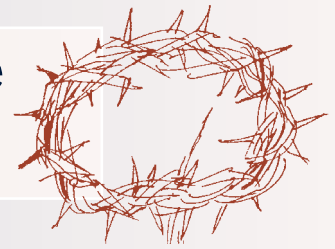


# The Bible Standard



# “I do not seek My own will but the will of the Father who sent Me”



John 5: 30 — Motto Text for 2005

**D**EAR READERS of *The Bible Standard*, please accept our greetings and good wishes as we embark upon another year. We trust that the sentiment of our hearts and the expression of our tongues may be in harmony with the words of the poet:

*Looking back, we praise the way,  
God has led us day by day.*

May we remember that the Lord does not change, and this gives us confidence in the promises that are found in His Word. If we have by faith accepted Jesus Christ as our Savior, consecrated our lives to the performing of God's will, and are seeking day by day to carry out His will, we may rest assured that, come what may, the year 2005 will be a happy one. We believe that we may even guarantee this, for God has never failed, nor ever will fail, to keep His promises to His people. Have we not witnessed this in our own lives and in the lives of others?

But how many of us know this to be true intellectually, yet allow our hearts to be fearful, doubtful, and unbelieving? Jesus, understanding that an anxious and fearful heart was the natural tendency for many of His disciples, on one occasion said: “Let not your heart be troubled, neither let it be afraid” (John 14: 27); and again: “Let not your heart be troubled: you believe in God, believe also in me” (John 14: 1).

## The School of Christ

Let us consider the illustration of the School of Christ. We may think of God as the Principal and Master Teacher and our Lord Jesus as the Instructor in the classroom. We are in this School, but we must occasionally ask ourselves: Why am I in this School, and why has God appointed me my Teacher? Surely, the answer is: We have lessons to learn. Had we no lessons to learn, God would simply certify that we do not need any instructions — but we know this is not true.

Our Teacher instructs us primarily by two means:

- (1) God's Word; and
- (2) God's providences (our daily experiences in life).

These methods are used so that we may develop a Christlike character and grow in a knowledge of God's Word.

## Self-will Versus God's Will

If we are new in this School, or if we have not made much progress yet, we sometimes get confused and mistake self-will for God's will. Our faithful Teacher, as gently as possible, will point this mistake out to us by permitting a certain degree of failure to come to our plans. It is here that the test comes. Will we be: (1) rebellious and resentful of the lesson?; or (2) discouraged and disheartened? If our attitude is right, we will desire to profit by every experience and seek to

*Many Scripture references in this issue are to the New King James Version.*

## “Lift up a standard for the people” — Isa. 62: 10 Contents — January-February 2005

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put the lessons of today into practice so that they may help us on following days.

The most important lesson of this school-term is *faith*. The faith that we exercised when we accepted our Savior, and the faith that enabled us to enter His School must grow. But in order to grow, we need knowledge — not worldly knowledge and learning, but knowledge of the Lord — of His methods, plan, and character. We need to study our Teacher's words, His example, and His providences (private instructions) to us. As time goes on, much of what we accepted by faith gradually becomes knowledge, and this knowledge becomes the basis for greater faith, as well as greater love and appreciation of our Redeemer. As in other schools, so in the School of Christ, the students all learn at a different pace, and all are at different levels of learning: Some are in the primary stage of development, others in the intermediate stage, and some have reached the graduating stage, the one that we should all be striving for.

Perhaps in previous years some of us have not applied ourselves in this School as we would have desired, but it is not too late. Let us resolve for the year to be more dedicated students, and if we do so, the results will be blessed indeed. We will find as we progress, that the peace of God which passes all human understanding will rule in our hearts. The trials of faith and patience will become transformed into blessings, the sorrows and disappointments of earthly hopes will become channels of God's grace, and the perplexities of life will give way to full assurance of faith. This happy condition, however, can only be attained by a full submission of our wills to the Lord's will in all things.

### **The Difference Between Wanting and Doing**

Some may say: This is what I have wanted to do ever since the day that I gave my all to the Lord, but I have still not attained it. What more can I do? Yes, all of God's fully consecrated children have wanted to fully submit their wills to God's will, but there is a difference between wanting to do some thing and actually doing it. There is nothing wrong with a good wish; in fact, it is very important, but unless it eventually leads to performance, it is of no value. Some people never get beyond the wishing point in any of life's affairs. They wish to have a more healthy diet, to begin and maintain an exercise program, to devote a certain amount of time each day to Bible study, to render some service, or to speak some word of kindness or encouragement in the name of the Lord — but their good wishes are not translated into deeds.

*As time goes on, much of what we accepted by faith gradually becomes knowledge, and this knowledge becomes the basis for greater faith, as well as greater love and appreciation of our Redeemer.*

What is the solution? Without dropping a single good wish, let us throw the entire strength of our wills into doing. But again, caution is in order, for a strong will that is misdirected is a strong force that could lead one far astray. Conscientious people are especially in danger along this line, for when their wills get hold of a matter which their consciences approve, they could possibly make a serious blunder. Perhaps the prime example along this line is Saul of Tarsus. Thankfully he had a good heart, so when the Lord intervened and adjusted his thinking, he became a powerful servant for good.

There is only one safe course to pursue and that is that the wills that we are to exercise in good words and good deeds are not our own wills, except as we by adoption have taken on the Lord's will to be ours. Let us think back to the time when we became the Lord's pupils. Was it not by first surrendering our own wills, and were not our first lessons along the lines of keeping our own wills dead? We see how our great Teacher helped us win some victories over self-will. Hopefully we are growing into complete harmony with the words of the poet:

*Lord, Thy love at last has conquered —  
None of self and all of Thee.*

### **Caution Always Necessary**

Even after adopting the Lord's will as our own, and after resolving to do His will, we still need to walk carefully. There is always the danger of misunderstanding His will and of adopting the will and plans of our fallen and imperfect minds or that of one of our fellows, instead of the Lord's will. We should not forget that the Lord raises up human agencies to instruct His people, but Satan also uses the human mind and human assistants to mislead and to deceive. God permits this in order to teach us that He is our great Master Teacher. He puts His Word as the test by which His people are to distinguish between true and false teachers, saying, "If they speak not according to this Word, it is because there is no light in them" (Isa. 8: 20).



