

# 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

# New Dispensation Coming

*“Of the times and seasons, brethren, you have no need that I write to you, for yourselves know perfectly that the day of the Lord so comes as a thief in the night; for when they shall say, Peace and safety, then sudden destruction comes upon them, as travail upon a woman with child, and they shall not escape. But you, brethren, are not in darkness that that day should overtake you as a thief; you are children of the light”—1 Thess. 5: 1-5.*

## The Beautiful Truth

THE COMMON tendency of the human mind is expressed by St. Peter, who prophesies of the present time that the worldly will be saying, “Where is the promise of His presence? . . . All things continue as they were from the foundation of the world.” Ignorance of God’s Plan is to be expected of the world, but the true people of God have the promise of His special instruction, so that they need not be in darkness respecting the Divine Program. Our world for six thousand years has been the battlefield between the forces of light and darkness, truth and error, righteousness and sin; the Prince of Darkness, otherwise styled the “Prince of this world,” has led his forces in person, has controlled the masses and is still controlling them. The Prince of Light is represented in a feeble way by ambassadors who are specially cautioned by Him that they must not use war weapons or war methods, but must in meekness correct those who oppose them. They must be subject to “the powers that be” to the extent that their consciences will permit, and so far as possible live peaceably with all men. This experience of subjection to the powers of evil has been a hard lesson, difficult to learn; a trial of faith as well as of endurance, the value of which has been difficult sometimes to appreciate. But these must walk by faith and not by sight if they would please the Captain of their salvation. For centuries the prayer has gone up to God from their hearts, “How long, O LORD!” Reason assures them that it cannot be the Divine purpose forever to permit the victory of sin and death.

God represents Himself as a great Husbandman. Each Age is a “season” and bears its own crop. Each Age has its own time for the plowing of the field, the sowing of the good seed, and the harvest work. As Bible students we have already noted the work accomplished in the Age which ended with the flood, the different work accomplished during the Patriarchal Age, and the still different work accomplished during the Jewish Age, which lasted from the death of Jacob (1813 B.C.), and particularly from the giving of the Law (1615 B.C.), down to the death of Jesus (33 A.D.). Our Lord’s ministry of three and a half years was a harvest time to the Jewish people in the close of their Age of favor or “day of visitation.” He said to His disciples, “I sent you forth to reap that whereon you bestowed no labor; other men labored and you are entered into their labors” (John 4: 38). The plowing and sowing connected with the Jewish Dispensation is in the far past. The Egyptian bondage served to do a plowing work, as did Israel’s escape from that bondage and the forty years of wandering in the wilderness before they reached Canaan. The giving of the Law and the establishment of them as a people, the lessons of their sacrifices, and the exhortation of their Prophets, all constituted a seed-sowing, harrowing and cultivating experience. In the end of their Age Jesus gathered the ripe fruitage of that

*For you yourselves know perfectly that the day of the Lord so comes as a thief in the night —1 Thess. 5: 2.*



experience—those sanctified thereby and developed in character and obedience to God. The crop gathered by our Lord and the Apostles in the Jewish Harvest numbered thousands. These were gathered out of Judaism and from under the Law Covenant into Christianity—gathered under a Covenant applying only to the “Church which is the Body of Christ.” This Covenant, under which they became associated with Messiah, reads, “Gather together My saints to Me,” says the LORD, “those who have made a Covenant with Me by sacrifice” (Psa. 50: 5). All coming into a relationship with Jehovah as members of the Body of Messiah which came by way of the cross—through recognition of their own imperfection, and of Jesus and His sacrifice as the satisfaction for their sins; a covering for their blemishes by which alone their sacrifices were rendered “holy and acceptable to God.”



The reaping work of the Jewish Age merged into the sowing work of the Gospel Age as the invitation to become joint-sacrificers with Jesus was extended to those having hearing ears among nations aside from the Jews. For eighteen centuries this sowing work, with “harrowing” experiences and various cultivations, has been in progress; but in turn we arrived at the Harvest of this Gospel Age—the reaping time, the time of gathering into the Kingdom—beyond the veil—by the power of the First Resurrection. “None of the wicked shall understand, but the wise shall understand” (Dan. 12: 10), is God’s declaration. Our text declares that “You, brethren, are not in darkness” respecting this time. This implies, either that the brethren are very few, or that a considerable number of them have not yet become sufficiently awake to a discernment of the times and seasons in which we are living. Many of the brethren and many of the world and many of the “wicked” do realize that we are living in strange times and under peculiar conditions. These try to persuade themselves, however, that what we see today is

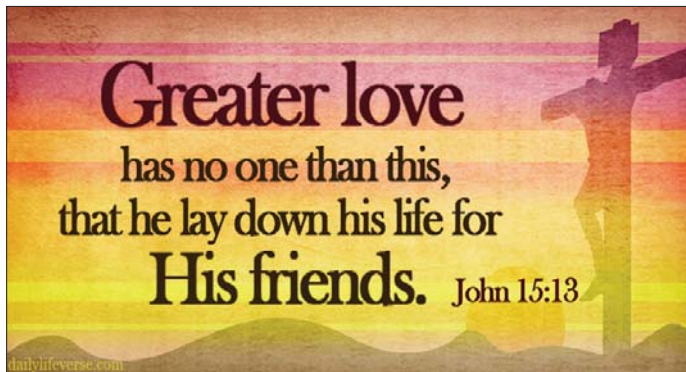
merely a recurrence of what has repeated itself time and again during the past centuries. These lull themselves to sleep, saying, “Peace and safety!” This attitude is what the Scriptures foretold—“When they shall say, peace and safety, then sudden destruction comes upon them.” It is only “you brethren,” who are privileged to have the clearer light respecting present and future conditions. We know that we are in the Harvest time of this Age—the reckoning time—the testing time—the time when the “wheat” is all gathered into the heavenly “garner”—the time when the field is to be cleared of all “tares” in a fiery trouble—the time when the plowshare of trouble runs through the world of mankind to prepare the whole world for the New Dispensation just about to begin.

Illustrating the Divine methods and the rapid following of events in the Divine Program, the LORD through the Prophet tells us that “the plowman will overtake the reaper” (Amos 9: 13). So accurately timed is every feature of the Divine Plan that each piece fits and works precisely together in harmony. The Harvest of the Gospel Age has been the gathering of the fruitage of this Christian Age—the gathering of the Church of the Firstborn, whose names are written in heaven—those who have made a Covenant with Jehovah by sacrifice. The Head of the saintly Messiah developed and glorified eighteen centuries ago, is Jesus. The members of the Body of this Messiah have been gathered from every nation, first from the Jews and then from all other nations. God’s call and selection of saintly sacrificers in the Gospel Age ignored all sectarian, all denominational, all national lines—“The Lord knows those that are His.” The winds of violence, “the powers of the air,” which have been loosed, and which produced the terrific “storm” of the world wars were held back until the sealing of God’s servants was done.



