

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalms 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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O B E D I E N C E

KING SAUL



SAMUEL

*“BEHOLD, TO OBEY IS BETTER THAN SACRIFICE,
AND TO HEED THAN THE FAT OF RAMS.” I SAM. 15: 22*

“He who has My commandments and keeps them, it is he who loves Me; and he who loves Me will be loved by My Father; and I will love him and manifest Myself to him” John 14: 21.

Our text from I Samuel is somewhat of a biography in support of these words in regards to King Saul and Samuel. It seems as if Samuel was getting old and Saul had been king for some time over all Israel. Saul probably began to feel overconfident about himself when the Lord gave him the command to go in to the Amalekites and destroy the wicked city; men, women, children and infants; and sheep and oxen, and camels; all of the animals also. Well, Saul prepared himself for the battle and arranged for two hundred and ten thousand Israelites to be in his army at that occasion. This is about a third of the size of Moses’ army that left Egypt, if you recall—then it was six hundred thousand soldiers. In this conflict, there were two hundred and ten thousand under Saul’s command. This was no little skirmish. Some Biblical films portray a few Israelites around there, like maybe fifty or sixty, but the Bible record gives the number in the hundreds of thousands.

The Israelites went in and they did destroy the Amalekites, but some things they did not do as instructed. King Saul spared the greatest sinner of the inhabitants of that wicked nation, King Agag. The Israelites, themselves, spared the best of the flocks and herds. Therefore, when Samuel went to them, the LORD having previously spoken to Samuel saying that He was displeased with the way Israel

had conducted the campaign and how Saul had disobeyed Him. Saul sought to justify his actions and said something similar to what Adam said in the Garden, “The woman whom you gave to be with me, she gave me of the tree, and I ate.” Then Saul said, “But the people took the best of the sheep and oxen in order to offer sacrifice to the LORD your God.” Samuel is here pointing out to the Israelites and to Saul; to obey is better than sacrifice.

Sacrifice, we understand to mean, service offered to God in consecration, of our denying self and sacrificing to God in our humanity. Therefore, in this case, God appreciates sacrifice. He appreciates consecrated service to do His will, but first and foremost, He requires obedience to His commandments.

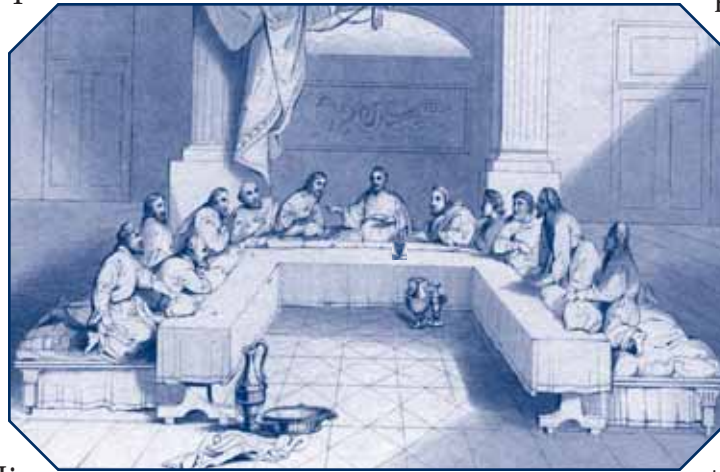
We find that, in recent years, some of the television evangelists have been involved in various things where they were getting great numbers of converts, but they did not correct their conduct. One of the evangelists was misappropriating some of the funds that he was collecting and using them for his personal use. Another one was living immorally. God cannot accept any sacrifice like that. Obedience to the Divine law first, sacrifices second, but both done in harmony with God’s will are the most acceptable.

In addition, the latter part of our verse, “and to heed than the fat of rams,” to hearken to what the Scriptures teach respecting what God’s commandments are. You say, “All right, what has the fat of rams got to

do with it?" You remember your Tabernacle Shadows study and how the bullock was a large, rather plump animal and it represented our Lord Jesus' humanity offered to God during His consecrated life. That the fat, as it was put on the altar with the other parts of the animal burned furiously and it represented the zeal that our Lord Jesus had, the energy he gave in sacrifice to Jehovah; His perfect sacrifice. Hence, it is here that we have to be very careful that we closely heed what God is telling us on how to serve Him. Our sacrifice, in order to be acceptable to God, must be offered in righteousness. There have been many violations along this line.