When we come to the Scriptures to learn what God's will is, we discover that the great work which He asks us to do is not work for others, but work in ourselves: subduing, conquering, ruling self. The Apostle Paul sums it all up in 1 Thes. 4: 3: "This is the will of God, even your sanctification." Let us fix in our minds, and let nothing — neither other truths nor errors — obscure the great truth contained in this verse. Our service toward the household of faith and our service of doing good unto all men is subservient to this most important work within. The Apostle declares by inspiration: Though we should preach the Gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, without love, the spirit of the Father and of Christ, developed in us as the ruling principle of life, we would be nothing from the Divine standpoint (1 Cor. 13: 1-3). On the contrary, if our own wills are dead, and the Lord's will has become fully accepted as our will, in thought, word, and act — even if we were denied all opportunities of service toward others — we may rest assured that if we maintain that position, we shall be counted among the "overcomers."

But without doubt, God will open up opportunities to let our light shine to His glory and to the blessing of mankind. If we are seeking opportunities of service and finding none, perhaps we may be seeking to perform some special service of our own preference — the old will asserting itself again. Or, the great Teacher may see some pride remaining which needs to be crushed first. He may be saying by His Word and providence, "Do with thy might what thy hand findeth to do." Possibly He sees that we would be spoiled by receiving a more important service than others before learning the lesson of humility — "Humble yourselves, therefore, under the mighty hand of God [to do whatever service His providence has made possible for you], that He may exalt you in due time" (1 Pet. 5: 6).

### **"Think it not Strange"**

This year will perhaps bring its share of unexpected experiences, both pleasant and unpleasant. Some of the Lord's people may even be called upon to endure various, and unusual "fiery trials," some of which even tempt us to question whether our relationship with the Lord is all right. The Apostle Peter by inspiration forewarned us of these times through the comforting words of 1 Pet. 4: 12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

Some of these experiences may come in the form of persecution. The Apostle Paul declared in 2 Tim. 3: 12:

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." Have we ever suffered any persecution? If not, could it be that we have not been living godly? Maybe it is another case of merely wishing instead of doing. If that is the case, let us resign our own will entirely, and begin to do the Lord's will, receiving our instruction from God's Word and whatever human help the Lord is pleased to provide. It should not be long before persecution will come — and often from unexpected quarters.

And when the persecutions come, the temptations will come, for the Adversary will work on our fallen and imperfect flesh and seek to make us bitter, and to stimulate us to unrighteous anger, malice, hatred, envy, and strife. If that fails, he will appeal to our good qualities, such as our sense of justice or our love of family and friends. His purpose behind this is to get us either to fight the persecution or to give up trying to live godly. When that happens, let us recognize that persecutions are tests of our loyalty and devotion to the Lord and His Word. Let us recall Scriptures such as Matt. 5: 44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

### **Another Sign of Self-will**

Again, let us ask ourselves: Are we tempted to repine, or feel disappointed at our lot in life? If so, that is another sign that the self-will within us is not as dead as we had hoped. If our wills are buried within the will of the Lord, we can know no disappointment, for in every affair of life we will recognize Divine appointment, supervision, and overruling. That is the time to remember scriptures such as Rom. 8: 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

There is good news in all this, for just as physical resistance makes physical bodies stronger, as is the case with weightlifters, the same principle applies to our spiritual lives. The first battle is the hardest and each subsequent victory becomes easier, for with each victory the new will (the Lord's will in us) grows stronger. And each victory brings its blessings — more and more peace, joy, and full assurance of faith. It is only from this standpoint that it will be possible to accept with courage and resignation whatever tests of faith, hope, love, or patience the Lord may see fit to place on you this year.

Let us briefly consider the verses in John chapter 5 leading up to our motto text. Jesus had just been performing healings on the Sabbath day and many Jews

persecuted and even sought to kill Him, claiming that these healings on the Sabbath were in violation of the Law (vs. 1-16). When Jesus answered: “My Father has been working until now, and I have been working,” the Jews became more outraged, for they accused Him of claiming equality with God (vs. 17, 18). This, however, provided our Lord with a wonderful opportunity to proclaim great truths. He explained that the works He performed were not of His own invention, but that they had been taught and commissioned by His Father.

He then said that He would learn and perform even greater works in the future (vs. 19-23). He indicated that those greater works would be toward two general classes — the Church and the world — and that the opportunity to attain to eternal life would be granted to every individual of both classes, the gaining of which would be conditional upon faith and obedience (vs. 24-29). Incidentally, Jesus here alluded to the fact that the miracles He performed were a foretaste of the future greater works that He, along with His Church, would perform toward the world — particularly the great restitution work of the earthly phase of His coming Kingdom (Acts 3: 19-21).

#### **Our Motto Text**

We now come to our motto text, the last part of verse 30: “I do not seek My own will but the will of the Father who sent Me.” Jesus here reveals the oneness that exists between the Father and Himself — a oneness of heart, mind, and purpose. This is the same oneness that our Lord on another occasion encouraged His followers to strive for (John 17: 11). Jesus never claimed to be the Father, nor that He was equal to the Father. The greatest claim He ever made was that of being the Father’s honored Agent and Messenger.

Hebrews 4: 15 shows that Jesus was tested as to His full submission to the Father’s will, even as the full loyalty of His followers is tested. This is particularly shown in the three temptations He faced in the wilderness (Matt. 4: 1-11). The key to His success lay in His refusal to entertain anything contrary to God’s Plan.

May we all look to Jesus as being the best example to us of self and world denial, and of always seeking and doing the Father’s will. Secondly, let us look to other faithful examples — in the Bible, in history, and even those whom we have known in our own lives.

Let us, dear friends, unite our hearts, our prayers, and above all our new wills, and resolve to become as fully sanctified, as fully set apart for the Lord’s use as we are able, always relying upon the Lord’s assisting grace. Generally speaking, in proportion to the degree that we keep self-will suppressed and allow God’s will

*To the degree that we keep self-will suppressed and allow God’s will to have full reign in our lives, to that same degree will He be able to safely use us to glorify Him, to honor our Savior, to help further His Plan, and to be a blessing to others.*

to have full reign in our lives, to that same degree will He be able to safely use us to glorify Him, to honor our Savior, to help further His Plan, and to be a blessing to others. And to that same degree will we also receive a blessing in return.