This sealing in the forehead implies an intellectual appreciation of heavenly things, and was intimately associated with the harvest work—the sealed as the ripe wheat were gathered for the heavenly garner. As soon as

the sealing work had been accomplished the winds of strife and trouble were let loose in the world war, according to the Master's declaration, and the result is a "time of trouble such as never was since there was a nation"—no; nor ever shall be the like again, beginning with the world wars, progressing through a world-revolution—Armageddon—and culminating in world anarchy, and in Jacob's trouble in Palestine. The awful lessons which will by these tribulations be learned by humanity will be sufficient for all time. The strife, the hatred, the malignity, the anarchy of that day of trouble are depicted in various places in the Word of God (Dan. 12: 1; Isa. 63: 1-7; Jer. 25: 15-38; Ezek. 7: 1-27; 38, 39; Joel 2: 1-11; 3: 2-16; Hab. 3: 2-16; Zech. 12: 2-9; Matt. 24: 20-22; 1 Thes. 5: 1-5; Jas. 5: 1-8). The trouble time is indeed declared to be a time of Divine wrath, and we must not lose sight of that feature of it (Luke 21: 25-27; Rev. 6: 13-17; 14: 17-20; 16: 18-20; 18: 4-24; 19: 1-3, 11-21). Divine Justice has indignation against iniquity and selfishness in general, for selfishness in general is but another name for sin. All sin is selfish, and most selfishness is sin. The captains of industry, the captains of education, and captains of wealth have today greater opportunities and therefore greater responsibilities than the kings of the earth for their dealings.



Someone may ask, Will not the element of sinful selfishness forever persist in the human heart, and will not this imply that to all eternity there will be strife of sinfully selfish interests? We answer, No. The Divine Plan solves the problem perfectly. Jesus has demonstrated His unselfishness as respects earthly things. His laying down of His life not only proved His loyalty to righteousness and to the Father's will, but proved also His unselfishness—His love—"greater love hath no man than this, that a man should lay down His life for His friends" (John 15: 13). This Friend of humanity is to be the great King of the world in the New Dispensation, and His associates in the Kingdom; the Bride class were only those that had His spirit and disposition of obedience to the Father's will—self-sacrifice and love for fellow man—unselfish or  
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disinterested love. During the Gospel Age these were not always known, nor their true character and unselfishness discerned, because they had the treasure in "earthen vessels," which did not always fully represent their true benevolence of heart. The Divine provision is that such of these as demonstrated their unselfishness of heart and loyalty to the LORD would be given new bodies in the resurrections—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, [with Adamic weaknesses and fleshy imperfections] raised spirit bodies," perfect, complete, lacking nothing (1 Cor. 15: 42-44). Those, in association with their Redeemer, constituted the heavenly Kingdom class which is to rule the world for a thousand years. Surely, we can trust these; we can have confidence in them. The fact that God has selected them, and that He is pleased to give over to them the rulership of the world for a thousand years proves their worthiness and capability.

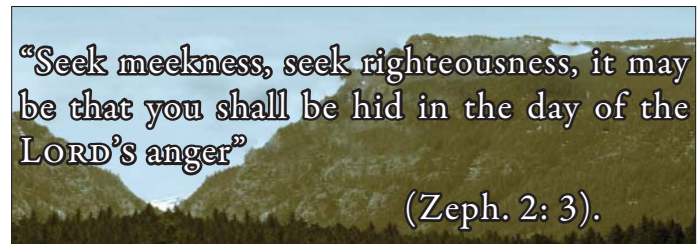


That government will not be a republic, but a monarchy, a theocracy, a Divine Kingdom. Christ and His Bride will be the King and Queen of the New Dispensation, supplanting Satan and the fallen angels, who for centuries have been in control. The Kingdom of God will be as invisible as the kingdom of darkness has been. It will operate through human agencies, as does the other. But even its human agents shall have been provided. The Scriptures inform us that the worthy ones of the Old Testament, the Ancient Worthies, and a worthy consecrated class, though not spirit begotten, the Youthful Worthies, will be the Princes in all the earth who will represent Messiah's Kingdom among men. Not only so, but they will be perfect men, made so by participation in the "resurrection of life." How grand the prospect! The time of trouble, which in the Divine arrangement precedes the establishment of the heavenly rule upon earth, although awful, will be comparatively short. Among other things it was typed in the terrible trouble which came upon the Jewish nation

following the harvest work of their Age. Then will come the leveling process, which will ultimately prove to be a blessing to everybody.

God's people are distinctly warned that they must keep hands off, must not interfere with the powers that be—their reliance must be upon the LORD and not in the use of carnal weapons. St. James, writing on this subject, declares the coming trouble and tells that it will be especially severe upon the rich: "Go to now, you rich men, weep and howl for your miseries that shall come upon you" (James 5: 1). No doubt the troubles will be also upon the poor; but to them they will be less severe and seem less severe, since they have been accustomed to less ease and comfort. To God's people is the message, "Be patient, brethren, the presence of the LORD draws nigh" (James 5: 7); "Wait you upon Me, says the LORD" (Zeph. 3: 8). "Seek meekness, seek righteousness, it may be that you shall be hid in the day of the LORD's anger" (Zeph. 2: 3). This trouble according to the Bible has three general phases—world war, revolution and anarchy—involving the whole world, and finally a special phase involving Israel and their plunderers in Palestine (Jer. 30: 5-9; Ezek. 38: 8-39: 22). The war feature is already in the past, and the revolution feature—Armageddon—is now upon us in the Middle

East, eventually world-wide. Even while these woes will be God's wrath burning against sin, they are intended for a benevolent purpose; for by the afflictions of this time the world in large measure will have learned the wicked nature and disastrous effects of sin, the great taskmaster; they will learn to hate it and to desire the freedom from its appalling effects. This, as Divinely intended, will dispose them to accept and submit themselves to the Millennial Kingdom arrangements, whereby all the families, nations and kindred of the earth will be blessed (Gen. 12: 3; 22: 18; Acts 3: 25; Gal. 3: 8, 9, 16). God will make the wrath of man—sin—praise Him (Psa. 76: 10). So in faith in this outcome of the great tribulation, amid which we have been and will for some time yet be, we can quietly wait in hope of the glorious outcome that under Divine manipulation will be realized. Praised be God for such an outcome and the peace amid the tribulation guaranteed to His Faithful!