In John 14: 21 Jesus tells his listeners, "He who has My commandments, and keeps them, it is he who loves Me. And he who loves Me will be loved of My Father, and I will love him, and manifest Myself to him." Although the word obedience is not in this text, it is the underlying thought. It is included in that part, "the one who has My commandments" and then especially "he who keeps them," he who keeps My commandments. These words were part of our Lord's last discourse to His eleven Apostles, (for Judas had left to betray our Lord). The crucifixion was therefore before Him so we can see the importance that our Lord put to obedience to the Father's will.

What do we mean by obedience? Obedience occurs when we heartily accept another person's will and then seek with carefulness to fulfill that will. We take another's will as our own will, and then seek to comply with its dictates. Looking at it from the standpoint of God's people, we take God's will and Christ's will as our will. Now, in God's arrangements He has made it so that we owe obedience to various recognized authorities in the Earth today. As God's people, we owe obedience to God and Christ for the good that they have done us, and for the blessings, they have for us in the Divine plan. As children, we owe obedience to our parents. As our parents, are in turn, guided by God's will. As wives, we exercise reasonable obedience to our husbands because they are God's representatives as the head of the household and if we are husbands, we express obedience to



the Lord by a careful consideration of the rights of our wives, because the Lord is supreme over all and He demands equal love and justice in the family relationship. Obedience is owed to our teachers, both secular and religious, whenever they do not come in conflict with God's will. Our employers and our rulers call upon us to render compliance to their supervision in the work place and for the state, respectively, which our Lord recognized in His life and as the Apostles did.

"He who has My commandments," means that one has received God's laws and has accepted them and wishes to be, from now on, a disciple of Christ. It does not mean just hearing and understanding God's commandments, but it means receiving them; taking them, one and all, for ourselves. Hence, there are steps to discipleship. There are steps to be in the School of Christ. The very first thing for one to do is to turn his back on sin and the world and then to accept Jesus as his personal Savior, and further, in harmony with Romans 12: 1, to consecrate his life to God. This progression is necessary to be a disciple of Jesus Christ and accepted as in the School of Christ. I understand some of the congregations have had, and

probably still have, School of Prophets meetings, and it is well that, if we are thinking of having such a meeting in our class, a "School of the Prophets," that we understand that these same three steps are necessary to be in the "School of the Prophets." Someone who walks off the street into your meeting, you do not propose that he enter the "School of the Prophets." You should not. Some classes have done that with dire results. To be in the School of Christ and the "School of the Prophets" a number of things are necessary. First, they have to have some developable ability, either along public speaking lines or along the line of leading class studies or testimony services. In the "School of the Prophets," all of these things are taught and need to be explained for the benefit of new students.

This means that one who is in the "School of the Prophets" is not under the influence of the tobacco habit, the alcohol habit or the drug habit. To put such a one into a position in the School of Christ is a big mistake. To accept God's commandments, we must have a complete commitment, a full consecration to

God. Our Lord means, therefore, by “he who has My commandments” whoever receives My teachings and follows Me, he it is that proves his love for Me.

Now we come to that part, “and keeps them.” These commandments are not any particular Bible text. They are not the Ten Commandments. They are not the Law Covenant because Christ put an end to the Law Covenant; nailing it to His cross for any who would accept Jesus after that. This is sanctification in the most absolute sense, not only initial consecration, but dedication through life; a lifelong work and the work of a lifetime is what consecration is.

Philippians 2: 12, “Therefore, my beloved, as you have always obeyed, . . . work out your own salvation with fear and trembling.” That word “fear” we know means reverence, and trembling has the thought of not trembling from having dread of God, but trembling and distrusting self and leaning more on the Lord.

ENEMIES OF OBEDIENCE

Let us consider a few enemies of obedience. Oh, we have many of them! I am sure you could zip them off very easily. The most prominent enemy we have, of course, is the devil, the Adversary, Satan. He seeks our disobedience and he is very persistent. He will give you a thousand and one reasons why you should be following his ways rather than God’s ways, following his commandments rather than God’s commandments. He did so with our Lord without success and he has had more or less success with the Lord’s people.