Let our prayers to God every morning be: “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer” (Psa. 19: 14). And every evening let us review the day, judging our conduct as to whether the Lord’s will dominated, or whether self-will exerted itself. And may we follow that with prayer for His forgiveness of shortcomings, and then thank the Lord for the strength and grace which brought us our victories. As the year’s motto hymn we suggest No. 244, “Thy Will be Done”:

*Prince of peace, accept my will;  
Bid this struggling flesh be still;  
Bid my fears and doubtings cease,  
Hush my spirit into peace.  
Thou hast bought me with thy blood,  
Opened wide the gate to God.  
Peace I crave, and it must be,  
Lord, in being one with thee.  
May thy will, not mine, be done;  
May thy will and mine be one;  
Banish self-will from my heart,  
And thy perfect peace impart.  
Saviour, at thy feet I fall,  
Thou my life, my hope for all!  
Let thy happy servant be  
One forevermore with thee.*

\* \* \*

# CALAMITIES — Who is Responsible?

*“Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. Jesus answered, ‘Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you no! But unless you repent, you too will all perish. Or those eighteen who died when the tower in Siloam fell on them — do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish’”*  
(Luke 13: 1-5)

NOBLE AND GOOD in the sight of both God and man are the generous impulses of sympathy awakened by hurricanes, tornadoes, earthquakes, floods, train and airplane disasters of recent years. Little more can be claimed as favorable about such calamities or their influence. The existence of charities does not indicate that God’s consecrated children are multiplying — for many of the charitable deeds are not of God’s people, and some are unbelievers. Yet they are an evidence that some of the original Godlikeness of our race remains — that it has not been wholly obliterated by the degradation of the fall into sin, nor wholly poisoned by Satan and the bad theology of the Dark Ages.

In one of the latest disasters — the earthquake and its aftermath in Indonesia and southeast Asia — the death toll is nearing 300,000. The outpouring of relief from sources worldwide has reached into billions of dollars and untold amounts of supplies.

While we live in a time perhaps as selfish and money-loving as any, yet aid generously pours forth to suffering humanity. However, many who in times of calamitous distress show that they have a tender spot somewhere in their hearts, would and do at other times lend time and skill to the arts of war, and to the designing of most horrible implements of warfare. On occasions when bitter passions are aroused they would relentlessly and pitilessly slaughter a thousand times as many as meet death by the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the Godlike element of sympathy exists as a partial offset to the devilish qualities of selfishness and heartlessness which, under the degrading influence

of man’s fallen state, have grown strong during the past 6,000 years.

Preparatory to looking carefully, reasonably, and Scripturally at the question: “Who is responsible for calamities?” let us note some of the views that are held. Some, whose hearts in the presence of great calamities overflow with sympathy and Godlike love, declare that God is the director and cause of all disasters and troubles (which proves their hearts better and more sound than their theology). Hence, whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God, and whatever love and sympathy they feel is so much sentiment opposed to God’s sentiments, which are thus made to appear malicious.

## THE DIREST CALAMITY IMAGINABLE

But it seems a very slight thing to charge the Almighty with causing earth’s calamities, in comparison with the thought inherited from the Dark Ages, *viz.*, that God premeditated, planned from before the

foundation of the world for the everlasting torture of the great majority of mankind — the direst calamity imaginable. Hurricanes, tornadoes, earthquakes, epidemics of disease, *etc.*, would be small in comparison with such diabolical schemes and preparations as are accredited to God by the vast majority of His misguided children who suffer still from the superstition, ignorance, and blindness of the Dark Ages and its creeds. Alas, that such false conceptions of the justice and love of our Creator should ever have gained a foothold in our minds — to distort our conception of every right and good quality. (See our booklet, *The Hell of the Bible*, for a thorough examination of this subject.) The difficulty is that





men have been led to consider the very Bible which declares God's true character of love and justice as the authority for these devilish doctrines; whereas these false interpretations were originated in the Dark Ages by those who instigated or assisted in burning Bibles and tormenting real Bible believers. O Lord, grant your people a great opening of the eyes of their understanding, that they may be able to comprehend the lengths and breadths, the heights and depths of your love and mercy toward your creatures through Christ!

#### GOD'S SYMPATHY — HOW SHOWN

When we declare that whatever there is of love and sympathy in man is only the remnant of the original Divine likeness in which Adam was created, not wholly effaced by 6,000 years of degradation in sin, it at once arouses the question: In what way does God manifest His sympathy and love in such emergencies, when even the hearts of fallen human beings are touched with sympathy and love to acts of kindness and mercy? A correct answer is that God is represented in every act of kindness done, whether by His children or by the world, because their actions under such circumstances are the result of their possession of some measure of His character and disposition. This answer is not complete in itself and further explanation is needed to be fully satisfactory, but thank God, a fuller investigation in the light of His Word reveals a boundless sympathy on His part providing an abundant remedy which is shortly to be revealed.

But why does not God immediately deliver His creatures from calamities? Or, to go still further back, why does He (who has all wisdom and all power) not *prevent* them? We may as well include all the evils which God could prevent if He desired — all forms of sickness and pain, wars and murders — everything which causes pain or trouble to those who desire to be in harmony with God? The answer to any one of these questions will answer all, for all human evils have a common source or cause.

To comprehend this cause fully, we must go back to the very beginning of sickness, death, and sorrow in the human family — at creation and to the Garden of Eden, where neither famine, pestilence, hurricane, tornado, earthquake, nor human death was permitted, and where man and his surroundings and conditions were pronounced "very good" (Gen. 1: 31) by God Himself. Man certainly appreciated these conditions, for he had to be driven out and prevented from returning by the fiery sword which kept the way of access to

the life-sustaining fruits of the Garden (Gen. 3: 24). And this loving Creator, who so graciously provided for the life and comfort of His creatures, and who communed with them, and gave them His blessing and the promise of everlasting life upon the sole condition of continued obedience — how came it that He so changed His attitude toward His creatures as to drive them from the Edenic comforts and blessings, out into the unprepared earth — to toil, weariness, insufficient sustenance, and eventually to death?