## MORNING COMES & THE NIGHT ALSO

*"Watchman, what of the night? The morning comes and the night also!"*

Isa. 21: 11, 12.

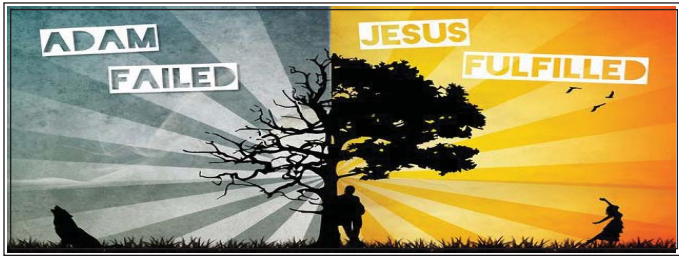
THE LITERATURE of the world shows that intelligent men have refused to believe that the Divine purpose in the creation of our earth has yet been attained. Continually we find references to the "Morning of the New Day," to "the Golden Age," etc., etc. Not to the longings or musings of men's hearts however, but to the promises of our God do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history so far has been a night time. The Prophet David explains, "Weeping may endure for a night, but joy comes in the Morning" (Psa. 30: 5). Prophetically we are assured that there will be a Morning whose glory, brightness and blessing will fully compensate for all the dark shadows of the night time past. Our text is another prophecy

along the same line. The message of the Lord is: "The Morning Comes!" St. Paul writes that up to his time the world had been under a reign of Sin and Death, and not under a reign of Righteousness and Life (Rom. 5: 21).

He also points out that the Day of the Lord will come gradually and stealthily, taking the world unaware—"as a thief in the night" (1 Thess. 5: 1-6). All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah will, in the Father's appointed time, take unto Himself His great power and reign King of kings and Lord of lords—putting down sin and every evil thing, and lifting humanity up, and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not



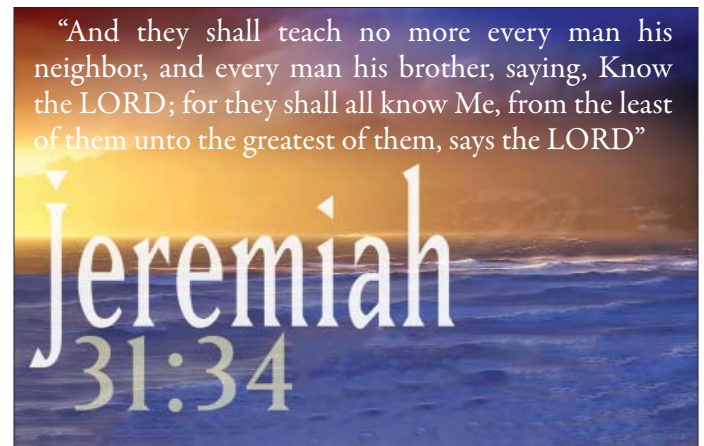
signify a change in the Divine Program, but that God had purposed this thing in Himself from before the foundation of the world; and that although He had permitted sin to enter and death to reign over the children of Adam, He had also made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race—to as many of them as will accept everlasting life on the Divine terms, as revealed in the Bible.



The Apostles tell us that during the night time, since Jesus' death, God has been doing a special work—selecting from mankind a special class, a saintly few, “the Church of the First-borns, whose names are written in Heaven.” These were not taken from any one nation or denomination; but this “little flock,” to whom it is the Father's good pleasure to give the Kingdom, is composed of all the saintly followers of Jesus who walked in His steps in the “narrow way” during the Gospel Age (Luke 12: 32). Their experiences were to qualify them for association with their Redeemer in His Messianic Kingdom. Their trials, their obedience and their sufferings for righteousness' sake were to work out for them a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in this life, they now share His glory, honor and immortality in the life to come and are joint-heirs with Him in His Kingdom. There are few among the LORD's people who understand that Jesus distinctly teaches that the “Sun of Righteousness” which will arise, and whose light will constitute the New Day, will be Himself and the Church of Christ—glorified—changed from human to Divine nature by participation in the “first resurrection.” Jesus tells this in the parable of the wheat and the tares. He declares that in the end of this Gospel Age all of the wheat class will be gathered into the Heavenly Garner (Kingdom); and “then shall the righteous shine forth as the SUN in the Kingdom of their Father” (Matt. 13: 43). We must not think that this signifies the Church without the Redeemer, but must remember that “Jesus is the Head of the Church, which is His Body—(Eph. 1: 22, 23).

How wonderful, how beautiful and how appropriate are the word-pictures of the Bible! Ah, they are inspired pictures! No one but the LORD knew of the great Divine

Plan; no one but Him, therefore, could give these pictures of its development. The Bible, in various terms and similes, attempts to give us a little glimpse of the glorious conditions of that New Day. It and the Kingdom will be the desire of all peoples. In that day the righteous will flourish and evil-doers will be cut off from life. During that thousand-year Day of Messiah's Kingdom, Satan is to be bound, “that he may deceive the nations no more” (Rev. 20: 2, 3). Landlordism will come to an end; “for they shall not build and another inhabit; they shall not plant and another eat the fruit thereof—but shall long enjoy the work of their hands” (Isa. 65: 22). The earth is to yield her increase. Streams are to come forth in the desert places; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and He declares that He will make it glorious. It is not to be burned up with literal fire, as we once supposed. It is to “abide forever” (Eccl. 1: 4). “He formed it not in vain; He formed it to be inhabited” (Isa. 45: 18). But the most wonderful thing the Bible tells us respecting that New Day is the great intelligence and enlightenment which it will bring to every creature. “The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep” (Isa. 11: 9). “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD; for they shall all know Me, from the least of them unto the greatest of them, says the LORD” (Jer. 31: 34). Ultimately every knee shall bow and every tongue shall confess, to the glory of God.



What an enthusing prospect the Bible held out before the Church and now those of the world that exercise a measure of faith to believe! The world indeed sees, to some extent, that great blessings are coming; but just what these are and how they are to come, mankind knows not; for “the world by wisdom knows not God.” The worldly-wise have rejected the Bible, and do not trust it as a revelation from God. The wise are caught in their own craftiness.