Then there are the enemies: the world, our family, and our friends; how they will seek to take us from the way we should walk. Those people that we know and have association with at our secular work; they will ridicule and make fun of you, make you look inferior. Anyone who had experience in the military, found that when they registered in opposition to military service, how those in charge could make you look second rate!

These are the things that even those who become our enemies are often church people who are Christians, but in name only. Even our own brethren can be our enemies on certain occasions. “Why,” you say, “that’s not possible!” Oh, yes! Look at the Apostle Peter. “Lord, far be it from you, Lord; this shall not happen to you!” Peter could not accept that Jesus would suffer and die. What

did the Lord say to him? “Get behind me, Satan!” Yes. Peter was unwittingly taking the Adversary’s side in opposition to Jesus’ assigned work as the Ransomer and Savior (John 3: 16).

Then we have the enemy, our flesh, and that is not the least either; our fallen flesh and our worldly affections, how they affect us. All of these things war against the new heart, mind and will.

EXAMPLES OF OBEDIENCE

Noah was one of these and he built the ark and entered into the ark. Notice how it was, this was the first boat of this size that was built. He and his sons worked on this ship for some years facing the ridicule of the people, and yet he performed this according to what God had told him. He was a great example of faithfulness. We read in Gen. 6: 22, “Thus Noah did; according to all that God commanded him . . .”

GOD TESTS ABRAHAM

Then there was Abraham a faithful servant of God. Do you remember when God spoke to Abraham and said, “Get out of your country, from your family and from your father’s house, to a land that I will show you.” He did not even know where he was going, yet he gathered his family and his goods and loaded them onto the animals, and away he went! We read this in Gen. 12: 1-4.

Then there was Isaac and how God told Abraham to take Isaac, his favorite son, and offer him on an altar on Mt. Moriah. How touching that was when Isaac and Abraham set off and Isaac said, “Father, we have the wood and the fire, but where’s the sacrifice?” Isaac had been with his father, when they had sacrificed to God before, and he knew there needed to be a sacrifice. Abraham could not bring himself to tell Isaac that he would be the sacrifice. He said, “God will provide the sacrifice.” Then Abraham tied up Isaac and put him on the altar. What a beautiful illustration it is of the submissiveness of our Lord Jesus Christ to the Father’s will and how our Lord, also, was submissive in serving God and offering up His life a ransom sacrifice for mankind. The Apostle states in Heb. 11:17, “By faith Abraham, when he was tested, offered up Isaac: . . .” Are you going through some testings and some trials? One of the things that God is surely going to do with all of us is test us very



severely. Bro. Johnson has said, and it sticks in my mind, "He's going to test you whether you're fully, partly, or not at all the Lord's." In addition, sometimes that is the way it is. "By faith Abraham, when he was tested, offered up Isaac and he that had received the promises offered up his only begotten son." When we read the account we see that God did not require in the type that Isaac be put to death, providing the ram in the thicket ; but in the anti-type God's love did require the full sacrifice of Jesus as the antitypical Isaac to die on the Cross.

MOSES AND ISRAEL OBEYED GOD

It was next to impossible to have the Israelites released from the bondage of Egypt but God chose Moses as the deliverer. But Moses said, I cannot do it. I cannot go up before this Pharaoh. I am slow of speech. I just am not the person. God said, "I will provide Aaron to speak for you." "But, how will I know that? How am I going to get that great king to let the Israelites go?" Then God told him, "Throw down thy rod." He threw down his rod and it became a serpent. "Now take the serpent by the tail." He took the serpent by the tail and it became his rod Ex. 4: 1-5. That satisfied Moses and he went before Pharaoh. He accomplished what God sent him to do, with God's doing it of course, but using Moses as the instrument in accomplishing Israel's release. A thing that, considered from the human standpoint, was impossible. "And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses" Exodus 14: 31.

DAVID AND JOB

David, also, was an obedient servant of God despite the fact that he did commit sin, some gross sins, and yet God says that David was a man after God's own heart. David, in the Psalms, oftentimes asks God's forgiveness when he had sinned. Because ". . . David did what was right in the eyes of the LORD, and turned not aside from anything that He commanded him all the days of his life, save only the matter of Uriah, the Hittite" I Kings 15: 5.