#### DEATH PENALTY INFLICTED GRADUALLY

We must remember that the Creator specially "prepared" in advance the Garden of Eden only (Gen. 2: 8), for man's comfortable enjoyment of the favors of life, and a fitting place for his trial. God foresaw man's fall, and provided that the penalty of sin, "dying thou shalt die" (Gen. 2: 17, margin), instead of being suddenly inflicted, as by a lightning stroke or some other speedy method, should be served out gradually by contact with the unfavorable conditions of climate, thorns, weeds, disease, sterility of soil, storms, floods, earthquakes, *etc.*, of the unprepared earth — the preparation of which would require 7,000 years more to fit it entirely for the habitation of perfect, obedient, human children of God. Adam and Eve, therefore, went forth from Eden convicts, under sentence of death, self-convicted under the most just of all judges, their Creator and Friend. The convicts esteemed it a mercy to be let to die gradually rather than suddenly, while to the Creator and Judge this was expedient because of His plan for their future, in which such experience with imperfect conditions would be of great value — a plan for the increase of the race, and for its discipline and final redemption and restoration.

God foresaw that the death penalty, inflicted in this manner, would through experience furnish mankind such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated — a lesson, therefore, which would profit all who learn it to all eternity, especially when Christ's Millennial reign of righteousness shall manifest the fruits of righteousness in contrast. God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings would cause him to develop ways of relief from these, as well as the exercise of his moral faculties in combating his own weaknesses, and calling upon his sympathy, would prove beneficial in preparing him for future blessings.

**Most tsunamis originate along the “Ring of Fire,” a zone of volcanoes and seismic activity 24,000 miles long that encircles the Pacific Ocean. Since 1819, about 40 tsunamis have struck the Hawaiian Islands.**

**Other more recent natural disasters —  
1931: Flood in China killed 3,700,000  
1970: Cyclone in Bangladesh killed 300,000  
1976: Earthquake in China killed 255,000  
1990: Earthquake in Iran killed 50,000**

**ETERNAL TORMENT — UNJUST, UNLOVING**  
Had the sentence of God (in addition to a loss of Eden's comforts and the experience with sin and death) condemned His creatures to an eternity of torment and anguish, as some still believe and teach, who could defend such a sentence, or call the Judge just, loving, or in any sense good? Surely no one of a sound mind! But when it is seen that the Scriptures teach that death (extinction — Rom. 6: 23; Isa. 43: 17 — not life in torment) was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from His perfect creatures when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except those who attain perfection is both a wise and a just provision for the everlasting welfare of all.

There is a depth of meaning in the Creator's words as He sent forth His fairly-tried and justly-condemned creatures to labor among the thorns and briars; to pain, sorrow, and disease; and to be subject to the casualties and calamities of nature's unfinished work. He said, “Cursed is the ground for your sake” (Gen. 3: 17-19), *i.e.*, the earth in general is in its present imperfect condition for your profit and experience even though you may not esteem it so. Adam would have liked to retain continual access to the garden's fruit, to avoid severe labor, and to enable him fully to sustain his vital powers and live forever, but in loving consideration for man's ultimate good, no less than in justice, and in respect for His own sentence of death, God prevented this and guarded the way back to the Garden in order that the death sentence should not fail of execution and in order that sinners should not live forever and thus perpetuate sin (Gen. 3: 22-24).

## **BENEFITS DERIVED FROM THE CURSE**

The children of the condemned pair inherited the effects of their fall into sin, imperfections, weaknesses, and also the penalties of these; for “who can bring a clean thing out of an unclean?” The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but also by their labor and skill they are serving to prepare the earth and bring it to the full perfection designed for it, and illustrated in the condition of Eden — ready for a further purpose of God.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less, so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise is this present shortness of life under present circumstances! Were some of the “shrewd businessmen” who accumulate enormous wealth and grasp great power in a few short years to live 930 years as Adam did (Gen. 5: 5), what might we expect but an absolute monopoly on the part of a few, with the rest of the race for their dupes and slaves?

We see then that God's action in exposing His creatures to death, pain, and various calamities was, first of all, one which related only to this present life on earth, and to no other; God did not give the slightest hint that there would be any continuance of life in any other locality. On the contrary, the words of the penalty were: “Dust you are and to dust shall you return”; “dying you shall die” (Gen. 3: 19; 2: 17, margin). True, God gave the promise that somehow and at some time a son of the woman would accomplish a deliverance (Gen. 3: 15). But it was then vague, indefinite, and merely a glimmer of hope to show them that though God dealt severely with them and on lines of law and justice, He sympathized with them, and ultimately, without violating justice or ignoring His own righteous sentence of death, would bring relief.

**GOD JUST, AND THE JUSTIFIER OF SINNERS**  
St. Paul tells us that God adopted a method for the recovery of man from the original sentence of death that came upon all as the result of Adam's fall, which would show the justice of His sentence and the unchangeableness of His decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony with, and obedience to their Creator and His just and reasonable laws and regulations. This



Divine Plan by which God could remain just and unchangeable in His attitude toward sin and sinners and yet release them from the penalty of sin (death and disfavor), is stated by St. Paul in Rom. 3: 24-26. In brief, this plan provided that another perfect man who, by obedience to the law of God, would prove His worthiness of eternal life, might, by the willing sacrifice of the life to which He was thus proved worthy, redeem the forfeited life of Adam and his posterity who lost life through him, for it is written, "In Adam all die," and "By the offence of one, judgment came upon all men to condemnation" (1 Cor. 15: 22; Rom. 5: 12, 18).

Since the condemnation to death was thus upon all men and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring His only begotten Son from the spiritual to the human nature, thus providing a man fit for sacrifice — "the man Christ Jesus, who gave himself a ransom for all." "Though he was rich [though He possessed heavenly glory with God, honor and riches of wisdom and power above both angels and men], yet for your sakes he became poor [humbling Himself to a lower nature, that of a man, becoming obedient even unto death], that you through his poverty might be rich" (1 Tim. 2: 5, 6; 2 Cor. 8: 9). Therefore the one first created, "the first-born of every creature" (Col. 1: 15), "the beginning of the creation of God" (Rev. 3: 14), the one who had known God's character longer, more fully, and more intimately than any other being — the one in fact who had been honored as Jehovah's chief intelligent and active Agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1: 3; Col. 1: 16, 17) — this great being, Jehovah's Prime Minister, the one next to Himself in dignity, was entrusted by the Almighty with the great work of redeeming and restoring mankind.