Their boasted wisdom ensnares them and blinds them to the Divine Revelation. Nevertheless some of our great thinkers are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not of its messages. Let us not stop now to discuss the darkness of the night and its weeping. Let us awake, and take note of the fact that the dawning of the New Age is progressing. We have been in it and enjoying many of its blessings for the past one hundred years. But these blessings came so stealthily, like a thief in the night, that few recognize their import. Some few have been calling attention to the fact that we have been in the dawn of the Millennium for many years. Bible chronology quite clearly teaches that the six thousand years from Adam's creation have ended—six great Days of a thousand years each, as mentioned by St. Peter—"a Day with the LORD is as a thousand years" (2 Pet. 3: 8). Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! What wonder if the dawning be remarkable!



and the work week forty hours. One hundred years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Over one hundred years ago the sewing machine was just reaching perfection. Today we have numerous small household appliances and labor saving devices. The farmer now has state-of-the-art farm machinery and can use Global Positioning based technology to map out his field to make planting more efficient. Long distance travel can be accomplished in a relatively short amount of time by air and land because of jet planes and high speed trains. The invention of television, computers, cell phones, etc. and the use of the Internet are rapidly changing our society. In our cities our modern conveniences are wonderful! Solomon in all his glory never dreamed of such things as the poorest human being in America may enjoy! Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfillment; not miraculously, but in harmony with the Divine order of an increased knowledge among men. Irrigation is being accomplished by wells, dams, and the diversion of rivers. Many developing countries are benefiting from the expertise of the more developed countries. The results are marvelous. Because of irrigation, land that was not useful for farming is becoming valuable. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge among the people. The soils of various localities are being analyzed at public expense, and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results. Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to a single acre and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the Divine declaration which describes our day; "Many shall run to and fro; knowledge shall be increased; the wise [of God's people] shall understand" (Dan. 12: 4, 10). "There shall be a Time of Trouble such as never was since there was a nation" (Dan. 12: 1).



It may surprise some to be told that the past one hundred years mean more to the world in increase of education, increase of wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these as during those entire six thousand years preceding. Yet these changes came so gradually that few have noticed them as especially significant.

### FULFILLMENT OF PROPHECY EVERYWHERE

Over one hundred years ago man labored from sun up to sun down. Today the average work day is eight-hours

We are in the Morning mentioned in our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Hymns of praise should be rising from all people of the favored lands of civilization, and helping hands are now outstretched to carry the same blessings to heathen lands.

The staggering numbers of those running to and fro on trains and subways are estimated to be 100 billion plus per year

The New York City subway system alone has a 1.4 billion annual ridership



**DANIEL 12: 4**

Japan Railways (JR), operates 26,000 trains with more than 1,000,000 (one million) passengers daily

But is it so? Are the people happy and rejoicing and appreciative of the New Day—the gift of Divine providence? No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or which can be enacted, fails to restrain the great giant institutions and corporations of our day; fails to hinder them from the exploiting of the masses in the interests of comparatively few. Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

According to the Bible, God foreknew the conditions of our day as we are now reviewing them; and in our text He gives a key to the solution—elsewhere in the

Scriptures made very plain. Through the Prophet, God tells of the dark night coming, after the Morning Dawn had well ushered in a dark storm cloud just at sunrise. This dark night is described in Daniel's prophecy and also in Jesus' prophecy, to be "a Time of Trouble, such as never was since there was a nation." Bible students see that this great Time of Trouble began in the letting loose of the winds of strife in the great European War of 1914. In the light of the Bible during that war, they perceived that the result of the war would be a great weakening of the nations, governments of the earth, and an increased knowledge and discontent among the people. The next phase of the trouble, according to the Bible, is to be the great "earthquake such as never was since man was upon the earth"—not a literal earthquake, but a symbolic one, a revolution. Then the third great phase of the calamity, the darkest of all, will be the symbolic fire of anarchy, which will destroy utterly our present civilization. And then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and exercise it, with the result that the raging waves of the sea of human passion will all be quieted; the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

Can we not see the wisdom of the great Creator's Program—that He will allow mankind to convince themselves of their own impotency; of their need of a God; that there is a God and that His glorious purposes for humanity are revealed in His Word? Ah, no wonder that the Bible speaks of that revelation of the LORD as "the still small voice," speaking to mankind through Messiah's Kingdom! No wonder the LORD declares that "then He will turn to the people a pure Message, that they may all call upon the name of the LORD to serve Him with one consent"! (Zeph. 3: 9). We rejoice that such glorious things are coming—even if it is necessary that the world reach them through the tribulation of the Time of Trouble. Happy are those whose eyes and ears of understanding are opening now, and who are in such heart relationship with the LORD that He can make known to them in advance, something of the riches of His grace and loving-kindness and tender mercies, and can show them how all the troubles that are coming are intended to work out blessings for the human family. Surely as we come to the knowledge of the Divine character and Plan, our perfect love for God casts out all fear; and we are able to rejoice in all of His prophecies and promises, well knowing that His Plan provides not only for the salvation of His Elect; but for blessing the non-elect.



# WAITING ON THE LORD

*“Wait on the LORD: be of good courage, and he shall strengthen your heart: wait, I say, on the LORD” (Psalm 27: 14).*

IN these two exhortations and a promise (the promise being conditioned on the fulfillment of the two exhortations), we find some excellent thoughts for our consideration and profitable use. The first exhortation is, “Wait on the LORD,” and for emphasis it is repeated verbatim as the last clause of our text. In the Hebrew the last clause does not contain words corresponding to the words, “I say,” as in the English; but the translators, contrary to their pertinent rule, failed to italicize the words, “I say.” By waiting on the LORD is meant holding oneself in abeyance and remaining inactive as to the pertinent matter until He makes His will known. This privileges us to look to Him to manifest it. This however does not mean that we are to be inactive in matters on which He has already made known His will to us and which call for action; but it means that on any matter on which He has not yet made known His will, we are to do nothing until His pertinent will is made clear, with the full assurance that He will make it clear in His due time.



Some Bible illustrations will make this clearer. Jehovah instructed Israel at the Red Sea to wait on Him and then they would experience His salvation. The waiting was needed until the tide and winds exposed the reef over which they were to pass. In the meantime, God, by the guiding pillar's being dark on the Egyptians' side and light on the Israelites' side, protected the latter; and when His proper time came, He instructed Israel to go forward to safety across the reef dry-shod. God also does this with us; He keeps us waiting until He has done what is necessary to fit us and the involved conditions, for our safely going forward into a new activity. During this waiting time He gives us the needed help. David always consulted

the LORD by the ephod to find out His pertinent will, and did nothing in the pertinent situation until the LORD manifested His will. Jesus' waiting on God, and not beginning His ministry until God manifested His pertinent will, is another illustration. St. Paul is another example; for he retired to Arabia to learn God's will and waited until it was manifested before he began his ministry.

