

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

COVENANT FOR LIFE

The theme of covenant is very strong in both the Old and New Testaments. In order to understand the Bible and God's dealings with His people and the world, it is necessary to understand the covenant principle. In fact, both the Old Testament and the New Testament are covenant documents; the word "testament" is another word for covenant. Ancient Israel was in covenant relationship with Jehovah, and the Christian church during the Gospel Age was also in covenant relationship with Him; however, the Jewish and Christian covenants were quite different from each other, and each was inaugurated for different dispensational purposes.

God's covenants in general are of two types:

(1) *unilateral*—unconditional and binding only the originating party; and, (2) *bilateral*—conditional and binding at least two parties to the terms of the agreement. All of God's covenants are designed to give life—that is, they secure and enhance the relationship between Himself and His people. All who approach God must do so *in the context of a covenant*.

The making of covenants dates back to ancient times. It is probably safe to say that most nations throughout history have adopted legal covenants or contracts as a means of administering matters of trade, finance, and social interaction. In Hebrew culture, the making of a covenant was variously attended by the heaping of stones to form an altar, a blood sacrifice, and a meal, with witnesses to the transaction (Gen. 31:44-46, 54; Ex. 24:4-11). The Scriptures are replete with examples of covenants between individuals and groups. (See 1 Sam. 23:16-18—between David and Jonathan, and 2 Kings 11:4—between King Jehoiada and representatives of the people).

JUSTIFICATION BY FAITH:

A LEGAL STATE — NOT A STATE OF MIND

Faith justification is the result of a legal transaction and is sustained by a covenant relationship. Justification by

faith is not merely an emotional experience; it is a *legal* transaction arising from the redemption of the sinner by the price paid by Christ on the cross. These terms, "redemption," "bought with a price," which sit so comfortably on the lips of the Christian are legal terms. It is this *legal* nature of justification that makes the Christian faith unique among all faiths. The Christian's fellowship with God is based on God's *justice*, the basis of absolute law. God is not a whimsical Law-giver—Justice is the foundation of His throne (Psa. 89:14). He does not tire of His people, nor abandon us in impatience. Our *feelings of worth* are no indicator of our standing

before God. This understanding is the greatest antidote for guilt experienced by many of the Lord's people. God has pledged Himself, by the offering of His Son, to forgive the sins of those who come to Him in faith, and He has pledged Himself to do His utmost for our salvation.

Those who fear that their sins may exhaust God's *mercy* can take heart that they cannot exhaust His *justice*. Because of their covenant relationship with God, they are accepted in the Beloved, who can save to the utmost degree (Heb. 7:22-25). The security of the covenant relationship emboldened Abraham to dispute with the Angel of the Lord as to the destruction of Sodom and Gomorrah and gave Jacob the courage to hold on to the wrestling angel until he secured a blessing (Gen. 18:22-33; 32:24-26).

ISRAEL — THE COVENANT NATION

The Jewish people were very conscious of their covenant with Jehovah. The Scriptures make frequent reference to God as the God of their "fathers," that is, the relationship was rooted in ancestry, renewed through the generations—an enduring treaty of friendship. The Mosaic or Law Covenant was a legal arrangement, a legality reiterated year by year at the Atonement Day services, and daily in the very structure of their society. The connection between the Maker God and the nation Israel is couched in terms of a marriage (Jer. 3:14; 31:31, 32). In fact, the Covenant at Sinai was ratified



OLD COVENANT

Needed Animal Blood Offerings Daily
Hebrews 10:1-4

THE LAW OF DEATH

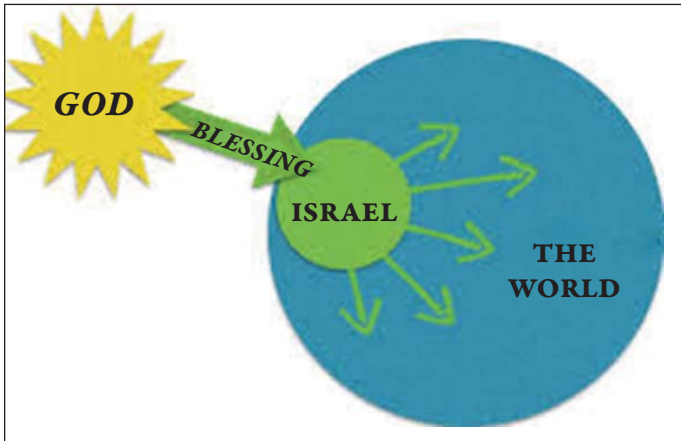


NEW COVENANT

Needed Christ's Blood Sacrifice
One Time Only
Hebrews 10:1-4

THE LAW OF LIFE

in words similar to that of a modern marriage vow, “All these things will we do” (Ex. 19:7, 8; 24:7). And as the Law condemned sexual contact outside of the marriage contract, *so God will have no fellowship with any of His subjects outside of a covenant.*



THE CONDITIONAL COVENANT

The conditional covenant invariably contained sanctions—provisions for blessings (Gen. 1:28, 29; 2:16—Adam and Eve; Ex. 23:20-33—the nation of Israel) and cursings (Gen. 2:17; 3:16-19; Lev. 26:14-17). Frequently there was a “sign,” or continual reminder of the covenant, such as circumcision (Gen. 17:9-14). Usually, there were witnesses to the making of covenants (Judges 11:9, 10). In some instances, the witnesses were inanimate, as when God called heaven and earth to testify against Israel (Deut. 4:24-28). The perpetual nature of the moon was called to witness the Divine covenant made with David (Psa. 89:34-37).

Unlike a promise-based covenant—which originates with one party and is therefore unilateral—a conditional, or bi-lateral, covenant provides for sanctions. For compliance with the terms of the covenant, there will be certain rewards; in the event of default by either party, certain penalties will be imposed. It goes without saying that God cannot default on His part in a covenant; but since, by necessity, all beings with whom He enters into covenant relationship are inferior and, in the case of mankind, imperfect, default is likely.

God’s treatment of the defaulter is first and foremost corrective, though the treatment may be harsh. But God does not desire that any perish, and He is longsuffering. His covenant people, Israel, were many times in default of their covenant obligations and were punished accordingly. Notwithstanding their rebellious ways, Jehovah promised that they would never be cast off (Psa. 94:14). The sacrifice of Christ, to which the Law Covenant ordinances and arrangements pointed, is in the

final analysis, the refuge for the defaulting sinner. Only at the cross do God’s Justice and Mercy meet, both perfectly fulfilled. The sinner is required only to look by faith and, by looking, to live.

The quality of faith is the medium through which God’s covenant of grace is made with us (Rom 10:4, 8-11). Having made a consecration to do the will of God, we oblige ourselves to live faithfully. But we are no longer judged according to our flesh, but according to the righteousness of Christ, superimposed on us according to our faith. This covenant of consecration is a covenant to life.

COVENANT SIGNS

As noted, many Biblical covenants have certain elements in common, such as a text or a verbal statement of the undertaking; an offering (or sacrifice); witnesses to the ratification of the covenant; and a covenant meal. All of these elements were present at the ratification of the Law Covenant at Sinai. The sign of the covenant was circumcision. These details are recorded in Gen. 17:9, 10 and Ex. 24:1-11.

A contemporary example of the conditional covenant is the marriage contract. The marriage ceremony features many of these elements: the vow, the pledging before witnesses, a sign (the ring), and a covenant meal (the reception). The marriage contract is a good example of a bilateral covenant. For the Christian man and woman, marriage is viewed as a lifetime commitment, the pledge of faithfulness giving to each partner confidence and security, based on trust. The faithful husband is epitomized in the book of Job as one who has made a covenant with his eyes to his beloved and therefore will not look on another woman (Job 31:1).