Let us consider Job in his great amount of prosperity and adversity. He lost his herds. He lost his servants, who were killed, and his sons and daughters who

were killed, and yet Job remained faithful to God despite all of these things that came upon him in his life. Sometimes we say to ourselves when trial comes upon us, Lord, what am I doing wrong here? I must be doing something wrong. In Job's case, the LORD said to the Adversary, "Have you considered my servant Job," and how "there is none like him in the earth" in obedience to God? The Adversary said, 'Well, he's obedient unto you now, but take away his family and his servants, take away his animals, take away his health and he will curse you to your face.' Yet through all these, he was faithful, and he was able to withstand the testings, which came upon him. Therefore, the Lord tests us not because we are unfaithful necessarily, but because we are faithful and we need those testings in order to make our place in the Kingdom. "Naked came I out of my mother's womb, and naked shall I return . . . the LORD gave and the LORD has taken away; blessed be the name of the LORD" Job 1: 21. In this entire episode, Job sinned not nor charged God foolishly. Job 1: 21.

SHADRACH, MESHACH, AND ABEDNEGO

How about the prophet Daniel, and the three Hebrews, Dan. 3: 16-28? When the three Hebrews were daily worshipping God and those Babylonian princes of the king, with envy, spied on them and betrayed them to King Nebuchadnezzar who had this law, that anyone that worshiped anyone but the King and his great image that he had set up, would be

thrown into the burning, fiery furnace. What a wonderful declaration of faith declared these three Jews when they answered, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace," (Is this not great faith?) "and He will deliver us from your hand, O King. But if not, let it be known to you, O King, that we do not serve your gods, nor will we worship the gold image which you have set up." That certainly is an exemplification of obedience to God despite the great threat of extreme persecution. Then it was that they bound these three, tied them up and had the strongest men in the king's army cast them into the fiery furnace. The soldiers who delivered the Hebrews to the fiery furnace were killed by the flames. When the king looked into the fiery furnace he said, "Did not we cast three men bound into the midst of the fire? I see



four men loose walking in the midst of the fire; . . . the form of the fourth is like the Son of God.” Therefore, it occurred that our Lord Jesus, of course, was there in His pre-human nature and protected these three Hebrew youths. The antitype of the fiery furnace is the bowing down to militarism, church federationism, and church sectarianism. The names of the three Hebrews were Shadrach, Meshach, and Abednego. Shadrach types the Little Flock, Meshach the Great Company and Abednego the Youthful Worthies. These three classes during this age have been tested along that line of those three enemies, represented by that fiery furnace. It was and is a hard trial, in both type and antitype.

DANIEL

Now we read concerning the prophet Daniel. This was during the ancient empire of the Medes and the Persians and their king Darius. Here again, the princes of the kingdom were envious of Daniel, his having been elevated to the supreme position next in authority to the emperor. The servants of Darius were diligent in making up these laws, and using intrigue to get the king to sign them; without his suspecting that he was signing something that would lead to trouble. They had an evil motive relative to the king’s decree. They worked to have it fixed so that if anybody worshiped anyone or anything but what the king had set up, that they were to be disciplined usually with their life. In this way, the instigators could rid themselves of any they felt were a threat to their power and prestige. The envious ones spied on Daniel and recognized that every day at noon he was there on his knees praying to God. He was not before the image at all. They reported this to the king and the king had signed the document, and he realized too late that he had been tricked, but he could not change it because it was the unchangeable law of the Medes and the Persians. This time it was the den of lions and they put Daniel into the den of lions. In Dan. 6: 10 we read, “Now when Daniel knew that the writing was signed, . . . he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.” The result was that they cast Daniel to the lions. You remember that God delivered him from the lions’ mouths.

JESUS

Our Lord Jesus displayed a great example of perfect obedience as related by Paul in Heb. 5: 8: “Though He

were a Son, yet learned He obedience by the things that He suffered.” The Apostle states in John 4: 34, “Jesus said to them, ‘My food is to do the will of Him who sent Me, and to finish His work.’” Jesus was sent into the world by Jehovah, His Father to be the Savior of men and to do His will even to the death of the Cross. Notice that Jesus did not send Himself to be the Savior but it was God the Father who sent Him to earth

Every stewardship brings with it weighty responsibilities. While these are not to be shirked, neither are any of them to be undertaken lightly, without appreciating the fact that every one who becomes a servant of the household of faith has thereby a larger degree of responsibility, not only toward the household, but also toward the Master of the house, from whom comes every commission. The servant is to remember that unfaithfulness in his stewardship will surely lead to his removal (Matt. 25: 28-30); even as every manifestation of a humble faithfulness on his part will endear him to the Master and to every member of the household. This will imply his continuance in the service until the Master shall say, “Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your Lord” Matt. 25: 23.

