security” error.

(28) 2 Pet. 3:17: “Ye, therefore, beloved [those already in God’s grace as Christians], seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness [falling from grace].” We headed this article with this text, as it is one of the outstanding texts that show how erroneous and absurd it is to claim that just because one is once in grace he always will be in grace and cannot fall away from it.

We hope and pray that the above texts will assist our readers in fighting the good fight of faith and in resisting one of Satan’s most deceptive and dangerous errors—for his design in this error is to cause Christians to relax in their warfare and to take it easy, thinking themselves perfectly safe—making them more susceptible to his subtle attacks. Our prayer for all of God’s dear consecrated people is, “that ye receive not the grace of God in vain.” “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it” (2 Cor. 6:1; Heb. 4:1).

The proper attitude of heart for all who have received Divine grace, is to be zealous to bring forth much fruit and to be more and more like our dear Redeemer, daily growing in likeness to Him, as well as in the knowledge

*Lord
help me to
remember
that nothing is going
to happen to me
today that you and
I together can't
handle.
Amen*

of Him (2 Pet. 3:18). “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:8).

Again our Lord declares, “No man, having put His hand to the plow, and looking back, is fit for the Kingdom of God” (Luke 9:62). This special class must be thoroughly imbued with a loving zeal for God and for righteousness, must gain some reasonable conceptions of the good things which God has in reservation for them, must have some appreciation of the Kingdom privileges, else they will not be persevering enough, nor zealous enough, to “fight the good fight of faith” to the end and overcome the spirit of the world, with the Lord’s assisting grace.



BIBLE STANDARD MINISTRIES [LHMM]

Bible Standard Ministries [LHMM] owes allegiance to Jehovah alone; consequently everything that appears in our publications must be subject to our understanding of His will for us. Past experiences prove, as the Scriptures teach (1 Cor. 11:3), that no true Christian can render allegiance to any other head or heads than the Lord. Therefore this journal, while interdenominational in its mission, stands free from all sectarianism; but is a bond slave of the Lord in His interests, as these are connected with the Gospel message to God’s people, regardless of denominational fences. It is our ardent 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. Our great Jehovah has opened much opportunity for us to realize this hope through advanced technology. We have a world wide web to support our Books, Magazines and Tracts.

We recognize that our best remains imperfect; but we are assured that this imperfection is covered in our Heavenly Father’s sight through the merit of His dear Son, and we trust will be so considered by His consecrated people. Our request of them is a careful and sincere study of our presentations of the Word and the favor of their prayers.

If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit: “Let all things be done decently and in order” (1 Cor. 14:40). God’s Word, when properly given and understood, is His Truth, His loving-kindness: “For thy lovingkindness is before my eyes and I have walked in thy truth” (Psa. 26:3). We trust the words given in our publications, Truth as due, will fill the hearts of our readers with gratitude for God’s Word.

GOD SPEAKS TO US
 By Rainer Maria Rilke (Rilke’s Book of Hours)
 God speaks to each of us as he makes us, then walks with us silently out of the night. These are the words we dimly hear:
 You sent out beyond your recall, go to the limits of your longing. Embody me.
 Flare up flame and make big shadows I can move in.
 Let everything happen to you; beauty and terror. Just keep going. No feeling is final. Don’t let yourself lose me.
 Nearby is the country they call life. You will know it by its seriousness.
 Give me your hand.



GENTILES FELLOW-HEIRS

God's Covenant with Abraham gave assurance that all the blessings God purposed for mankind would come to them through his posterity. The Jews were the natural seed of Abraham, and properly to them belonged the promises. But when all Jews possessed of the faith of Abraham had been privileged to come in with Jesus and become His joint-heirs in the Messianic Kingdom, then God through St. Peter used the second Key to the Kingdom. He threw open the door of opportunity to the Gentiles, that they might become fellow-heirs with the Jews in the Messianic Kingdom.

Three and a half years after Pentecost the angel of the Lord appeared to Cornelius. He told him that now God was ready to accept his prayers and his devotion. He told him to send for St. Peter at Joppa. From him he would hear "words" necessary to be believed in order that he might be fully accepted of God and receive the Holy Spirit.

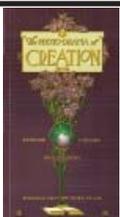
Three messengers were sent to fetch St. Peter. Meantime God prepared the Apostle. He was told that what God had cleansed he should not consider any longer unclean. St. Peter associated his dream with his visitors, and promptly went to Cornelius' home. He found Cornelius and his family devout and ready to hear. He proceeded to tell them the true story of Jesus: His death, His resurrection, the call of the Church to be His Bride class—proving their worthiness by loyalty and faithfulness even unto death.

While St. Peter was speaking, these consecrated people, drinking in the Message, fully accepted the terms of discipleship. Then God gave a manifestation of His acceptance of them by the gift of the Spirit, such as was common to all Christians at the beginning of this Age. St. Peter, astonished, then said, If these have received the Holy Spirit, who can forbid them water baptism, which is only a symbol of their consecration to be dead with Christ? Here Gentiles first began to be grafted into the "Olive Tree" of Romans 11:17.