#### **JESUS DIED FOR MAN'S DELIVERANCE**

To redeem mankind would cost the sacrifice of Jesus' own life as the ransom-price, with all that that implied of suffering and self-denial. To restore them (such as would prove worthy — whosoever wills) would require the exercise of Divine power to open the prison-house of death, to break the restraints induced by sin, such as prejudice and superstition, and to give all the redeemed the fullest opportunity to show whether they prefer good or evil, righteousness or sin, truth or error — to destroy all who love and work iniquity (Psa. 145: 20), and to develop and perfect again all who love and choose life upon its only condition — righteousness (Psa. 37: 34-40).

*He secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to raise and restore to life all that had been lost through sin.*

To know the Father's plan and His privilege of cooperation in its execution was to appreciate it and joyfully to engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which He had with the Father from before the creation of the universe (John 17: 5; 2 Cor. 8: 9). He was "made flesh" (John 1: 14; Heb. 2: 9, 10, 14-18), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of Himself for the cancellation of the sin of the first man, to recover Adam and his race by dying on their behalf as their Redeemer. By giving to Justice the price of their liberty from Divine condemnation He secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to raise and restore to life all that had been lost through sin (John 5: 21). He wills to restore all who will prove worthy, and to prove who are worthy of everlasting life will be the object of the world's thousand-year Judgment Day (1 Tim. 2: 4; 4: 10; 1 John 2: 2; 2 Pet. 3: 9). This fact, *viz.*, that our Lord's mission to earth at the First Advent was to die for the race that He might undo the results of Adam's transgression and to secure the right to raise and restore them is clearly stated by the Apostle (Rom. 5: 6-12, 16-19, 21; 1 Cor. 15: 21-24).

#### **"BY HIS KNOWLEDGE"**

Though tempted in all points like as we (His "brethren") are, He ignored His own will (Luke 22: 42; John 4: 34; 5: 30) and all suggestions from others contrary to God's plan (Matt. 16: 23; Luke 4: 4, 8, 12), and obeyed God implicitly. Therein lay the secret of His success. Temptations did not overcome Him as they did even the perfect man Adam because He was fully consecrated to the Divine will and plan, and this fullness of consecration and trust was the result of His intimate knowledge of the Father and His unbounded confidence in His wisdom, love, and power. He had knowledge of His previous existence as a spirit being with the Father (John 17: 5; 3: 12, 13; 6: 62). Our Lord's success, then, was the result of being rightly exercised by His knowledge of God, as it is written, "By His knowledge shall

my righteous servant justify many, for he shall bear their iniquities” (Isa. 53: 11). There are two suggestive thoughts here: (1) Even the perfect man Adam failed in trial because of the lack of full appreciation of God’s greatness, goodness, and resources; and (2) The knowledge (as in Satan’s case) would be valueless, if unaccompanied by sincere love and dedication to do God’s will. A further lesson to Christ’s “brethren” is that both knowledge and consecration are essential to their following in the Master’s footsteps.

Jesus and His mission were not really known — and even His most ardent followers and admirers at first supposed that His mission was merely to heal some of the sick Jews, to advance their nation to the rulership of a dying world, and to be a teacher of morals. They saw not at first that His mission was to lay the foundation of a world-wide empire which would include not only the living, but also the dead of Adam’s race, and which would ensure everlasting peace and joy to all the worthy by forever eradicating sin and all who love it, after fully comprehending its character in contrast with righteousness. Even His friends and disciples were slow to realize the grand dimensions of His work, though He continually repeated them, and bore witness, saying: “The Son of Man came . . . to give His life a ransom for many”; “Verily, verily, I say unto you, the hour is coming [Sinaitic MS omits the words, “and now is”] when the dead shall hear the voice of the Son of God: and they that hear [heed] shall live.” “The Lord . . . hath sent me . . . to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally, and physically] blind, to set at liberty them that are bruised [injured by the Adamic fall — the greatest calamity that ever occurred]” (Matt. 20: 28; John 5: 25; Luke 4: 18).

The sacrifice of the Redeemer’s all as Adam’s ransom price was offered at the time He was thirty years old — at His baptism. There the offering was accepted by Jehovah as marked by His anointing with the spirit. Thenceforth He spent the 3½ years of His ministry in using up the consecrated life already offered, and this He completed at Calvary. There the price of our liberty was fully laid down, when our Lord uttered, “It is finished!” It is acceptable by the grace of God as the offset and covering for every weakness and sin of the first man and his posterity, resulting either directly or indirectly from the first disobedience and the fall. All that is necessary since, for a full return to Divine favor and communion and to an inheritance in the Paradise (garden) of God which the great Redeemer in

due time has promised to establish in the entire earth as at first in the Garden of Eden, is a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God which He has promised shall be established, and for which He has bidden us wait and hope (Hab. 2: 3), and for which He taught us to pray, “Thy Kingdom come, Thy will be done in earth, as it is in heaven.”

#### “YE SHALL ALL LIKEWISE PERISH”

Death, in whatever form it may come, means perishing, ceasing to exist, for death is “a cessation of life.” All mankind, through Adam’s transgression, came under condemnation to loss of life, to perish, to “be as though they had not been” (Obad. 16). And only one way of escape from that condemnation has been provided (Acts 4: 10-12). Because of Christ’s redemptive work all may escape perishing by accepting the conditions of life, “For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life” (John 3: 16). During Christ’s Millennial reign those whom Pilate slew, those upon whom the tower in Siloam fell, those who have perished in earthquakes, storms, floods, mine disasters, fires, explosions, shipwrecks, warfare, murders, accidents, *etc.*, and all others of the race in general (“Ye shall all likewise perish”), sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, His ransom work, and their privilege of repentance and full restitution to Divine favor — life, *etc.* Thus seen, perishing was the Adamic death penalty, but it will be canceled by Christ’s “ransom for all” (1 Tim. 2: 6). No longer should it be regarded as a perished condition, but as a “sleep” (John 11: 11-14; Matt. 9: 24; 1 Thes. 4: 14; 5: 10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death a full, individual opportunity to escape death and to live forever.

All who will fail to repent and lay hold upon the gracious Life-giver shall perish. They will fail to obtain the full restitution provided; they shall never see (perfect) life (full restitution), for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life (John 3: 36). As this will be their second condemnation, and an individual one, so the penalty will be the Second Death, which will not be general to the race, but only upon such individuals as refuse God’s favor of reconciliation and life (Rev. 21: 8; Acts 3: 22, 23; Psa. 145: 20).