THE UNILATERAL COVENANT

The legal and constitutional nature of the covenant principle has exerted a deep influence on the development of jurisprudence throughout the world, and forms the basis of many laws which we take for granted today. The conditional form of covenant is in frequent use in our modern world. Because of the large population and complexity of national and international relations, and the many levels of social order and interaction, there are probably more covenants in force today than at any time in man’s history. Examples of legal and moral contracts abound: a contract of sale, an agreement to repay a loan, the acceptance of license terms on installation of a software program—all of these are covenants, most of which bind at least two parties to the agreement.

However, the *unconditional* covenant is of a *promissory*

nature, whereby one party pledges to another to perform some deed or other to the benefit of the other, *without any return obligation*.

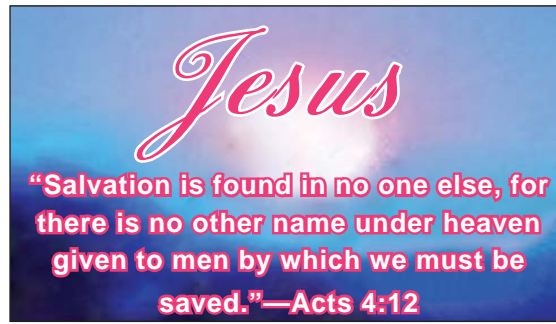
A pledge of loyalty to another, an avowal to be true and faithful—these are all elements of a promissory covenant. The United States Constitution (1787) is an example of a national unilateral covenant, fashioned and signed by its creators on behalf of “the people of the United States” to “secure the Blessings of Liberty to ourselves and our Posterity.”

But perhaps a mother’s love for her child is the highest earthly example of an unconditional promise—a mother’s love does not cease. Indeed, God employs this figure to describe His love for Israel, in Isa. 49:13-16. As with all covenants, the vow or pledge (oral or written) both bind the maker of it and gives assurance to the other party of the maker’s intentions and sincerity.

It is this non-reciprocal aspect of the unilateral covenant that most illustrates God’s merciful and loving disposition. He meets us on our ground and speaks to us in our language—as a mother speaks comfortingly to her child. God’s love for us is unconditional, and His love shadows us even when we backslide. All of the comfort and assurance of mother-love permeates the words of the Heavenly Father to His children. And He never changes. To all eternity He will be the same God, the same Father, the same Friend to His people as at the beginning. This relationship is built upon the rock-solid foundation of Christ, by whom we take our refuge. And Jesus has said that none can pluck us from our Father’s hand (John 10:28, 29; compare Rom. 8:31-39).

THE CONSECRATION COVENANT

Nothing is more satisfying than being friends with God. Under normal conditions, this is an impossibility because the entire human family, from the fall of Adam on, has been alienated from fellowship with God, and under the curse of death (Rom. 5:12-14). Abraham was a friend of God because of his faith. The “faith of Abraham” is used in the Scriptures to describe the faith which justifies, or sets right the sinner in God’s sight (Rom. 4:16). For those who recognize that they are out of harmony with God and who are oppressed with a heavy consciousness of sin, the door opened by Christ’s sacrifice is a welcome deliverance. Jesus is “the Way, the Truth, and the Life”—there is no other access to



saving grace (John 10:9; 14:6, 15; Acts 4:12).

The response of the appreciative heart is a surrender of self-will and a whole-hearted embracing of God’s will—not an easy thing for the natural mind to do. But Jesus assures us that He does not put a heavy yoke around our necks.

Rather, His service, though often troublesome, is a joy and a delight to the sanctified heart. This covenant of consecration—a contract between the sinner and his God, through Christ—is a covenant to life. The present joys of the Christian life are exceeded only by the joys to come, though we serve not for reward. Like other covenants, this very personal one is accompanied by the covenant elements, in a Christian tradition that dates back to New Testament times: the confession of faith; the sign of water immersion; and all in the presence of witnesses.

THE SOCIAL CONTRACT

Another type of covenant—increasingly broken—is the agreement made implicitly by every citizen with society at large, that one will behave honorably as a good citizen—the social contract. Our fellow-citizens have every right to expect that we will treat them respectfully and courteously, and be of assistance as needed.

Unfortunately, this contract is frequently violated as the culture of self becomes more entrenched in the general population. The success of the social contract has always rested on the belief of each member of the social group that he or she is part of a more important whole. We are witnessing the erosion of this principle at almost every level of our social structure, in western and non-western countries alike.

It is good to see, however, that the impulse of compassionate charity is still with us to a marked degree. This was especially evident in the United States after the attack on the country on September 11, 2001, when there was an outpouring of sympathy and aid from home and abroad. And charitable work and concern for the fellow man are carried on day in and day out by aid agencies around the world. This is an evidence of the disposition of God in mankind (whether recognized as such or not), and is mute testimony to the power of the original covenant fellowship which God had with Adam and Eve in Eden. This image of God in man will never be entirely obliterated.

THE GOD OF THE COVENANTS

Of necessity, God is always the superior in any

covenant-contract. But unlike many covenant-contracts drawn up today, which are replete with legalese and often designed to protect the interests of one party unequally, God's covenant-contracts are designed for the long-term benefit of others. God's humility is manifest in His willingness to subject Himself to His own rules. That is to say, God deigns to provide His subjects (all other beings), with *a guarantee of His dependability*. A classic example of this is found in Gen. 22:15-18. Having given the promise to Abraham that his descendants would be the source of blessing for the world, God further secured the promise *by His oath*. As the Apostle Paul states in Heb. 6:13, 14, as God could swear by none greater, He swore by Himself; God anchored the fulfillment of the Abrahamic covenant promise in His own integrity, which is absolute.

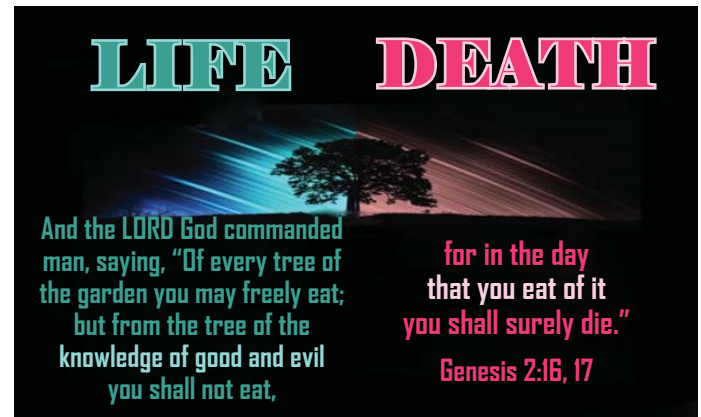
It has been God's good pleasure to deal with His people by means of covenants. As we have shown before, covenants generally are of two sorts: *conditional* and *unconditional*. The conditional covenant is usually *bilateral* in nature, meaning that there are at least two parties who agree to perform certain things to maintain the covenant relationship; the unconditional covenant is generally *unilateral*, that is, one party pledges himself to bestow a benefit on another without pre-conditions. A unilateral covenant may often be referred to in Scripture as a *promise*.