Here are some illustrations of not waiting on the LORD, and their disastrous results: Satan in Eden, in rushing ahead of the LORD for a promotion and the fallen angels before the flood, in rushing ahead to raise offspring under the Satan-infused impression that in doing this they could set aside inherited depravity and uplift mankind; without consulting God's will. Judas in seeking to create a situation, by betraying the Lord, where he would force Jesus' hand to prove His Messiahship by a great miracle that would convert Israel, lead to His assuming the throne, overthrowing Rome, exalting Israel and blessing the world, and realizing Judas' idea of the Messiah.

## WAIT, I SAY, ON THE LORD

Our waiting on the LORD is for instruction on new matters for which we do not yet know God's will. However, we do not wait on the LORD for matters on which He has already made known His will. Wherever He has revealed His will we are to go forward in the pertinent activity and with commendable zeal; we do not hesitate to do His will once it is clearly discerned.

In such matters, as getting out of bed in the morning, the time of our retiring in the evening, of having meals, and the general ordering of routine matters, we are not to look for a specific providence to indicate our doing them each time they are to be done. Such matters, as matters of decency and order, are to be settled by modesty and utility, once for all. We are to be governed by the spirit of a sound mind on questions of new policies, activities, courses of conduct, situations, conditions, experiences, *etc.*, as to whether we are to do them or not, then wait upon the LORD, until we learn His pertinent will, before acting.

Sometimes when duties seem to conflict we are not able by the principles and examples of His Word alone to decide as to what is His will. This is especially the case

in complex new situations. In such cases we are to empty ourselves of all self-will and world-will and be filled with the desire to do God's will, and from such an attitude seek to see what His Spirit in us points out as to which of the two seemingly conflicting sets of Bible principles and examples manifests His will on the subject. When His Spirit agrees with the one set and not with the other, that will indicate His pertinent will. But there are some cases in which we cannot, even from His Word and Spirit, decide with assurance His pertinent will. In such cases, we are to still wait and watch for His unfolding providences, which, combined with the Word and Spirit will clearly indicate His pertinent will; for He, seeing our heart's desire to know His pertinent will and our proper waiting on Him, will in due time reveal it to us.



### WHY WE SHOULD WAIT ON THE LORD

There are many reasons why we should wait on the LORD. Our own ignorance calls upon us so to do; for it is on matters which we do not know His will that we are to wait on Him to make it known. Since we have given up self-will and world-will, we are not to follow these in matters wherein we are called upon to wait on Him. Because we have taken His will as our own, we are not to run ahead of Him, taking things into our own hands and executing them without waiting on Him, but are to wait on Him until He makes known to us His will in the matter.

God has good reasons for desiring us to wait on Him: One of these is to save us from the sins and errors that one commits who waits not on Him and to save us from the evils that one reaps as a result of such sins and errors. So, too, He desires it, because frequently we must undergo certain development before we are ready to do the things that He wills for us, but keeps from our knowledge until

42 — THE BIBLE STANDARD

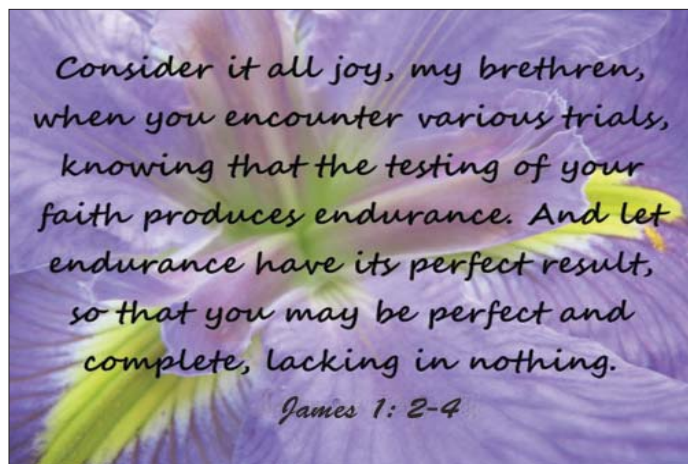
this development is attained. Then often there are barriers external to us in the way of our doing His will, barriers that He desires to remove before we can do His pertinent will; He wishes us to wait on Him. This is illustrated by the Israelites' being kept waiting at the Red Sea, until the tide and wind had bared the reef over which alone safety could be experienced in crossing to the other side. God wills our waiting on Him also because such waiting is always blessed by Him. Finally, it is Satan who desires us to rush ahead of the LORD; and he seeks to make us do so in order to make us disobedient, to injure our characters, to bring us into bondage to himself, and to make shipwrecks of us as to our successfully attaining our calling.

We may be sure that in His own time and way God will always bless our waiting on Him with the information that we need to discern His will in the matter on which we wait on Him. He knows just what our needs for our development are. He knows best how to enable us to undergo this development. He knows the order in which each of us must undergo it; for our differing dispositions require a variation of kind and order in securing our development, for which reason He varies one's experiences from those of others. Since the fall has affected us differently by heredity, and our natural training and surroundings have been different, each one of us, of necessity, requires a different course of training and experiences to rid us of faults and to develop our mentalities, affections, graces and wills in proper ways. God takes all these things into account in training us and suits His varying teachings and providences to these varying conditions.



All of these things create conditions in which we must wait on Him. And those who wait on Him furnish Him with the conditions in themselves in which He can best accomplish His purposes. We can depend on God to give us the required knowledge, as we need it, to adjust our internal and external conditions to the needed experiences,

and to fit the conditions for which He has been keeping us waiting to yield the results that He desires to work in us and through us in others. These results may be the riddance of evils in us, the cultivation of good in us or the using of us to help others to overcome their weaknesses and faults, to supply their lacks and to increase their good in the study, spread and practice of the Word and in the profitable endurance of the pertinent trials. Such waiting is blessed by our receiving as due the present Truth, and the encouragement to use it for His glory and the profit for others and ourselves. Never has a child of God been denied the needed help while waiting and always has his waiting been blessed by the good that God designed to work in and by him through his waiting. Such a spirit of waiting is sure to please God, as it demonstrates to Him our faithfulness in consecrated deadness to self and the world and aliveness to God. Therefore, Wait upon the LORD!