MOTIVATIONS FOR OBEDIENCE

Now we come to the part of our text, “He who loves Me.” If we love Christ, if we love Jesus, that is manifested to our LORD by our obedience. Love is the precursor, and it is the end of obedience. At the beginning, it receives its motivation from love. What are some of the motivations for obedience? We can affirm that the stimulus for obedience is a mental consideration, which causes us to perform the act of obedience. The three chief graces do this for us. What are those three chief graces? The first is faith, another one hope, and the third is love. Yes, faith, hope, and love, these are the three graces of character that produce obedience.

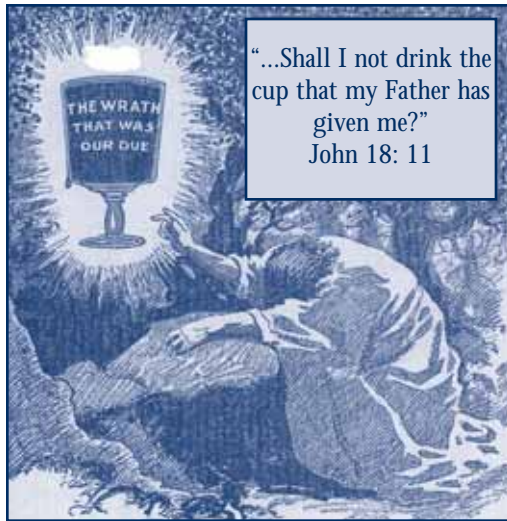
It is faith in God and in Christ as to who they are, their persons, the type of persons they are; their characters of wisdom, power, justice, and love; their words and their works of salvation for the human race. These are the foundation for obedience. This enables us to obey God and Christ even though sight into



every aspect of the Divine plan is obscure. Faith trusts when it cannot trace. This does not mean it is a blind faith! It begins with knowledge, understanding and a confirmed belief in God and Christ. Therefore, it trusts when it cannot trace. It is a walk by faith rather than just a walk merely by sight.

Then there is hope. In hope, we please God and Christ and in effect bless others, and gain blessings for ourselves in the Kingdom. Israel had this hope of eventual blessing by God in the Kingdom and it was a help to them as they sought to serve God. "Now, therefore, if you will indeed obey My voice, and keep My covenant, then you shall be a peculiar treasure unto Me above all people: . . ." Exodus 19: 5. Mercy and truth is the reward for hoping in God and Christ. "All the paths of the LORD are mercy and truth, to such as keep His covenant and His testimonies" Psa. 25: 10. It was the hope of the Divine nature for the Church all throughout the Gospel Age. "By which have been given to us exceeding great and precious promises, that through these you may be partakers of the Divine nature . . ." 2 Pet. 1: 4. And for all of God's elect classes it is the hope of the place that we will have in the Kingdom that is strengthening to us.

Now there is love, duty love to God and Christ and unselfish love or disinterested love. These are the greatest incentives for obedience. The Father is the



source, and the Son is God's agent in bringing forth this love of God. It is evident in creation, in providence, in redemption, enlightenment, justification, sanctification, and deliverance. It is duty love to neighbor. To do unto others, as you would have them do unto you. Moreover, disinterested love is performed with the idea of no personal favor in return, no personal benefit. Performed because of the noble characters of our God and His Christ for the great work of furthering the Divine plan,

for the past, the present and in the future age and in ages to come.

Now that we have come to the close of these comments on the subject of obedience, we recognize the importance of our being submissive to the will of our Almighty God and to His Son, our Lord Jesus Christ. It is to Them that we owe primary allegiance. Therefore, any and all service rendered to God in speaking forth the Truth orally, by the printed page or in some other form as, for instance, working at the Bible House or at home on a Christian project; working on the Web-site, folding and distributing tracts, must be performed from the foundation of truth and justice. If not so provided, it is unacceptable, as it fails to meet the Divine requirements. Let us continue to submit our all to the furtherance of the Gospel in conformity with truth and righteousness.

* * *

MASTER, SAY ON!