The God of the Covenants deals with five specific Biblical covenants covering the period from the creation of Adam to the end of the Millennium. (1) *Adamic Covenant*—the contract between Adam and his Maker, the breaking of which brought death to Adam and his race; (2) *Rainbow Covenant*—variously referred to as the Noahic or Noachian Covenant, this is the promise made by God to Noah, his family, and all creatures of the earth, that He would never again inundate the earth with a flood; (3) *Abrahamic Covenant*—the promise made to Abraham that, particularly through Sarah, his offspring would bless the whole world; (4) *Law (or Mosaic) Covenant*—the agreement between Jehovah and His chosen people, Israel, that in exchange for perfect obedience to His laws He would give them everlasting life, and (5) *New Covenant*—the coming Millennial-Age counterpart to the Law Covenant, under which the resurrected world of mankind (the non-elect) will be brought to everlasting life, on condition of faithful adherence to the laws of the Kingdom of God, then in operation.

THE ADAMIC COVENANT—BI-LATERAL

A perfect creation, Adam was told by God that he could eat of the fruit of the trees of life and continue his

happy existence forever. Conversely, he was warned that if he ate of the fruit of the tree of knowledge he would die (Gen. 2:16, 17).



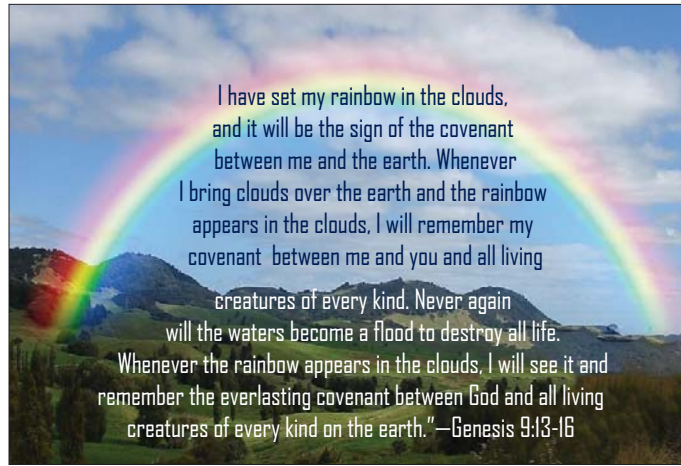
There was no written covenant between God and Adam—rather it was implied. Adam was made in the image and likeness of God as a perfect being. Father Adam, created in the image of God, on the human plane, had all the rights that pertained to perfect humanity. God gave him as the right to life the privilege of perfect existence as long as he would remain in harmony with justice. He also gave him as his life-rights the privilege of having a perfect body with perfect life, the privilege of generating a race with perfect life, the privilege of perfect conditions in climate, health, food, home, air, and so forth. As long as Adam maintained his part of this covenant, God would continue him in all the rights given him as a present at his creation.

The right to life and its life-rights are, therefore, all embraced in those things that Adam as a perfect human being was given in his creation as *conditional* privileges. He would have them so long as he remained in harmony with the condition upon which they were bestowed. The breaking of this covenant by Adam is referred to in Hosea 6:7 (*American Standard Version*): "But they like Adam have transgressed the covenant: there have they dealt treacherously against me." It certainly was an act of treason to God for Adam, whose whole inclinations were bent Godward by nature, to violate them by falling into sin. For his transgression he suffered the sentence of death, being cast off from God and from covenant relationship with Him—alienated from God by the sentence of death passed upon him and mother Eve, who was found guilty with him in the transgression.

THE RAINBOW COVENANT—UNILATERAL

The Rainbow Covenant is unconditional. (We say "is," because it is still in effect.) It is delineated in Gen. 9:12-17 and Isa. 54:9. After the inundation of water from above

and the uprising of water from below, and the consequent destruction of the social order and much of the topography of the planet, Noah and his family emerged from the Ark to begin a new order. To assuage their fears and to give confidence for their future, Jehovah set a rainbow in the sky—probably the first one ever seen. “And God said, This is the token of the



covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth” (Gen. 9:12-17).

The frequent flooding around the world, which has commanded so much attention in the news during the recent past, does not nullify the Rainbow promise. Most floods, however severe, are local, and though destructive, do not amount to a global catastrophe as was the deluge of Noah’s day. Nor need we view today’s contemporary flooding as an indication of God’s judgment on society.

THE ABRAHAMIC COVENANT—UNILATERAL

The passage we consider for it is Gen. 12:1-4: “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him.”

While Abraham was yet in Ur of the Chaldees, God offered to make the Covenant with him (Acts 7:2, 3). God set conditions that had to be fulfilled by Abraham before He would make the Covenant with him. These

conditions were that he leave (1) his own country, (2) his kindred, (3) his father’s house, and (4) go to the land to be shown him, which proved to be Canaan (Gen. 12:1).

It was only after Abraham fulfilled these conditions that the Covenant became his. He had to prove by submitting to the four above-indicated tests that he was worthy of the Covenant before God would

confirm it to him. The conditions being fulfilled, God “confirmed” the Covenant to him, and St. Paul said it was 430 years after it was confirmed that the Law (Covenant) was given (Gal. 3:17). There was to be both a *heavenly* and *earthly* component of the Seed of Abraham. The spiritual seed, the Little Flock, the Bride of Christ, would be selected and developed during the Gospel Age; the non-elect world of mankind will be brought into a covenant relationship with God by means of the New Covenant, the outworking of which is intimately connected with the Abrahamic Covenant.

THE LAW COVENANT—BILATERAL

The Law Covenant was made by God with Fleshly Israel (Ex. 19:1-9; 24:3-8). It includes everything in the books of Exodus, Leviticus, Numbers, and Deuteronomy. The covenant relationship which Adam originally enjoyed with his Maker, and its resultant harmony with Him, was contingent upon obedience to the expressed will of God, and, as we have seen, was forfeited by disobedience. This covenant relationship with God was renewed *typically* at Mount Sinai, with Israel. The inauguration of that Law Covenant was effected by their mediator, Moses, within six months after Israel left Egypt, through the sacrifices of bulls and of goats, the children of Israel solemnly agreeing to their part of the covenant.

In Heb. 8:9, with reference to Israel, we read God’s words: “Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.” This is an allusion to the Law Covenant. Though Israel was frequently rejected by God for their rebellion, He nonetheless remained their Covenant God. He always reinstated them into His favor and gave them a further trial. They remained His covenant people until the end of the Jewish Age.

In giving the Law Covenant, God made the following conditional promise: that He would give Israel everlasting life if they would obey His law. The summary of that law is given in the Ten Commandments and by our Lord Jesus Christ when He says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . And . . . Thou shalt love thy neighbour as thyself” (Mark 12:30, 31).

This required Israel to do what only the strength of a perfect man could do; and Israel collectively made the promise, not realizing the depth of its meaning. Being of fallen Adamic stock, they could not keep this covenant but were continually violating it.

For those Jews who then and since have accepted Christ as Savior and King, the Law Covenant has ceased (Rom. 10:4; Eph. 2:15, 16). (The Law Covenant never extended over the Gentiles; therefore it cannot be spoken of as having either a beginning or an ending so far as they are concerned).

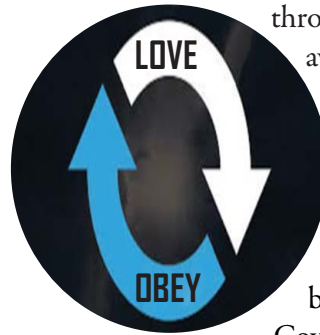
THE NEW COVENANT—BILATERAL

The New Covenant is the Scriptural name for the new arrangement between God and man which will be instituted during the Millennial Age, under the Millennial Mediatorial Reign of Christ. The mediation of the New Covenant will bring not only Israel but all mankind, who will have come into line with the Kingdom arrangements, into *actual* covenant relationship with Him. God will introduce this New Covenant through the Mediator, Christ Jesus (the antitype of Moses), in whom the entire arrangement centers, and through whom it will be carried out.