### “YOU HAVE NEED OF PATIENCE”

Let us consider what God’s Word, or message, of patience is, “Let patience have her perfect work, that you may be perfect and entire, wanting [lacking] nothing” (Jas. 1: 4). How necessary to our perfection is this Divine counsel—this Word which proceeds from the mouth of God! We might imagine that we had received sufficient testing and proving to indicate our loyalty to Him, to the principles of righteousness, long before we had been sufficiently proved according to His standards in the testing of character. He therefore graciously explains to us how necessary patience is, that we should not “think it not strange concerning the fiery trials which must test us, as though some strange thing had happened unto us” (1 Pet. 4: 12). On the contrary, God points out to us as we grow in grace, in knowledge and in the ability to comprehend, the glory and honor to which He invited the faithful consecrated of this transitional time period, to a high—a grand position [earthly], that those who

shared such honors had to be severely tried and tested, to prove their absolute loyalty to God and to the principles of His righteousness—justice, truth, love—were beyond question. Their characters had to be developed along these lines before they were ready to be received as overcomers and to inherit eternal blessings with a share in the Kingdom and its glory. Additionally God points out to us, that if it was necessary for our Lord to be tempted and tried, tested and proved, it is reasonable that we, who are children of wrath, and justified only through His grace, should be thoroughly proven as respects our loyalty to Him.

## Share the Sufferings of Christ

Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you—1 Peter 4: 12.

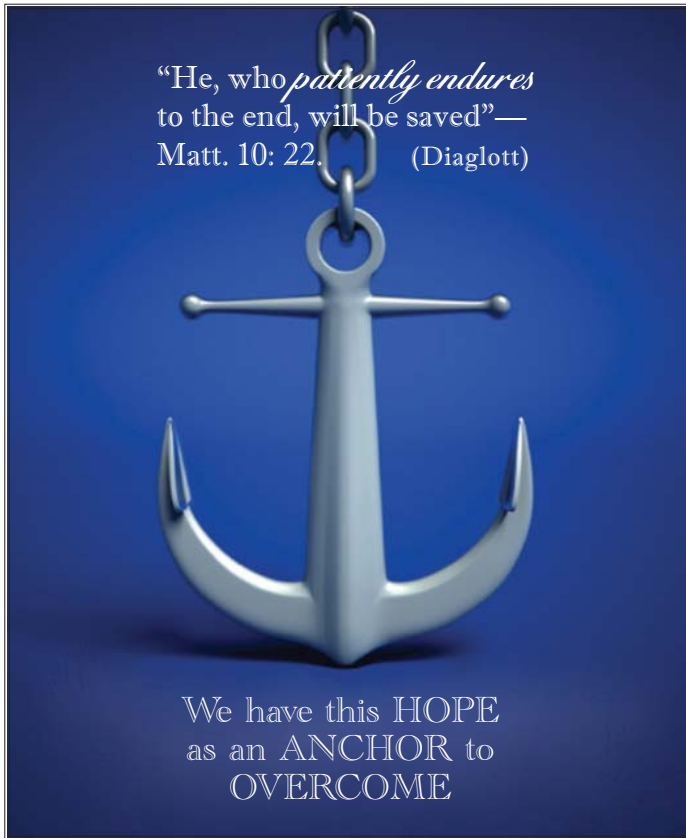
### “PATIENT IN TRIBULATION”

We should also consider the need to be “patient in tribulation.” A form of the Latin word *tribulo* refers to a large mortar in which wheat is ground to flour by an instrument. It is also used with reference to the instrument a druggist uses to break up his medicines. Likewise the LORD has put us into this mortar to undergo a like experience in life. Such circumstances as disappointments, delays, alienation from dear ones, persecutions, poverty, hardships, opposition, difficulties with brethren, with those whom we love, sometimes dying—these things are the *tribulum*, the circumstances that put us into such conditions, and the process of these working in us is our *tribulotsto*.

Patience usually is taken to mean longsuffering. This confusion was in part caused by the translators of the New Testament. There are two distinct words in the Greek, as in the English, for the thoughts indicated by these two words. The Greek word *makrothumia* means longsuffering, and the Greek word *hupomone* means patience. Sometimes the translators rendered *hupomone* longsuffering, and sometimes they rendered *makrothumia* patience. This has caused more or less confusion as to the meaning of these two words to the average person as he reads them in the Scriptures.

What then, is the difference between the meanings of these two words? Brief definitions of them will help us to understand the matter. Longsuffering is a calm, unresentful

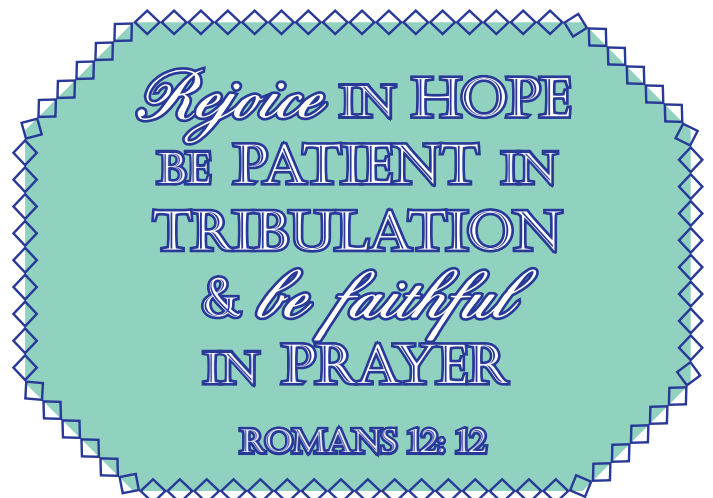
carriage of oneself amid exasperating circumstances, and is what we call a secondary grace, *i.e.*, a grace developed as a result of the higher primary graces suppressing the efforts of the lower primary graces to control us; while patience is *the strength of character whereby through steadfastness amid obstacles which are cheerfully endured, one presses on and reinforces self-control in well-doing.* We see from these definitions that patience is a decidedly more important grace than longsuffering. It is not only a primary grace, but it is one of the higher, dominating, primary graces.



Before discussing our subject further, we desire to pause and prove from the Bible that patience has as its central thought the idea of constancy, stick-to-itiveness, and steadfastness. “He that endures to the end shall be saved” (Matt. 10: 22). The idea of patience, perseverance, is expressed in this verse. The Diaglott more properly renders the word: “He, who *patiently endures* to the end, will be saved.” Evidently this is the thought of the text. If endurance alone were meant, it would not be enough; for simply to endure to the end would not make us overcomers; for it must be an *active* working as well as a *passive* endurance that enables us to overcome. “He who patiently endures [in well-doing] to the end, will be saved.” Romans 2: 7 likewise sheds light on the meaning of patience: “To them who by *patient continuance* in well-doing seek for glory, honor and immortality,” He will render eternal life.