MASTER, speak! Thy servant heareth,
 Longing for Thy gracious word,
 Longing for Thy voice that cheereth;
 Master, let it now be heard.
 I am listening, Lord, for Thee;
 What hast Thou to say to me?

Often through my heart is pealing
 Many another voice than Thine,
 Many an unwilling echo stealing
 From the walls of this Thy shrine.
 Let Thy longed-for accents fall;
 Master, speak! and silence all.

Master, speak! I cannot doubt Thee;
 Thou wilt through life's pathway lead;
 Savior, Shepherd, oh! without Thee
 Life would be a blank indeed.
 Yet I seek still fuller light,
 Deeper love, and clearer sight.

POEMS OF DAWN
 (page 95)

Resting on the "faithful saying,"
 Trusting what Thy gospel saith,
 On Thy written promise staying
 All my hope in life and death;—
 Yet I ask for more and more
 From Thy love's exhaustless store.

Master, speak! And make me ready,
 As Thy voice is daily heard,
 With obedience glad and steady
 Still to follow every word.
 I am listening, Lord, for Thee:
 Master, speak, speak on, to me!

EXPECTATION OF THE MESSIAH

“For there is born to you this day in the City of David a Savior, who is Christ, the Lord. And this shall be a sign unto you: You will find a Babe wrapped in swaddling clothes and lying in a manger”

Luke 2: 11, 12.

What was to be peculiar about Him to cause Israel to expect His birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born, and that in some way, not explained in the promise, this child would bring about a special blessing for the human race. Therefore, every mother among the Israelites was very attentive that she might be the mother of a son rather than a daughter, that perchance she might be the mother of this promised child. As a result, the matter went on for centuries until, finally, the child was born.

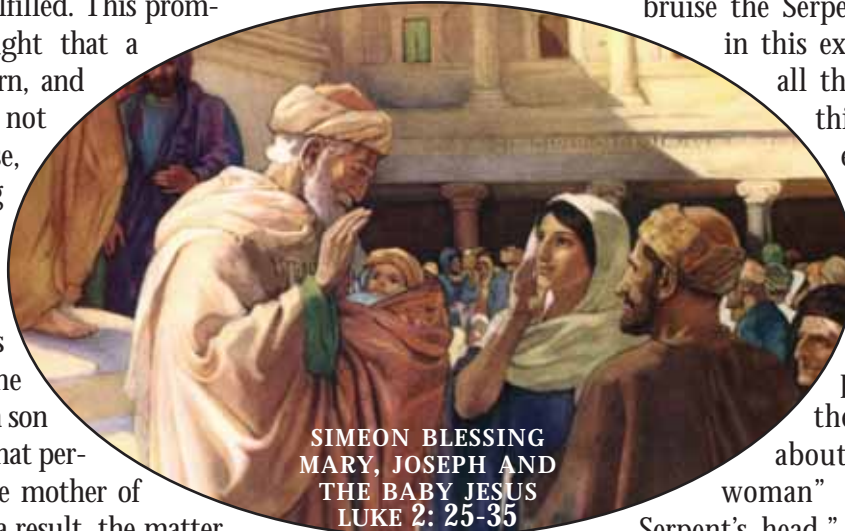
The promise back of the expectation was that which God made to Abraham, saying, “In your seed all the nations of the earth shall be blessed.” From that time forward Abraham began to look for the promised Seed—the promised child. He looked first to his own children, and was finally informed that it would not be one of his own children, but that through his descendants, at some remote date, this child would be born—the Seed of Abraham. From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

Why was a messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents—holy, pure and free from sin—in the glorious earthly conditions of the Garden of Eden with every favorable prospect and everlasting life as their future if they continued in harmony with God. However, because of their disobedience they came under Divine displeasure and the sentence of death. This sentence has brought in its wake—aches, pains, sorrows, tears, sighing, crying and death—all of these experiences are the natural result of sin.

Our heavenly Father said to our first parents—and this was the first intimation that He would give them deliverance—that “The Seed of the woman shall bruise the Serpent’s head.” The serpent in this expression means Satan—all the powers of evil, everything adverse to humanity, everything in opposition to the blessings which God had provided for them, and which they had lost by disobedience. However, the promise was vague and they understood little about the “Seed of the woman” and “bruising the Serpent’s head.” It merely meant in an allegorical way, a great victory over sin and Satan, without explaining how it should come.