Christ will be assisted in this work by His Church. During the thousand-year Millennial Day this Mediator will do a work of mediation for mankind, including work as Priest, Prophet, King, and Judge. As Priest, He will uplift and bless humanity and receive their offerings. As King, He will rule mankind in righteousness. As Prophet, He will teach them. As Judge, He will test them, decide and pass sentence, favorable or unfavorable. It will require the full period to bring the people out of their condition of death and degradation, to restore whosoever will of all mankind to the image and likeness of God, lost by Adam in Eden.

The basis of mediation on the part of the better Mediator will be the “better sacrifices” of the Gospel Age: “It was therefore necessary that the patterns of things in the heavens should be purified with these” (Heb. 9:23). St. Paul is here contrasting the types of the Jewish Age with the antitypes of the Gospel and Millennial Ages. In

the antitypical arrangement, the sacrifices will never be repeated. They are offered once for all. By means of these “better sacrifices,” the antitypical Mediator will have the power to start the world with a clean slate. Then the work of uplift, of restitution, will begin. As the Lord declares



through the Prophet, “I will take away the stony heart out of your flesh, and I will give you an heart of flesh” (Ezek. 36:26; 11:19).

Let us consider some of the wonderful blessings that will be available because of the New Covenant. (1) All mankind will be released from the Adamic penalty, which implies that the dead will be awakened (Rom. 5:18, 19). (2) They will be furnished a complete knowledge of the Truth (John 1:9; 1 Tim. 2:4). (3) They will be put under conditions conducive to righteousness, in contrast with the conditions of the present, which are conducive to sin (Luke 2:8-10; Isa. 35). (4) Their minds and hearts will be so worked upon as to be favorably disposed toward Christ (John 12:32, 33). (5) They will be so affected by the good work then being done that they will willingly acknowledge Jesus as Ruler and bow down to His authority (Phil. 2:9-11). (6) All will be offered the privilege of going up on the “highway of holiness” (Isa. 35:8-10), however, as a condition of their enjoying its privileges, they will be required to consecrate, and dedicate themselves to the Lord. (7) The Holy Spirit will be poured out for all (Joel 2:28). These conditions of obedience and faithfulness must be met in order for the world of mankind to be counted in as the seed of Abraham and saved to everlasting life.

THE CURSE ELIMINATED

Adam’s sin and condemnation, which afflicts all of mankind through heredity, will no more be an encumbrance. While the lessons learned by the world through their experiences with sin and death will never be forgotten, nor their benefits lost, nevertheless these experiences will cease to distress them. The joys which will then be theirs will swallow up the sorrows and tears of the past, and the minds of mankind will be filled with the wonderful Truths and wonderful blessings, the glorious new projects and prospects continually opening before their widening vision. To all eternity the perfected earth will be filled with a race of happy, perfect beings in the human likeness of their Lord. The work of taking away the stony heart and the giving of a heart of flesh will be gradual, however (Ezek. 36:25-30).

Though many will awake to shame, in proportion to

their willfulness in past sins, the disciplinary processes of the Kingdom will gradually relieve all who are amenable to the influences of righteousness and to the work of reformation which will then proceed. By degrees, their hard-heartedness will disappear, and they will become more and more tenderhearted and affectionate. No longer will any member of the human race be held accountable for Adam's sin.

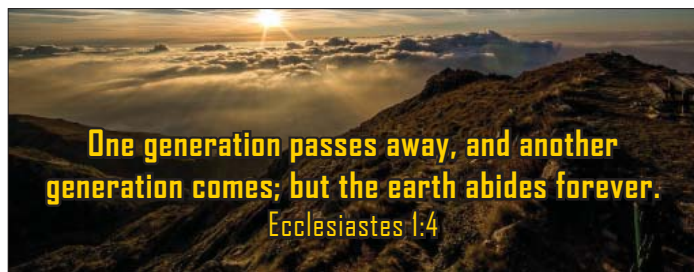
The Apostle Paul points out that under the Law Covenant sin was never fully removed; for although atonement was made afresh for Israel year by year, nevertheless the inferior sacrifices could not take away sin

(Heb. 10:1-4; Jer. 31:31-34). But Christ's ransom sacrifice will suffice to wash away sin and the condemnation of sin from all who accept Him. Then will have come the "desire of all nations" (Hag. 2:7). For this may all God's people hope and pray.

To summarize: Of these five covenants, all but the Adamic and Noachian Covenants depend for their fulfillment on the Abrahamic Covenant, which we may define as the all-encompassing or over-shadowing covenant. The Abrahamic Covenant provides for the development of the Seed of Abraham—Christ and His Elect—without which there would be no one to administer the covenant blessings.

CLIMATIC CONDITIONS

The scientific minds became aware of climate change in the 1950's and 1960's with the potentially disastrous effects of global warming. Over the years there have been ten base considerations which we will list:



consequence. Tracking and monitoring events across the globe over the course of decades gives scientists information to make predictions and analyze various factors influencing severe weather events.

1. Climate change cycles: The earth's temperature changes naturally over time. Variations in the planet's orbit, solar cycles, and volcanic eruptions can all cause periods of warming or cooling.

2. Greenhouse effect: The greenhouse effect is the phenomenon of Earth's atmosphere holding energy from the Sun.

3. Greenhouse gases: The greenhouse gases are carbon dioxide, methane, nitrous oxide, and fluorinated gases.

4. Sealevels: The water molecules spread out as temperatures rise, and this results in more volume in the oceans.

5. Methane gases: Methane is a hydrocarbon gas. It comes from natural sources and human activities.

6. Chlorofluorocarbons and Nitrous Oxide: Chlorofluorocarbons, or CFC's are a very potent and harmful greenhouse gas that also destroys the ozone layer.

7. Human activity: Burning fossil fuels is the main culprit of increasing greenhouse gases.

8. Evidence: Satellites and other technology let scientists examine conditions on earth on a large scale. Ice cores from Greenland, Antarctica, and glaciers on tropical mountains provide evidence that greenhouse gas concentrations influence Earth's climate.

9. Effect on weather: Climate change contributes to severe weather events and disasters in several ways. The effects of climate change are on such a large scale that it is hard to label any single weather event as a direct

Let us reason on this statement! Isa. 46:9 says "For I am God, and there is none else; I am God, and there is none like me." For the consecrated child of God these words invite us to recognize, believe in, and have faith in the majesty of God and creation. Yes, He is a magnificent, majestic, marvelous, powerful loving God of creation.

Those who view the earth, the universe, the solar system, the planets, all there is, as some random haphazard accidental thing that is really fragile, can be easily coerced into believing that just one or two slight changes could change everything—that one wrong move and we could all be gone as some are predicting. But people that have been raised with a belief and a respect for God's creation think it is brilliant beyond our ability to fully comprehend. The idea that something like this has been created and cannot be destroyed by man is beyond comprehension.

We must let our intellect ponder the magnificence of God and realize that we cannot fully understand the works of our creator. With this understanding it is impossible for us to believe the universes just happened; it's too perfect; it's too exquisite; it's too complex; it's too majestic; it's beyond our ability to describe it. We recognize the sustainability of the universe even though we cannot understand the size of the universe because we are inconsequential. We can be told that a star is many light years away from

the earth but cannot fully understand it.