The two words “patient continuance,” are the English words that have been used by the translators to render the Greek word *hupomone*, patience. The translators had in mind when using the words “patient continuance” the thought of a steadfastness that cheerfully endures evil and that presses on in well-doing in spite of the evil. That is why they put the adjective *patient* before the word *continuance*. If one is simply longsuffering, if he is passive only, he will not be an overcomer. He is making use of a secondary grace only; while it is the dominance of the higher primary graces that makes one an overcomer. He who by steadfastness, perseverance, constancy in well-doing and seeks it, will enter into eternal life. Evidently therefore, there could be no other definition properly applied to the word in this passage; for it is only perseverance in well-doing that will fit one to gain eternal life. This being the case, the word here means, not longsuffering, but steadfastness, as the passage proves. Consequently longsuffering is not the meaning of the word *hupomone*. “You have need of patience, that, after you have done the will of God, you might receive [inherit] the promise” (Heb. 10: 36). How good our God is in providing this help in our Christian walk. Yes, He shall strengthen our hearts.





# WHY AN INTERNET MINISTRY?

The foundation of the Bible Standard Ministries' ministry is the written word; including our Bible study books, magazines, tracts, charts, etc., the spoken word at our conventions and our traveling minister program. Pre-millennial blessings in technology have given us another way to expand our outreach by using the Bible Standard Ministries' Website. It has been completely redesigned with an aesthetically pleasing look, is easy to navigate and has much more content with more on the way. It is our goal to make our Website a Bible study resource destination.



The Internet is a very practical and efficient way to transmit information most effectively to the greatest number of people and without any doubt the web and various other electronic methods are very attractive financially. These methods reduce the finances needed to print and distribute literature. Printed literature is heavy and accordingly expensive to ship, particularly abroad. Shipping often exceeds the cost of printing. For example, we can transmit the magazine electronic files abroad and they can be printed locally at a much lower cost.

Studies show that mass mailings return 3% or less in responses and our experience in mass mailings of religious material has returned less than 1%! The reason is that the mailing lists can only distinguish that they are Christian but cannot determine those Christians that are actually

interested in researching other Christian sources. The advantage of the Website is that the Christian that finds our Website is a "thinking Christian" because that person is searching and seeking Biblical knowledge. Another example is your reaction when a door-to-door salesman comes to your door, interrupts what you're doing, trying to sell you something that you don't want, but you don't want to be rude; compared with your going to a store or Website to purchase something you do want.

A Website has many obvious advantages over other methods of proclaiming the truths of God's Word:

- Its message can be assimilated at one's own pace and can be read and reread any number of times by a simple download.
- It may be passed over great distances with the click of a button, its original message unaltered; it can be received on computers and mobile devices in the comfort and privacy of one's own room.
- Because the Website is viewed at the reader's convenience and while in the learning frame of mind, it avoids conflicts and possible embarrassment or antagonism induced by inopportune timing or by mis-spoken words during personal encounters.
- Though other costs have greatly increased, the various electronic methods remain the least expensive and most effective means of reaching the greatest number of people in the least amount of time. God has promised: "My word . . . shall not return unto me void, but it shall accomplish that which I shall please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11).
- There are also many economic advantages to take into consideration. Its message can be sent from one person to another at no cost; very little travel expenses incurred compared to a traveling person; no meeting room costs; yet the message is still delivered anytime of the day or night, at the convenience of the reader who is seeking to learn Bible topics.

## Letter of Interest:

Following is an example of a recent e-mail letter that we received from [webresponse@biblestandard.com](mailto:webresponse@biblestandard.com)

Subject: **Touched by the Word**

Dear mighty servants of God.

I am Pastor Richard Mogendi. I have been blessed so much with your wonderful and beautiful work that you do in helping the lost sheep, carrying one another's burden is what Jesus taught.

We thank God for directing us to your Website. Surely its full of encouragements, knowing about second coming of our King Jesus. We are a church committed in teaching the everlasting message to those that have not yet been taught the original message. We pray that good number of people around the world to have this picture of the true word of God, and in doing that we

will be blessed so much and therefore we invite you to come to visit and to minister to our Churches in our country Kenya. We will remember you and your work in our daily prayers as you also remember us and the work in Kenya in your prayers. It's time for true laborers to worship in truth and spirit by showing how faith works with actions. Hope to hear from you.

God bless you.

In His service,

Pastor Richard

Please visit our Website often at:

[www.BibleStandard.com](http://www.BibleStandard.com)

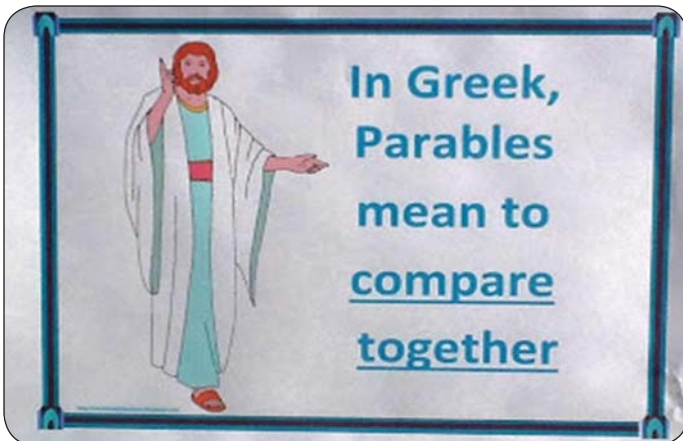
to explore the material there and to keep up with what's new.

Bible Questions? email:

[biblequestion@biblestandard.com](mailto:biblequestion@biblestandard.com)

# PARABLE OF THE LOST SHEEP

LUKE 15: 1-7



## The Lost Sheep Parable

Then all the tax collectors and the sinners drew near to Him to hear Him. And the Pharisees and scribes murmured, saying, "This man receives sinners and eats with them." So He spoke this parable to them, saying: "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? "And when he has found it, he lays it on his shoulders, rejoicing. "And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' "I say to you that likewise

there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance."



THOSE WHO WALK  
WITH GOD ALWAYS  
REACH THEIR  
DESTINATION



## The Temple of the Lord

We have already noticed that the Tabernacle represented God's temporary residence with the Israelites. Later on, the Temple was substituted for the Tabernacle. Thus God indicated that He would later abide permanently with His people.

King David, as we have seen, represented Christ during this Gospel Age. He collected the materials for the Temple, but was not permitted to build. The lesson is that the Divine arrangement complete is not to be established by Christ in the flesh, but by the Christ of glory, represented by Solomon.

The Temple of Solomon was destroyed in B.C. 606, but later on King Herod, who was not a Jew, but a descendant of Esau, favored the Jews by building a great Temple which was in its grandeur in Jesus' day.

Those Temples were merely typical of the greater Temple which St. Paul and St. Peter declared to be the Church. "The Temple of God is holy, which Temple ye are," and again: "Ye are built up a Holy Temple, a habitation of God through the Spirit." St. Peter declares all of God's faithful saints to be Royal Priests, living stones in the Temple of God, through which, eventually, all the world shall have access to God.