LESSON 75

- 1* God made a covenant with Abraham. Name some of the promises and blessings contained in that covenant. Gen. 12: 1-3; 17: 1-16; 22: 15-18
- 2* What assurance did God give to Abraham? Par. 1
- 3* To whom did the promises properly belong?
- 4* Those Jews who possessed the faith of Abraham were privileged to do what?
- 5* What did God then do through St. Peter?
- 6* What opportunity was opened for the Gentiles?
- 7* Who was Cornelius and why did the angel of the Lord appear to him? Acts 10: 1-4. Par. 2
- 8* Cornelius was to send for what Apostle and why? Acts 10: 5, 6
- 9* How many messengers were sent to fetch St. Peter? Acts 10: 7. Par. 3
- 10* While these were journeying to Peter what did God do to the Apostle?
- 11* What method did God use to accomplish this preparation? Acts 10: 10-17
- 12* In Acts 10: 15 what did the voice say to St. Peter?
- 13 What did this cause St. Peter to do? Acts 10: 20
- 14* When St. Peter went with the messengers to Cornelius' family what did he find?
- 15* What did he tell Cornelius' family? Acts 10: 34-43
- 16* How did God manifest His acceptance of these believers? Acts 10: 44. Par. 4
- 17 Why was St. Peter and those of the circumcision that were with him astonished? What did Peter say on that occasion? Acts 10: 45, 47
- 18* How did Gentiles become part of the Olive Tree of Rom. 11: 17?

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



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VISITING MINISTERS 2019

- Leon Snyder**
 Chester Springs PA Convention, May 3, 4, 5
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- Thomas Cimbura**
 Chester Springs PA Convention, May 3, 4, 5;
 Muskegon, MN, June 8; Grand Rapids, MI, June 9
- Jon Hanning**
 Chester Springs PA Convention, May 3, 4, 5;
 Cincinnati, OH, June 9
- Michael Hanning**
 Chester Springs PA Convention, May 3, 4, 5;
 North Canton, OH, June 2; Erie, PA, June 9
- Richard Piquene**
 Dallas, TX, May, 27; San Antonio, TX, May 31;
 Velbert, Germany, June 8, 9, 10; Cabool, MO, June 29
- Robert Steenrod**
 Chester Springs PA Convention, May 3, 4, 5;
- Larry Williams**
 Chester Springs PA Convention, May 3, 4, 5;
 Muskegon, MN, May 18; Grand Rapids, MI, May 1

EVANGELIST SERVICES

- Kenneth Arends**
 Chester Springs PA Convention, May 3, 4, 5;
 Minneapolis, MN June 1, 2
- Richard Chong**
 Chester Springs PA Convention, May 3, 4, 5
- Michael Dukette**
 Chester Springs PA Convention, May 3, 4, 5;
 Boston, MA, June 23
- David Hanning**
 Chester Springs PA Convention, May 3, 4, 5;
- Jesse Julien**
 Chester Springs PA Convention, May 3, 4, 5;
 Springfield, MA, June 2
- David Lounsbury**
 Chester Springs PA Convention, May 3, 4, 5;
 New Haven, CT, June 16

EVANGELIST SERVICES continued

- Roger Mullen**
 Chester Springs, PA Convention, May 3, 4, 5;
 Chester Springs, PA, June 29, 30
- Krzysztof Witko**
 Chester Springs PA Convention, May 3, 4, 5;
 Carlstadt, NJ, June 16

**BIBLE STANDARD MINISTRIES
 2019 CONVENTIONS**

**CHESTER SPRINGS, PA
 MAY 3, 4, 5, 2019**

Site: Clarion Hotel & Conference Center,
 815 North Pottstown Pike, Exton, PA 19341,
Phone: 610-363-1100. Breakfast Buffet furnished
 Friday, Saturday and Sunday. Lunch Buffet furnished,
 Friday and Saturday. For more information contact
 L. Lounsbury, 610-827-7665. There will be a Bible
 House Service on Thursday evening May 2, at 7:30
 PM. Location: 1156 St. Matthews Road, Chester
 Springs, PA

**ATHENS, OHIO CONVENTION
 JULY 19, 20, 21**

Site: Ohio University Inn; 331 Richland Avenue,
 Athens, Ohio, 45701;
Phone: 740-589-3704 Reservation Deadline: June 19,
 2019. You must mention the Bible Standard Ministries
 Convention to get the special room rate of \$ 89.00 plus
 tax. For inquiries contact M. Hanning 740-707-4898 or
 K Hanning 740-590-3802.

**TULSA, OKLAHOMA CONVENTION
 OCTOBER 18, 19, 20**

Site: Hampton Inn, N 121 E Ave, Owasso, OK 74055.
Phone: 918-609-6700 or 855-515-1093. Mention the
 Bible Standard Ministries Group to get the room \$89.00
 rate plus tax. Make reservations by Sept. 15th. There is
 an airport shuttle if you call ahead. Free Breakfast at the
 hotel. Luncheons are provided for Friday and Saturday.
 For Inquiries contact D. Welker 918-272-8404 or
 R. Piquene 918-224-7547.