We must ask, can mankind destroy something that Jehovah has created? This planet earth was designed for the habitation of man by God and God designed it to be inhabited for eons of time. Eccl. 1:4 says “One generation passeth away, and another generation cometh; but the earth abideth forever.” As consecrated children of God we believe that everything is here for a reason, all intertwined in a way we cannot possibly comprehend. This idealism that man can destroy God’s creation becomes foreign to our ears.

It is a wonderment how some people can look at the creative work of the great Jehovah through the Logos, the Word, who existed with God from the beginning of creation and not accept this Truth. When we consider the length of time that must have elapsed during creation, we may have some idea of our Lord’s intimate and long acquaintance with Jehovah and His plans. John 1:3 says “all things [angels, principalities and powers, as well as man] were made by him [the Father is the creator, although all things were made by the Son as the Father’s agent] and without him was not any thing made that was made.” The key to this understanding is the oneness of purpose and work between the Father and the Son.

Let us now consider a compilation of references from our writings for our consideration on this topic. Ice cores recovered from high in the Himalayas suggest the 1990’s, were at that time, the warmest decade for at least 1,000 years. The cores were drilled in a glacier flanking Xixabangma, an 8,014 metre (26,293 foot) peak on the southern rim of the Tibetan Plateau. Scientists from the United States and China analyzed the composition of the different layers in the ice to form a picture of the regional climate year by year, stretching back over the past millennium. The cores are also thought to show a clear record of at least eight major droughts caused by a failure of the South Asian Monsoon, the worst being a catastrophic seven-year-long dry spell that cost the lives of more than 600,000 people at the end of the 18th century.

The seasonal layers in the ice were analyzed for dust concentrations and trace chemicals, and for the ratios of the different types of oxygen and hydrogen atoms. The isotope ratios were used to calculate the air temperatures present when the ice was formed. Dust concentrations were used as an indication of dryness or wetness in the region.

However, some researchers still doubt human activities are the cause of global warming or, indeed, that global warming is a fact. They question not only the accuracy of so-called proxy data like ice cores but some of the conclusions drawn from them. Although surface data

gathered at weather stations show a rapid warming over the last century, the atmospheric data produced in the last few decades by satellite and balloon studies show little or no warming. The researchers believe these inconsistencies must be adequately explained before humans are blamed for climate change.

Although evolutionary scientists speculate that all this change is coming about as a result of human activity, such “scientific” atheists cannot recognize the hand of God in this matter. Pastor Russell predicted this situation over a century ago in *The Photo-Drama of Creation* book (p. 91). He states: “Gradually the glaciers in the form of icebergs are running out and dissolving in the more Equatorial waters.” These scientists, with their much-vaunted “worldly wisdom”, take no account of the world-wide Flood of Noah’s day. They fail in a terrible way to see the hand of God in the environmental history. The icecaps bear eloquent testimony to the existence of a canopy of ice and water which once surrounded the earth. Its collapse in Noah’s day at the Poles caused a worldwide flood of catastrophic proportions. Atheistic scientists, blinkered by false theory, cannot see what is before their eyes!

As the Lord now sends seed-time and harvest, sunshine and rain, upon the just and the unjust, so then, to a certain extent (*i.e.*, for at least 100 years each—Isa. 65:20), the restitution blessings, that is, the equitable laws and other public arrangements for the education and uplifting of the masses, and the climatic conditions more favorable to health, will be common to all men. But, although plenteous in mercy, the Lord “will not [continue] always [to] chide [correct] neither will he keep [hold back] his anger [his righteous indignation against wilful sin and sinners] for ever” (Psa. 103:9). “Every soul which will not hear [obey] that prophet [the Christ, Head and Body—raised up “of your brethren”] shall be destroyed from among the people” (Acts 3:22, 23).

So this imperfect climate and these imperfect earth-conditions must be removed. The extremes of heat and cold will give way to milder climatic conditions. The earth’s righting on its axis and certain changes in the warm and cold ocean currents will doubtless be among the Divinely arranged methods of effecting these desirable climatic conditions.

**LET US NOW GIVE OUR ATTENTION TO
THE WISE WORDS OF OUR DEAR
PASTOR RUSSELL**

It seems certain that to make the earth into a paradise like Eden, such as the prophecies picture, and a fit place for the restored race, some great changes of climate, etc.,

must occur. Looking back, we find that some important changes of climate, etc., took place at the time of the Deluge; it was a change which at once affected the longevity of humanity, for before that life averaged 500 to 969 years, but immediately afterward it was shortened. (See Gen. 6:3; 9:29; 11:32). Furthermore, we learn that until the flood, there had been no rain on the earth, it being watered by a mist instead (Gen. 2:5, 6). These changes occurred at the *end* of the first world or dispensation—at the beginning of “The present evil world,” or dispensation—and we think that a proper time to expect *another change* to a better condition would be at the close of the present *evil* dispensation, at the threshold of “The world [dispensation] to come,” wherein dwelleth *righteousness*.

We may be sure that *great* changes must take place in the climates and soils of the earth, before it will be “prepared,” as was the Garden of Eden to be a fit home for perfect man. Cyclones, earthquakes, thunderbolts, and alternations of drought and deluge, and of blizzards of cold and simooms [hot and destructive wind that sometimes blows in Arabia] of heat; are indications of the imperfection of earth; for the causes are doubtless natural, and very rarely indeed can we see them to be special dispensations of Providence. That God has the entire scope of His Plan in all its details measured exactly, we cannot doubt, after learning the plan of the ages; we may know that earth must reach its perfection as the garden home of man by the close of the Millennial Age (BS 1964 p. 61).

Great physical changes in nature may reasonably be expected as a part of the impending trouble [intermingled with the social, political, financial and religious troubles of this day of the Lord]. What the changes will be we know not, but we do know that present conditions of climate, etc., are not such as we should expect or are promised “when the Kingdom is the Lord’s and he is the governor among the nations.” If, therefore, any of the King’s Own shall witness at close quarters any of the fearful signs connected with the grand changes now due, let them remember that the Lord knoweth them that are His and will not permit anything to come upon them that He will not overrule for good.

PREPARATIONS FOR THE MILLENNIUM

Polar ice, both Arctic and Antarctic, seems to have been steadily decreasing, and it may be that these frigid deserts shall once more blossom as the rose—Isa. 35:1—literally.

The ice from both poles seems to be drifting toward equatorial regions, to such an extent that, in the north, it has become a menace to commerce; and it may be a work preparatory to the “times of restitution.”

We digress for a moment to entertain a promise from God: The *Rainbow Covenant*—variously referred to as the Noahic or Noachian Covenant, this is the promise made by God to Noah, his family, and all creatures of the earth, that He would never again inundate the earth with a flood; the Rainbow Covenant is unilateral—an unconditional promise made by God to His creation. It is delineated in Gen. 9:12-17 and Isa. 54:9.

After the inundation of water from above and the uprising of water from below, and the consequent destruction of the social order and much of the topography of the planet, Noah and his family emerged from the Ark to begin a new order. To assuage their fears and to give confidence for their future, Jehovah set a rainbow in the sky—probably the first one ever seen. And God said, “This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth” (Gen. 9:12-17). (The frequent flooding around the world, which has commanded so much attention in the news during the recent past, does not nullify the Rainbow promise. Most floods, however severe, are local, and though destructive, do not amount to a global catastrophe as was the deluge of Noah’s day. Nor need we view today’s contemporary flooding as an indication of God’s judgment on society).