Under that blessed and wise rule of Christ as King of nations (not visible in flesh, however, for He is no longer flesh, having been highly exalted again after He had finished His human life by giving it as the ransom-price), all the evil, depraved tendencies inherited from the fall and from the 6,000 years of degradation will be restrained, held in check, by superhuman wisdom, love, and power. All will be brought to a clear knowledge of the Truth in its every phase (1 Tim. 2: 4; Isa. 11: 9), and will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all will be recovered by Jesus' sacrifice. The Second Death is that destruction which will overtake those who, though redeemed by Christ from the first death, will by their own willful and sinful conduct, merit and receive death again (Ezek. 18: 4, 20; Jer. 31: 29, 30). This Second Death means their utter destruction, not torment, without hope of another redemption or resurrection, for Christ dies no more. Nor could any good reason for their further trial be assigned, for the trial granted during the Millennial Age under Christ, as Judge, will be a thorough, fair, individual, and final trial (Acts 17: 31; 1 Cor. 15: 25; Matt. 25: 31-46; Rev. 20: 11-15).

#### HOW TO REGARD CALAMITIES

As Jesus used the calamities of His time in illustrating the just penalty against all who do not flee sin and lay hold upon the Redeemer and Lifegiver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce as unscriptural the eternal torment theory, which is still believed by some of God's children, as one of Satan's blasphemous slanders against God's character. And we proclaim that only by repentance, reformation, and faith in the Redeemer can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible to the extent that he understands it, and, according to God's promise and plan, all mankind shall, at some time, either during the Gospel Age, or during the coming Millennial Age, be brought to full, clear appreciation of these conditions and opportunities, with fullest opportunities for repentance and life (John 1: 9; Jer. 31: 31-34).

Calamities should be regarded generally as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condi-

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tion during the Sabbath, or seventh thousand-year period (the Millennium), and for its state of absolute perfection forever after the Millennium. After the Millennium, under Christ's direction, the perfected earth shall be given its finishing touches and made fully ready for the redeemed race to use, enjoy, and rule. Man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator because: (1) Man is a sinner condemned to death and is not to be spared from it, but must be allowed to pass through it; and (2) by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its resultant sorrow, pain, and death, which will be valuable in that Millennial Age, when each shall be required to choose between good and evil. The evil they are now learning first; the good, and its blessed results and rewards, but dimly seen at present, will be fully revealed then.

#### WHY WORLD'S BLESSING IS DELAYED

Some may ask, If this be God's plan for redeeming the world by the death of His Son, and justifying and restoring all who believe in and accept Him, and obey and love righteousness, why did not the Millennial reign of Christ with its favorable conditions and powerful restraints begin at once, as soon as Christ had given the ransom-price at Calvary? Why has He compelled those who would follow righteousness to "sail through bloody seas" and suffer for righteousness' sake? Or else, why not have postponed the giving of the ransom until the close of the 6,000 years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the Divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, *etc.*, those who have fully accepted of Christ as their Savior and who have sacrificed and are using their all in His service?



God postponed the promised blessings to the world (Gal. 3: 8, 16, 29; Acts 3: 19-21; Isa. 35) in order first to select a Bride for His Son (Acts 15: 14-18; Rom. 8: 22, 19; Rev. 21: 9, 10, 2; 19: 6-9). God's consecrated ones, the Church of the Gospel Age, are a "peculiar people," different from the remainder of the race, and God's dealings with them are peculiar and different also. Calamities, great and small, continually involve God's servants as well as the worldly, and seemingly as much by accident. But herein the Lord provides tests for our faith — intended either to turn us back if we have not sufficient faith to permit further progress, or to develop, strengthen, and increase our faith, if we have it and will exercise it under His direction.

### WHY CHRISTIANS SUFFER

The Lord's assurance to His truly consecrated children is "that all things shall work together for good" to them (Rom. 8: 28). God assures them that having entered into a new relationship with Him, all of their affairs are henceforth His affairs and concern. Thus they may realize that however the world may be subject to accidents incidental to present imperfect conditions under the curse, God's "little ones" are His peculiar care. Not a hair of their heads may suffer injury without His knowledge and consent (Luke 12: 7; John 10: 28, 29). How wonderful! And yet how reasonable when we recall the assurance that, "Like as a father pities his children, so the Lord pities [has compassionate love for] them that fear [reverence] him" (Psa. 103: 13).

There are two reasons why God's people are not exempted from the ills of life common to the world:

(1) Such exemption would attract all kinds of characters into the Church, from selfish motives. While God purposes offering His blessings freely to all in due time, He is working according to a plan in which He set aside the Gospel Age for the selection of a special class, for a special purpose — to be used as Divine agents, as joint-heirs with their Lord and Savior, in blessing and enlightening the whole world in the coming Age. Contrary to general understanding, therefore, God has been as careful to exclude some from His Church as to draw others. His preferences are manifested as not according to color, sex, learning, or nationality, but according to faith, obedience, and Christlikeness of heart, or will. "Whom he did foreknow he also did predestinate [all accepted as members of the glorified Church, the Royal Priesthood] to be conformed to the image [character-likeness] of his Son" (Rom. 8: 29).

(2) It is a part of the necessary schooling of God's children that they learn to trust Him implicitly — not merely in matters which they can see clearly and

understand fully, but in everything. Those who cannot learn this as one of their lessons (and it is one of the most important of all) cannot pass the examination, but will be deemed unfit to reign with the Lord, either in the heavenly or earthly phase of His Kingdom. True, faith is not the only qualification for a share in the Kingdom, but it is the most important of all because without it we cannot cultivate the other elements of character so well. Without faith the other elements of character would not be acceptable to God, even if we had them in perfection, for "without faith it is impossible to please him" (Heb. 11: 6).

Only from the instructions of God's Word can we see matters from this standpoint, and only when viewed from this standpoint can the trials, difficulties, perplexities, persecutions, *etc.*, which come to God's people be appreciated so that they can "rejoice in tribulation" and "in everything give thanks." They rejoice by faith, even as they see by faith and walk by faith. Such only can realize that present trials are designed by their Father and intended to work out for those properly exercised thereby a far more exceeding and eternal weight of glory — for they look not at the things that are seen and temporal, but, with the eye of faith, at the things promised — unseen and eternal (2 Cor. 4: 18).

### THE "TIME OF TROUBLE"

Some may ask, Why should this present generation suffer such terrible disasters, *e.g.*, the World War that broke out in 1914, which in its two phases has been the most widespread, impoverishing, and destructive war known to history, with millions horribly slaughtered, most nations left bankrupt, and others fast approaching that condition due to heavy tax burdens and great efforts to prepare for further warfare?