The human race continued to die; they continued to suffer the adverse effects of separation from their Creator; they continued going down to death and the tomb. They needed a savior to come and deliver them from the power of sin, to deliver them from the death penalty of sin—one who would be a life-giver. They were dying and needed new life. This is the meaning of the word “Savior” in the original language used by our Lord and the Apostles. They were looking for relief from their dilemma and their hopes centered in the promise, the Seed of the woman.

It was on this account that the Jews were so deeply concerned regarding the promise made to Abraham—“In your seed all the nations of the earth shall be blessed”—they shall be granted a release from sin and death. In no other way could humanity be blessed. It would be impossible to bless the race except by releasing them from sin and death. Hence, the Scriptures tell us of God’s sympathy; that God looked down from His holy habitation, and beheld our sorrow, and heard, figuratively, “the groaning of the prisoners”—humanity—all groaning and travailing under



SIMEON BLESSING
MARY, JOSEPH AND
THE BABY JESUS
LUKE 2: 25-35

this penalty of death—some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain (Rom. 8: 22).

God's sympathy was manifested; and we read that, "He looked down and beheld that there was no eye to pity and no arm to save" and with "His own Arm He brought salvation." This is what was promised to Abraham—that one should come from his posterity who would be the Savior of the world; and because this promise was made to Abraham and to his Seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honor—that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called Gentiles (or nations, which the word means). Israel was thereby separated because God's Covenant was with them, and not with the nations. Yet God's Covenant with Israel was not only for their blessing but also for the blessing of all the peoples as we read: "In your seed shall all the families of the earth be blessed." Now, we know why this wonderful child was born.

A SAVIOR—HOW?

In what way could He be different from any other baby? Why not use some other child as the one through whom salvation should come? The answer from the Scriptures is that salvation could not come to mankind unless there should be a satisfaction of Justice on account of Adam's Original Sin. That must be the first consideration. The penalty, "You shall surely die," pronounced against the first man, must be met and alleviated before the world could be freed by salvation.

Why not let any man die? Because all humans were under the sentence of the original condemnation, and none could be a ransom-price or a substitute (Psa. 49: 7). Hence, the necessity for a specially-born child, different from any other. In what way was this One differently born? The Bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was engaged to Mary, yet this child was not the child of Joseph. The Bible explains

that this child was specially begotten by Divine power, in the mother, though she was still a "virgin" when she brought forth the child.

This is the Scriptural proposition; and while it may not seem clear to some, yet the Word of God stands sure. If the Redeemer was not perfect, then He could not be the Savior of the world. The promised redemption implied that Jesus would be perfect; it implied that He would be as the first man was before he sinned. "For since by man came death, by Man shall come also the resurrection of the dead"; "As all in Adam die, even so shall all in Christ be made alive" (1 Cor. 15: 21, 22).

So this one must be, as the Apostle declares, "holy, harmless, undefiled and separate from sinners" (Heb. 7: 26). He must be entirely detached and separate from humanity so far as sinful features were concerned. Hence, it was necessary in this case, as the Scriptures declare that God should beget this Son, not by human methods and power, but by power from on high. Therefore, that which was born of the "virgin" was separate and distinct from sinful humanity. His life came not from an earthly father, but from His Heavenly Father (Matt. 1: 18-25; Luke 1: 26-38).



VISIT BY THE SHEPHERDS

WHO WAS HE?

It is written that before He became flesh Jesus, had an existence; as He declared, "Before Abraham was, I am." Again, in one of His prayers He said, "And now, O Father, glorify Me together with Yourself, with the glory that I had with You before the world was" (John 17: 5). The Revelator tells us that "He was the beginning of the creation of God," and Paul says that "by Him all things were made." Therefore, our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative

work in the universe. This was accomplished in the angelic world, with the human race, and for the lower animals on earth.