Prior to the Deluge, there could be neither rain nor storm under such conditions. The temperature of the whole earth was equable, the sun’s rays acting upon the watery canopy as they do upon the white glass of a hothouse. The temperature was the same at the poles as at the equator. This accounts for the remains of tropical animals and of plant life found imbedded under hundreds of feet of ice in the Polar Regions.

Geology testifies to a Glacial Period, when great icebergs, carried by floods of water, rushed from the poles toward the equator. Geologists have traced great valleys cut by these icebergs. On their findings they base the theory

that the earth was once ice-covered. Instead of attributing the ice to the period of the Deluge, about 4,500 years ago, they add a handful of nothing, and the more they add, the prouder they feel of their achievements, because they think that they are getting away from the Bible and discrediting it.

CLIMATE CHANGE—GLOBAL WARMING

By way of contrast, let us consider the implications of the experience with righteousness as described in the Bible. Its physical surroundings will gradually be brought to perfection, *i.e.*, the entire earth will be turned into the same condition as characterized the Garden of Eden—Paradise. This means that perfect climatic conditions will displace the frigid and torrid climates of the present, as well as will other perfect conditions do away with our present imperfect air, moisture, disease germs and other pests, desert and bad land, tornadoes, tidal waves, earthquakes, volcanoes, floods, droughts, diseases, pestilences and famines, and will introduce their opposite good and perfect conditions. All this will undo those features of the curse incidental to the imperfection of the earth, its atmosphere and climate, and introduce their opposites. Then, too, the perfect fruits and water of the earth will give man a perfect diet and drink, replacing their depleted cells with new, healthful and germ free cells derived from perfect food and water, which, of course, spells health and wellbeing for the body. Exact and true knowledge on man's physical, social, mental, artistic, moral and religious needs will dispel the present ignorance, superstition and error, bringing man into an all-around degree of intelligence and education by far surpassing those of the ablest present intellectual geniuses. Indeed, all of man's physical, social, mental and artistic powers and their products will be magnified unto perfection beyond our dreams. Such magnifying of man's physical, social, mental and artistic faculties and their products unto perfection will be in direct relation with, and as rewards for obedience to the Kingdom arrangements. But also man's moral and religious faculties and their moral and religious products will likewise be magnified unto perfection in direct relation with, and as rewards for obedience to the Kingdom arrangements.

In other words, every act of righteousness and every act of resistance to one's evil propensities will immediately be rewarded with physical, social, mental, artistic, moral and religious uplift out of the degradation of the experience with evil, until the perfection of all of one's physical, social, mental, artistic, moral and religious faculties will be attained, as he perseveringly practices righteousness until the end of the Millennium. This will be true even in the case of those who merely externally conform to

the Kingdom arrangements without in their hearts cultivating righteousness. But those who refuse even externally to obey the Kingdom arrangements will after 100 years' trial be destroyed as utterly irresponsible and hopeless cases (Isa. 65:20), while those who internally as well as externally practice righteousness will attain not only perfection of all their faculties but also perfection of character as Millennial overcomers on the human plane.

The Christ will be God's heirs (Rom. 8:16, 17), and therefore will inherit the whole universe, even as Jesus, the Head of The Christ, inherited it at His glorification (Heb. 1:2-4), and will at His Bride's glorification share His inheritance with her (Rom. 8:16-18; Rev. 3:21). After They perfect the earth and the human race as the first part of their inheritance, we may feel certain that They will proceed to the development of the rest of Their inheritance—the universe—as Their eternal work; for it is written: "Of the increase of his government and peace there shall be no end" (Isa. 9:7).

This increase would seem to imply the bringing of new orders of beings into existence. That God loves diversity is manifest in His creatures. From this fact we may certainly assume that He will see to the creation of many different orders of beings. This would also be required by the varying climatic conditions, *e.g.*, in the various planets of our solar system; for the climate of its planets must greatly differ, depending on their distances from the sun. This would require organisms quite different from ours; for our bodies would burn up on some, and freeze on other planets of our solar system. [Of course, Jehovah could prepare planet(s) with similar qualities of environment to our earth and populate with life forms similar to those found on our earth.—the editor]. So we may safely assume that the new creations will display great differences in their natures and qualities. To bring into existence and to perfection the inhabitants of countless planets, which will be made perfect abodes for their inhabitants, will be an impressive demonstration of God's omnipotence, as well as of other attributes of His Being. Surely in His power God is a most marvelous Being, and by it He certainly calls forth our admiration, appreciation, worship and praise. Unto Him be ascribed power omnipotent, eternal and beneficent!

The ships that carried the Apostle Paul on his missionary journeys, the Conestoga wagons that lumbered westward over the American plains, and the cross on which Jesus hung were all made of the most remarkable material from that most remarkable of God's creations, the tree. Throughout the ages the tree has been the chief source for fuel and construction. In recent years, we have come

to appreciate the tree as a vital component of our planet's health: earth's forests constitute the planet's lungs, taking up much of the carbon dioxide which otherwise would invade the atmosphere, and possibly contribute to worldwide climate change.

Centuries ago, forests that once covered the continent of Europe, habitat for the bear and wolf and a stunning variety of flora, were decimated by the expanding populations and civilizations of the later Middle Ages, the rapacious Industrial Revolution, and the numerous sieges and wars that savaged mankind. Today, the tropical rain forests are undergoing steady destruction as they are cleared for habitation, agriculture, minerals, and the expanding lumber market. The wood of the tree, that amazing fibrous matter, with its adaptability and beauty, wonderfully suited for man's use, is a

creation of the Divine mind (*Jerusalem Post*).

We strongly support conservation of resources, clean air, clean water, clean environment and pollution abatement to the extent attainable, but, at the same time are confident that the mighty Jehovah will not allow irreversible damage to this great earth that He created for the human family. We have every trust and confidence that He would overrule anything that could thwart His wonderful Plan, that the earth will provide the eternal home for mankind that He created to abide on this earth forever. Furthermore, we believe that if He allows the earth to continue warming it will be according to His Plan for our future blessings. Based on Biblical dates we understand this planet has been inhabited by Mankind for 6,147 years with no end in sight according to God's Word.



THE MILLENNIAL REIGN OF CHRIST ON EARTH (*Isaiah 65:20-25 NIV*)

"Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed. They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands. They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them. Before they call I will answer; while they are still speaking I will hear. The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD.

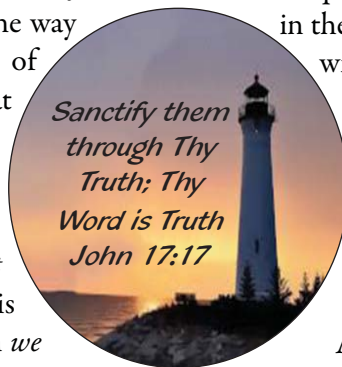
THE TWO PARTS TO SANCTIFICATION

"Sanctify them through Thy Truth; Thy Word is Truth." — John 17:17

The prayer recorded in the 17th chapter of St. John's Gospel was offered while our Lord was on the way from the Memorial Supper to the Garden of Gethsemane. From the prayer, we learn that it was offered for the Apostles and all those who through the Word of the Lord should become His disciples or followers.

The word *sanctify* has the significance of *set apart, made holy*. There are two parts to this work of sanctification. The first is that which *we* do, in the very beginning, when we *set ourselves* apart, with the desire to know and to do the will of God. The second is that part which comes gradually—the teachings and instructions which set before us things that we did not perceive before—certain principles of righteousness which we did not previously recognize. This is a *deeper* setting apart and is done by *God*, inasmuch as it is done by the Father's arrangement.