Many sign and time prophecies show that since October 1914 we have been living in the great "time of trouble, such as never was since there was a nation" (Dan. 12: 1), and Jesus adds, "no, nor ever shall be" (Matt. 24: 21). In this, "the time of the end," many are running to and fro and knowledge is increased (Dan. 12: 4). We are glad that there will never need to be another time of worldwide trouble like this, "the day of wrath and revelation of the righteous judgment of God" (Rom. 2: 5), "the last days" described in James 5: 1-5, and the "perilous times" of 2 Tim. 3: 1-5.

Man by sin and selfishness brings much trouble upon himself. The droughts, famines, pestilences, upset weather conditions, *etc.*, prophesied for "the day of his [the Lord's] preparation [for the coming thousand-year reign of peace]" (Nahum 2: 3), are brought on largely by man's selfish depleting of the forests and soil, by selfish

commercialism, by devitalization of natural foods, by war preparations, by upsetting atmospheric conditions with atomic explosions, *etc.* In accomplishing His plans God works largely through natural means and uses the wrath of man to praise Him, and the remainder of wrath He restrains (Psa. 76: 7-10).

All are aware that Christendom has much to answer for, but just why this present generation should be called upon to suffer more than any other is a problem which some may not fully understand. The justice of the Time of Trouble upon the nations of our day should be understood when we recognize the fact that we stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit, especially to that part of the world which has been favored, directly and indirectly, with the light of Divine Truth — Christendom — whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but also for what they could know if they would apply their hearts to instruction — for the lessons which experience is designed to teach. If men fail to heed the lessons of experience, or willfully neglect or spurn its precepts, they must suffer the consequences which will come upon them.

Before so-called Christendom lies the open history of past time, as well as the Divinely inspired revelation. What lessons they contain! Lessons of experience, wisdom, knowledge, grace, and warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, *etc.*, the world has made commendable progress in material things. Many comforts and conveniences of our present civilization have come to us from applying the lessons

observed from the experiences of past generations. The skills in communication has brought these lessons within the range of every person. The present generation in this one point alone has much advantage in every way: all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been generally disregarded, even when they have been emphatically forced upon public attention.

History is full of such lessons to thoughtful minds inclined to righteousness; men of today have many more such lessons than those of previous generations, and this generation must suffer for its neglect (Isa. 63: 3-6; Nah. 1: 2; Rom. 1: 18; Eph. 5: 6; Jas. 5: 1-8). "The elements" are melting "with fervent heat, the earth also and the works that are therein" are being "burned up" to make way for the coming reign of peace (2 Pet. 3: 10-13). The Lord has gathered the nations and assembled the kingdoms, and is pouring upon them His indignation, even all His fierce anger, for all the earth is being devoured "with the fire of His jealousy" and soon He "will turn to the people a pure language" in which they will "serve Him with one consent" (Zeph. 3: 8, 9). After referring to the "distress of nations, with perplexity," "men's hearts failing them for fear," *etc.*, and the clouds of trouble amid which the Son of Man is being revealed, our Lord exhorts: "Then look up, and lift up your heads; for your redemption [deliverance] draws nigh . . . when you see these things happening, know that the Kingdom of God is near" (Luke 21: 28, 31). We rejoice as we see Satan's empire crumbling in its overthrow to make way for Christ's coming reign on earth.

\* \* \*

## of interest . . .

Norma McCorvey, "Jane Roe" of the Roe v. Wade abortion battle, has petitioned the Supreme Court for a re-evaluation — "Now we know so much more, and I plead with the court to listen for witnesses." Her protest against the abortion ban in Texas led to the 1973 ruling that abortion be legalized. Regretting her role in the case, she now contends that new evidence would show that the procedure may harm women.

The politically charged issue comes before the court as both sides gird for a possible bitter nomination fight over Chief Justice William Rehnquist's replacement should the ailing judge retire this term. At least three judges, including Rehnquist, have said Roe v. Wade was wrongly decided and should be overturned.

The last big abortion decision by the Supreme Court came in 2000, when the court ruled 5-4 to overturn Nebraska's ban on "partial-birth" abortion because it failed to provide an exception to protect the mother's health.

— *The Guardian*



## DETERMINING GOD'S WILL

**Q** How can we determine what the Lord's will is regarding the decisions we face in life?

**A** We all face many decisions in life. Some of them will be directly related to our spiritual lives; others will be more along the lines of temporal matters. Some of them will be large decisions; others will be relatively small.

As the Lord's people we desire to be in harmony with His will for our lives, and when faced with decisions, we therefore need to determine what *His* will is. Let us go to the Lord in prayer, ask for His guidance, and assure Him that we are willing to accept whatever He indicates His will to be for us, even if it is not our natural preference. We should then:

(1) Go to His Word and search for any direct Scriptures or any Biblical examples (in the lives of our Lord, the Apostles, the prophets, and others) that would apply to our case;

(2) If His Word does not give us an answer, we should look to the Lord's spirit, in the sense of the principles of the Lord's Word — specifically the principles of wisdom, power (will power), justice, and love. (If we have given our lives to the Lord in full consecration, He has given us a measure of His spirit — 2 Tim. 1: 7);

(3) If neither of the above provides us with an answer, we would look to the Lord's providences. Do our circumstances appear to be leading in one direction or another?

### Additional Ways to Determine God's Will

If God's Word, spirit, or providences point out His will in our case, let us immediately go to Him in prayer, thank Him for revealing His will to us, and proceed to carry it out. But if none of the above appears to point out His will, it may mean:

(1) We are not watching closely enough, or are refusing to accept His revealed answer. If we believe the former to be the case, let us go back to the Lord in prayer, ask Him to help us be more watchful, and then

re-examine His Word, spirit, and providences. If the latter is the case and we are refusing to accept His revealed will, let us seek His aid and determine to put aside our own preference and accept His will instead;

(2) He has not shown us His will yet and more time is needed. If this could be the case, may we ask the Lord to grant us the grace we need under the circumstances so that we may be able to wait until He is ready to reveal His will to us. (Of course, there are times when waiting to make a decision is not an option, as is the case in certain emergencies);

(3) Possibly, He has no preference in the matter and is allowing us to choose for ourselves. But how can we know if He has no preference? Would He not reveal that to us also? We could, so to speak, "put out the fleece."