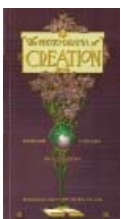
The stones of Solomon's Temple were shaped at the quarry before being brought to the Temple site. Likewise its beams were prepared in advance. The workmen put together the Temple "without sound of hammer." Every piece was so thoroughly fitted that no force was necessary.

This typified the building of the antitypical Temple, the preparation of the Church in the present life and their construction by and by as God's Spiritual Temple, by resurrection power. This is the meaning of the trials, chiselings and polishings which all true Christians must receive. The resurrection *change* will bring all these living stones together without force or compulsion. Then the glory of the Lord will fill the true Temple and the New Dispensation will begin.

### Questions for Lesson 45

- 1\* What did the Tabernacle represent? What replaced this Tabernacle? Par. 1
- 2 How did God indicate that He would abide with His people?
- 3\* Who did King David represent during the Gospel Age? Par. 2
- 4\* What did David do and not do?
- 5 What is the lesson concerning the Divine arrangement complete?
- 6\* Who did Solomon represent?
- 7\* When was the Temple of Solomon destroyed? Par. 3
- 8\* What king later built a great temple which was in Jesus' day? Was he a Jew?
- 9 These temples were typical of what? Par. 4
- 10 What did St. Paul say in Scripture regarding the Temple and the Church? 1 Cor. 3: 16, 17; Eph. 2: 20-22
- 11\* What did St. Peter declare regarding God's faithful saints?
- 12\* How were the stones and beams prepared for Solomon's Temple? Par. 5
- 13\* How did the workmen put the Temple together?
- 14 What typified the building of the antitypical Temple? Par. 6
- 15 Why are trials, chiselings and polishings necessary for all true Christians?
- 16 What brought all the living stones together without force or compulsion?
- 17 What begins after the glory of the Lord fills the true Church?

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



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

THE PHOTO DRAMA OF CREATION	\$ 6.40
STUDY GUIDE	\$ 5.75
PHOTO DRAMA AND STUDY GUIDE (set)	\$11.00



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TO:

## ANNOUNCEMENTS

### VISITING MINISTERS 2014

**Leon Snyder**—Muskegon, MI Convention, May 16, 17, 18  
**Donald Lewis**—Muskegon, MI Convention, May 16, 17, 18  
**James Shaw**—Normand, OK, May 4  
**John Wojnar**—Pittsfield, MA, June 8  
**Thomas Cimbura**—Muskegon, MI Convention, May 16, 17, 18  
**Robert Steenrod**—Muskegon, MI Convention, May 16, 17, 18;  
 Galloway, OH, May 25; Indianapolis, IN, June 8; Erie, PA,  
 June 22  
**Daniel Herzig**—Muskegon, MI Convention, May 16, 17, 18  
**Jon Hanning**—Muskegon, MI Convention, May 16, 17, 18;  
 West Frankfort, IL, June 1  
**Lawrence Williams**—North Canton, OH, May 3; Erie, PA,  
 May 4; Muskegon, MI Convention, May 16, 17, 18; North  
 Canton, OH, June 21; Muskegon, MI, June 22  
**Richard Piquene**—Muskegon, MI Convention, May 16, 17, 18;  
 Cabool, MO, June 7

### EVANGELISTIC SERVICES

**Kenneth Arends**—Muskegon, MI Convention, May 16, 17, 18;  
 Minneapolis, MI, June 7, 8  
**Michael Dukette**—Muskegon, MI Convention, May 16, 17, 18;  
 New Haven, CT, June 15  
**Michael Hanning**—Muskegon, MI Convention, May 16, 17, 18;  
 Detroit, MI, May 31; Grand Rapids, MI, June 1; Detroit, MI,  
 June 21  
**David Lounsbury**—Muskegon, MI Convention, May 16, 17, 18;  
 Bangor, PA, June 1; Carlstadt, NJ, June 15  
**Ainsley Maine**—Chester Springs, PA, May 4  
**Walter Onyszko**—Muskegon, MI Convention, May 16, 17, 18  
**Brandon Penney**—Muskegon, MI Convention, May 16, 17, 18  
**David Seebald**—Muskegon, MI Convention, May 16, 17, 18  
**Harold Solomon**—Roanoke Rapids, VA, May 4; Keystone  
 Heights, FL, June 15  
**Jesse Julien**—Muskegon, MI Convention, May 16, 17, 18;  
 Boston, MA, June 22  
**Krzysztof Witko**—Muskegon, MI Convention, May 16, 17, 18;  
 Springfield, MA, June 1  
**Roger Mullen**—Muskegon, MI Convention, May 16, 17, 18  
**Lawrence Williams II**—Athens/Nelsonville, OH, June 1  
**Michael Williams**—Muskegon, MI Convention, May 16, 17, 18

### BIBLE STANDARD MINISTRIES CONVENTIONS

#### Muskegon, MI

**May 16, 17 & 18, 2014**

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

#### Chester Springs, PA

**July 3, 4, 5, 6, 2014**

Site: The Desmond Hotel & Conference Center, One Liberty Blvd., Malvern, PA 19355. Phone: 1-800-575-1776. Rates and Reservations: \$89.00 plus tax, for 2 guests (each additional person \$15.00 limit of 4); Breakfast Buffet available at \$10.00 per person. **Make reservations directly with the hotel by June 6.** Mention you are attending the Bible Standard Ministries Convention for the special rate. For more information contact L. Lounsbury, 610-827-7665. Bible House Picnic, June 3, 1156 St. Matthews Road, Chester Springs, PA, 19425.

### NOTICE TO THE BRETHREN

Dear brethren, it is with heavy hearts that the Bible House needs to announce that Bro. Ralph Herzig's health has been failing considerably. He is comfortable and getting good care around the clock. Professionals attend to his needs during the night so Bro. Leon and Sr. Virginia can get their needed rest.

Bro. Herzig has been delegating responsibilities over to Bro. Leon Snyder for over a year now. Since the beginning of October 2013, Bro. Herzig has been unable to do his regular duties at the Bible House. Bro. Snyder is now acting as the Executive Trustee of the movement as stipulated by Bro. Herzig in the document entitled "Power of Attorney" dated May 10, 2012.

On February 9, 2014, at the local Chester Springs, PA, class business meeting, Bro. Herzig announced to the class that they should accept Bro. Snyder as the Executive Trustee.

We of course recognize that this is a temporary appointment until it is ratified by the vote of the brethren (with a 75% majority) at three succeeding conventions.

**NOTE: Corrected date for Cincinnati, OH Convention  
September 5, 6, & 7, 2014**