This deeper meaning of sanctification is the one signified in the text. Our Lord prays for the Father to do this work.



The disciples had left all to follow Jesus and were set apart in the sense that they desired to know and to do the will of the Father. Our Lord prayed that the work of Divine instruction might go on in them, as it is written, "They shall all be taught of God." The Master desired that the disciples should come under Divine, providential instruction, which He indicated would come through the Word of God.

At that time, the *Word* was not the Bible as we have it now, for the New Testament had not then been written. The Truth presented in the New Testament, however, is not God's Word in full, nor all of the Truth, but merely a portion of it. Our Lord did not pray that Truth in general along different lines should be the portion of His followers, but rather that they should have knowledge of the Divine Plan and purposes.

There may be truth coming into a man's life, which will awaken his mind. It may be the truth concerning chemistry, or it may be another scientific knowledge.

There is truth respecting geology, truth respecting the sun, etc. These may influence the mind and lift a man somewhat from his fallen condition. But these are not *the Truth*, to which our Lord refers, and which is far more necessary than is the knowledge of the weight of the earth or the distance of the stars.

All the various Truths which come to the world in general, which lead them to think, and which finally point some to their need of the Redeemer, are preparatory. But not only do these latter have such a drawing of God, but they must also set themselves apart. And these general Truths, which are more or less clear, may bring the individual to the real school. These we may term a preparatory course. There must be such a preparation before the real course of the School of Christ is reached.

THE FIRST PART OF SANCTIFICATION

SET ONESELF APART

There is a sanctifying that takes place before the *real* sanctifying begins. The Lord said to the people of Israel, "Sanctify yourselves and I will sanctify you." This would be their setting of themselves apart by a certain hope. But the setting of *one's self* apart is one thing, and *God's* sanctifying him is another. Concerning the call of this Age, no man cometh unto the Father but by the Son, and no man cometh unto the Son except the Father shall previously have drawn him.

First comes the drawing of the Father through the natural mind. Man's brain is so constituted that there is a natural drawing, a desire to know the Creator. This we see manifested in the heathen, who have never known God and have never had the Bible. These people have a natural inclination or desire to worship God. Those who have this natural inclination of the brain not too much perverted by the fall, are in our Lord's providence guided to the Truth, the Light, without which no man can come to Him. Perhaps they find Jesus through a hymn or a tract or a book.

Willingness to receive God is merely the first step, as it were, in response to this natural drawing. As they come to enter the way, they learn that it is narrow, difficult, and that the "gate" is low (Matt. 7:14). Of course, many are turned away. God is not seeking all. He is seeking a very special class, and therefore, He is not seeking those who would be discouraged at the narrowness of the way and the lowness of the gate.

Whoever does not manifest the proper degree of zeal would probably be injured if he endeavored to go on. Therefore, the Lord says, Consider the terms, count the

cost, weigh the matter, before you decide to be My disciple. Then, if you decide to be My disciple, come, and follow Me.

After one has become a disciple of the Lord, he comes into the condition of the class represented in our text by the word *them*. In this class were the twelve Apostles, the five hundred other brethren whom St. Paul mentions, and all consecrated Children of God, who throughout the Gospel Age and its Expanded Harvest have accepted our Lord in sincerity and faithfulness of heart. To all such the prayer applies, "Sanctify them through Thy Truth; Thy Word is Truth!"

Strange to say, this which we thought to be the *end* of the way is but the *beginning* of it. But after we come to know of the Truth, we need to know more. If each of us were to cast his mind back and try to recall how much he understood at first, he would realize that he knew that he was a sinner and that if he came to Jesus the Father would set him apart. This is what St. Paul refers to when he says, "We are his workmanship, created in Christ Jesus unto good works" (Ephesians 2:10). This setting apart the Father does through His Truth, as before pointed out.

TRUTH THAT SANCTIFIES

KNOW GOD'S PLAN — HIS WORD IS TRUTH

This sanctifying Truth is not to be viewed from the standpoint of general knowledge, for this Truth is not for the world, is not *intended* for them. It is for the consecrated, for those who have become God's children. It is the kind of Truth that God gives His family. The Apostle Paul says that God has called us according to His purpose, that in the end, He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus (Ephesians 2:7). God has a purpose, which will be fully exhibited in future Ages in the further development of His great Plan.

God had a special purpose when He called and set apart a special class. The special Truth which does that sanctifying work is the Truth of His great Plan of the Ages. He does not make all this known at once. The revelation of His Plan has been going on for centuries. Some of these revelations have come to us through the Prophets, some through Jesus and some through the Apostles. These revelations constitute the Heavenly provision for sanctification.

It is necessary, however, that we have the Plan, and something more than the Plan also. Various other things are to be considered, although this Truth is the channel of sanctification, "Sanctify them through Thy Truth; Thy Word is Truth." If one were caring for a babe, for instance,

she would think about its food, fresh air, exercise, etc. So, it is with God's people. Truths are gradually opened up to their observation. Our Father leads us out into various experiences in order to have our senses exercised. Our experiences and providence cause us to think, to appreciate, to study, to inquire, and as we do so, we develop by means of these experiences and providence. We are led to consider, what does *this* experience mean, and what does *that* one teach? While God's Word is the basis for all our instruction, yet it is not our only source of knowledge. There are various lessons to be learned through the varied experiences of life. The child that would merely receive food and then lie still—merely eating and sleeping, never having a chance to toddle around, would not know how to walk. So, it is with God's child.

THE SECOND PART OF SANCTIFICATION

WORK ON BUILDING YOUR CHARACTER

We see that God called the Little Flock with a new call. They are to have a new nature which is not to be an earthly nature. The real object and purpose of that call was to fit and prepare His New Creation, superior to men and to angels. The one True Church are to be Divine channels of blessing to all creatures. As we come to see the scope of God's Plan, we see a reason why God is giving us trials and experiences. Our Lord Jesus was to be a merciful High Priest, hence His experiences, His sufferings. And if it was necessary that our Lord Jesus, the Shepherd of the Flock, should suffer, how much more is it necessary to our perfecting that we should suffer!

We should have a great deal of trial, suffering, temptation, and, being succored in these, we should know how to succor others. Those who are faithful amongst the Lord's people now become especially developed in character-likeness to the Master. They are privileged to become *elders*, that they may feed the *young*, that they may instruct the Flock, that these may grow in the fruits and graces of the Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, and love. Therefore, the chief qualification of those who would stand as monitors amongst the Lord's people is that they be faithful, loyal, and manifest, not a lordly spirit, but a humble spirit, a spirit of service.

Sanctification is a gradual work, lasting throughout the Christian's life. It is not a point which he reaches only at *death*, but which he should attain soon after consecration. Consecration opens the door and gives him the standing, gives him the relationship, gives him the backing and encouragement of the Divine promises, and puts him in

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the way, therefore, to cultivate the various fruits of the Spirit.