### The Case of Gideon

Many of us are familiar with the story of Gideon and his seeking assurance from the Lord that He was going to give victory to the Israelites over the Midianites in battle. He *tested* the Lord by explaining that he would set a fleece of wool on the ground and that when morning arrived, he would expect to see certain results. When the Lord gave the desired results, Gideon repeated a similar request the next day, but this time asked for opposite results. The Lord answered his second request and Gideon had absolute assurance of victory for the Israelites (Judges 6: 37-40).

Although our circumstances are probably much different than Gideon's, the principle is similar. We could go to the Lord and say something like the following: "Lord, you know what I would prefer. If that is in accord with your will, let my course run smoothly. But if I am making a wrong decision, put hindrances in the way and don't let me make a big mistake."

Probably there is no positive formula that will fit every case, and in the end, knowing the Lord's will for us in any matter we present to Him must depend on the closeness of our relationship with Him and the power of the holy spirit in our life. May He bless all of us to this end.

\* \* \*



# THE MAIL BOX



Dear Sirs and Brother:

I am very grateful for the story of the conversion of Solomon Ginsberg. It was inspirational for me and powerful because of the "faith" in the Isaiah truths and in Matt. 10: 37: "He that loveth father or mother more than me is not worthy of me."

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## announcements

### MEMORIAL DATE FOR 2005

*Tuesday, March 22, after 6:00 p.m.*

Our Lord's Memorial is Tuesday, March 22, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 12:35 p.m.; the new moon nearest this equinox is March 10, 9:11 a.m.; add 2 hours 21 minutes to get Jerusalem time = March 10, 11:32 a.m.; so Nisan 1 is from 6:00 p.m. March 9, to 6:00 p.m. March 10; Nisan 14 begins 13 full days later, on Tuesday, March 22, 6:00 p.m., ending Wednesday, March 23, 6:00 p.m. The Memorial should therefore be kept after 6:00 p.m. Tuesday, March 22. We will be glad to receive reports of each commemoration.

### BIBLE STANDARD CHANGE IN 2005

Over the past several months the LHMM headquarters staff, including the publication department, have experienced the loss of several members through death, retirement, and other reasons. This has necessitated the shifting of responsibilities and training of new personnel. For this reason, we have decided for the year 2005 to publish *The Bible Standard* magazine every other month, with the hope that we will be able to resume it as a monthly in 2006. We plan on keeping the current 16-page format and the subscription price will remain at \$12.00 for 12 issues and \$2.00 for a single issue. A \$12.00 subscription will provide six issues in 2005 and continue into 2006 to complete 12 issues.

### GENERAL CONVENTIONS FOR 2005

*At-a-glance*

**France:** *All at Barlin*, March 27-28, July 29-31, November 5-6

**Germany:** *Velbert*, May 14-16; *Altleiningen*, October 14-16

**Nigeria:** *Osusu Amukiri*, June 24-26; *Umunkiri*, September 25; *Aba, Abia State*, November 25-27

**Poland:** *Poznan*, April 30-May 2; *Bydgoszcz*, July 8-10; *Lodz*, July 11-13;

*Krakow*, July 14-16; *Susiec*, July 14-16; *Wroclaw*, August 26-28

**Ukraine:** *Orlowka*, June 26-28; *Lwow*, August 19-21

**United Kingdom:** *Hyde*, August 5-7; *Sheffield*, October 29, 30

**United States:** *California*, March 11-13; *Massachusetts*, May 20-22; *Ohio*, July 22-24; *Illinois*, September 23-25.

**Please note:** All United States conventions will conclude after the first (morning) session on the final day of the convention.

*Details*

#### United States

*California*, March 11-13 (Friday-Sunday)

*Site:* Country Side Suites, 204 N. Vineyard Ave., Ontario CA 91764; telephone (800) 248-4661, (909) 937-9700. *Rates and Reservations:* \$75.00 singles and doubles, plus 11.85% tax — includes breakfast. Call hotel for free van service from airport. Reserve rooms by February 25 through the Class Secretary: Mrs. Mary Detzler, 6941 Abel Stearns Ave., Riverside CA 92509; telephone (new 951) 779-0331. Give your reservation dates, one night's payment or credit card information (number and expiration date).

### SERVICES BY VISITING MINISTERS

**Ralph Herzig**

California Convention, March 11-13

**Robert Herzig**

New Haven, Connecticut, January 16

**John Wojnar**

Boston, Massachusetts, March 27

**John Detzler**

California Convention, March 11-13; Eugene, Oregon, March 18; Seattle, Washington, March 20

**Leon Snyder**

January: Cincinnati, Ohio, 23; Iuka, Miss., 24; Booneville, Miss., 25; Keystone Heights, Fla., 30

*Due to illness, Bro. Snyder was forced to cancel the remaining services scheduled. We are sure that Bro. Leon and Sr. Virginia will be missed by the classes and those attending the California Convention. Please remember them in your prayers.*

**Baron Duncan**

New Haven, Connecticut, March 20

**Thomas Cimbrura**

Broomfield, Colorado, January 16 and March 20; California Convention, March 11-13

**Donald Lewis**

California Convention, March 11-13

**James Shaw**

California Convention, March 11-13

**Jack Zilch**

Minneapolis, Minnesota, January 2

**Robert Steenrod**

Cincinnati, Ohio, February 20; Jamaica, March 25-28, and Barbados, March 29-30

### Evangelists' Services

**Robert Branconnier**, Norfolk, Virginia, January 9; Sebring, Florida, February 13; Pittsfield, Massachusetts, February 20; Wilmington, North Carolina, March 5; Raleigh, North Carolina, March 6

**Jon Hanning**, Louisville, Kentucky, January 22, 23; North Canton, Ohio, February 13

**David Lounsbury**, New York City, March 6

**Roger Mullen**, Boston, Massachusetts, January 23

**Richard Piquene**, Independence, Kansas, February 20

**William Sturges**, North Canton, Ohio, January 23; Chester Springs, Pennsylvania, February 20; Chicago, Illinois, March 19;

Athens/Nelsonville, Ohio, March 27

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For further information on The Bible Standard in English and to find additional articles of interest, please visit [www.biblestandard.com](http://www.biblestandard.com)  
Associated sites available in French, German, and Polish. Links provided on the English-language sites.