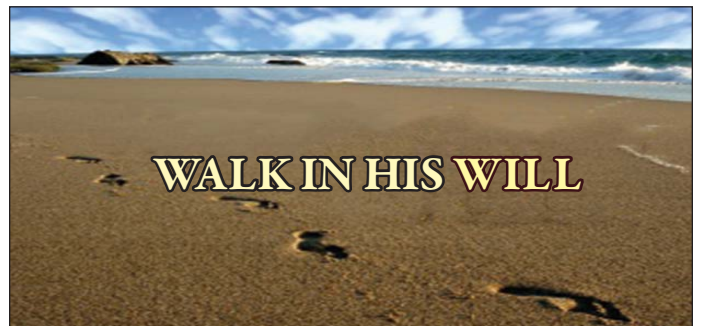
Testings will come thereafter as to the degree of faithfulness in service, and to see how much of besetments he would endure, how strong a wind of false doctrine he could stand, how much of the assaults of the flesh and of the Devil he could bear without being unsettled and driven away from the Truth. The Scriptures tell us that the Lord knows our frame, that He will, with each temptation, provide a way of escape. We shall all be tried. If the fire becomes so hot that to go any further would destroy us, the Lord will prevent this. By and by we become stronger. Then He may give us even greater testings. So "the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul."

TRIALS PROPORTIONATE TO STRENGTH

BUILD FAITH IN TRIALS

A metallurgist tries his metal, proves it. He tests it, to separate the dross from it. After he has separated some of the alloy, he puts in another flux, to remove other dross, and then another flux, etc. Here we have a very structured example of the method the Lord is using in taking away our dross. The Lord's people are to be more and more sanctified through the Truth. The word *sanctify*, then, conveys the thought of making saintly, holy. Every day of our lives should make us more sanctified, more fit for God's service in the future.

It is not necessarily true that the one having the most trying experiences would have the most dross. Our Lord Jesus had more trials than any of His followers, and He was perfect. As St. Paul intimates, these trials work out for us "a far more exceeding and eternal weight of glory." And the brightness of our *future* will depend upon the heart-development and character-development attained *now*. Our Lord Jesus will have the highest position because of His greatest faithfulness under trials. Some of the Lord's brethren will have high positions because of having proved faithful under great trials. These trials are to fit us for a high position, both in the present life and in that which is to come.





**LUTHER, ZWINGLI & MELANCHTHON
RELIGIOUS REFORMERS**

Nobody today believes that Martin Luther stepped so fully out in advance of all others that he could be said to have grasped the Truth, the whole Truth and nothing but the Truth. Even Lutherans cut two of his Ninety-five Theses, but wishing to keep the number the same they divided two others. All agree, however, that about the time of Luther, civilization took a step forward. Catholics are better Catholics today, and Protestants better also.

Dr. Luther was the head of a Catholic College for the instruction of German youth for the priesthood. He had heard about the Bible, but like others for thirteen centuries before him, he trusted in the decisions of the various "Apostolic Councils" of the Church—the various promulgated Creeds. These he believed to be Biblical.

But one day he chanced to see a Latin copy of the New Testament. His curiosity led him to read it. He was amazed at its simplicity. He wrote the Pope, suggesting the calling of a Council to ascertain whether there had been a gradual digression from the Bible. The Pope did not take the suggestion kindly. Luther was branded a heretic, unfrocked, excommunicated. This treatment only convinced him the more of the difference between the Bible methods and teachings and the modern ones. He began to write tracts which he scattered all over Germany, amongst the comparatively few people then able to read—in any language. Gradually, through much tribulation, the Bible became more prominent.

Those holy, honest-hearted Reformers only partially comprehended the Bible. Much of the smoke of superstition and bigotry still affected their mental eyes. Nor have we gotten out of the fog yet. Thank God, however, Bible study is reviving, influencing people of every denomination. Let us remember that only the few of old were able to read. A Bible cost a fortune. It was thought useless because of erroneous trust in Bishop-Apostles and their Creeds.

LESSON 82

- 1* What do people believe today about Martin Luther and the Truth? Par. 1
- 2* How many Theses did he write? Studies, Vol. 3, pages 109, 110.
- 3* What have Lutherans done to the Ninety-five Theses?
- 4* Did civilization progress during the time of Luther?
- 5* What was Dr. Luther the head of? Par. 2
- 6* Like others for thirteen centuries who's decisions did he trust?
- 7* What did he believe to be Biblical?
- 8* One day he saw a Latin copy of the New Testament and what did he do? Par. 3
- 9* Why was he amazed?
- 10* Who did he write to and what did he suggest?
- 11* How did the Pope take his suggestion?
- 12* What was Luther branded and what happened to him?
- 13* What convinced him of the difference between the Bible and the modern methods and teachings?
- 14* What did he write and spread all over Germany?
- 15* Who was Zwingli and what did he do? Reprint 1094.
- 16* Who was Melanchthon and what did he do? Reprint 1094.
- 17* Why did the Reformers only partially comprehend the Bible? Par. 4
- 18* Only a few were able to do what and was a Bible inexpensive?
- 19* Why did the people trust in Bishops and their Creeds?

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



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ARE YOU GOING TO BE MOVING?
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TO:

ANNOUNCEMENTS

Dear brethren,

We wish to address the coronavirus as to how it has affected Bible Standard Ministries [LHMM]. The movement has canceled seven conventions thus far in the year 2020. We have checked with the Clarion Hotel and Conference Center recently regards the availability for the July 23-26 picnic gathering and convention. The Hotel remains open at this present time and we are still scheduled for the convention. This is all subject to change to stay within the authorities having jurisdiction.

Pennsylvania Governor Tom Wolf continues to urge religious leaders across the state to find different ways other than in-person gatherings, to celebrate upcoming religious services. Religious institutions are permitted to continue operating across the state, but due to the COVID-19 outbreak, "individuals should not gather in religious buildings or homes for services or celebrations" until further notice, according to Wolf's stay-at-home order for Pennsylvania.

"I know that Pennsylvanians are strong, resilient and care about their families, friends, neighbors and community, including their religious communities," Wolf said. "We must all continue to do our part to stop the spread of this deadly virus." In Chester County PA. there are 2008 confirmed sick, and 213 deaths from the coronavirus as of June, 2020.

Let us not forget that it is our duty to obey the laws of man. But we also have the law of God to consider. The Scriptures do teach, however, that we should, if reasonably possible, meet with other Christians: Heb. 10:25 "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This being true, we should not neglect the assembling of ourselves with those of like precious

faith, (Heb. 10:25), personally when we can, and at least through the medium of the printed page; but when assembled, how sweet and refreshing is the meat in due season!

We are very much looking forward to resuming our conventions, as soon as possible, in the meantime our trust remains in the Lord!

Bro. Leon

BIBLE STANDARD MINISTRIES 2020 CONVENTIONS

CHESTER SPRINGS, PA

JULY 23, 24, 25 & 26, 2020

Pending the easing of restrictions on assemblies.

Clarion Hotel & Conference Center, 815 N. Pottstown Pike, Exton, PA 19341, Phone: 610-363-1100. Rate per night \$79.00 plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday. **Make reservations directly with the hotel by July 10. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. There will be a Bible House Service on Wednesday evening July 22, at 7:30 PM and a Picnic and Services Thursday, July 23, starting at 10:00 AM. Location: 1156 St. Matthews Road, Chester Springs, PA, 19425.

CINCINNATI, OH CONVENTION

OCTOBER 23, 24, 25 2020

Embassy Suites Hotel, 4554 Lake Forest Drive; Blue Ash, Ohio 45242. Phone number 1-513-733-8900. Rates and reservations: \$112/night plus tax. Rate includes a "free" made-to-order hot breakfast each day. Lunch is provided by the class on Friday and Saturday. **Reservations must be made directly with the hotel by 9/15/2020. For the stated rates you must mention that you are attending the Bible Standard Ministries Convention.** For inquiries contact class Secretary: Jennifer Williams, 513-312-2341.