The Apostle John sums up the whole matter. We will give the literal translation of John 1: 1, "In a beginning was the Word." [This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat concealed behind a lattice work, and his Logos, messenger, Word, or representative, stood before the lattice work, and spoke for the king to the people in a superior tone of

voice. The king himself was not seen by the people—the Logos was the one seen. This is the portrayal the Scriptures show us how Jesus was the close representative of the Heavenly Father, the One through whom the Heavenly Father made Himself known—the Word, or in the Greek (*Logos*). So we read in the first chapter of John, “In a beginning was the Word (*Logos*), and the Word was with the God (ho theos) (Jehovah), and a God (theos) (a mighty being not Jehovah) was the Word. This was in a beginning with the God (ho theos), (Jehovah). By Him were all things made, and without Him was not anything made.” Note! This is the direct translation of the Greek from the Diaglott. This proves that Jesus in His preexistence was not the God (ho theos), Jehovah, but was a God (theos), (a mighty being). In other words, Jesus was the direct representative of God and became the Creator of all other beings and things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did the great work of creation as the agent of the Father—Jehovah; however He Himself was the first and only direct creation of God, the First-born of all creatures, that in all things Jehovah might have the preeminence—the first place (1 Cor. 15: 27).

GOD’S GREAT PURPOSE

When the time came that our Heavenly Father made known His great purpose that He would bless not only the Church but also the world, He gave opportunity to this First-begotten One, the *Logos*—this One only begotten of the Father—to be the servant in this great work He intended to accomplish for the human race. Consequently, the Scriptures state, “for the joy set before Him (Jesus) He endured the cross, despising the shame.” Now He has sat down at the right hand of the Majesty on high. He has this great reward because of His obedience even unto death, the death of the cross (Heb. 12: 2).

The Apostle speaks of Him as having been rich, but for our sakes becoming poor, that through His poverty we might be made rich. He tells us how He left the glory which He had with the Father in the spirit realm and humbled Himself to the human nature. Why? Because, as already stated, it was necessary that a perfect human man should become man’s Redeemer; an angel could not redeem man, neither could an animal redeem man. The Divine law is “an eye for an eye; a tooth for a tooth; a man’s life for a man’s life” (Ex. 21: 23, 24). This was to teach us a great lesson: that a perfect human life had been condemned to death; it would require a perfect human life to redeem it. It was therefore necessary that Jesus

should become the “**Man** Christ Jesus,” in order “that He, by the grace of God, might taste death for every man” (Heb. 2: 9).

RESULTS

The results that have followed have been that He Himself proved His own faithfulness. “Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross”—the most ignominious form of death (Phil. 2: 8). It pleased His Father to prove Him in the extreme, not only by death, but also by the most dishonorable form of death—dying as a criminal, being crucified between two thieves. What a terrible humiliation to die in this way!

It would be disgrace enough for us in our imperfection, but for Him, perfect, “holy, harmless, undefiled and separate from sinners,” it must have been a cause for deep sorrow. Having completed the laying down of His life, at the end of the three and a half years, He cried, “It is finished!” Not all His work, for much of that lay in the future for Him! He merely finished this part of the work, finished laying down His life a Ransom-price.

What came next? After His death came His resurrection; and we read that “God raised Him from the dead on the third day.” According to the Scriptures He was raised up from death a glorious being—“sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spirit body”; “Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2: 9-11).

We see not yet all knees bowed to Him. Why not? The Scriptures tell us that before He begins His tremendous work for the salvation of the entire human race, He first does a work for the elect, the Church, those who desire to walk in His footsteps, who are gathered out of the world as His Bride, to be co-workers with Him in all the future work of the Father. This work took over eighteen centuries to accomplish. We see how He gathered out the saintly ones from amongst the Jews, “Israelites, indeed, in whom there was no guile.” Not finding enough to make the desired number, He proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this Bride class is united with Him, they shall be parts of the Seed of

Abraham; as we read, "And if you be Christ's then are you Abraham's Seed, and heirs of the promise" (Gal. 3: 29). This statement relates to the promise made to Abraham, that through him and his Seed all the families of the earth shall be blessed. Accordingly, we see the work that Christ has accomplished.

The invitation to become the Bride of Christ was a very special invitation and those who would be His, walked as He walked in the "narrow way." They now sit in His Throne, having suffered with Him. If they suffer with Him, they shall also share His glory. Therefore, "the sufferings of Christ, and the glory that shall follow," were not only to be accomplished in our Lord Jesus, personally, but He was an example for all the Church who were justified through faith in His blood. They had a share with Him in His sufferings, and now share in His glory; they also had a share in the First Resurrection, as the Revelator declares. "Blessed and holy is he who has part in the First Resurrection, over such the Second Death has no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20: 6).

Saint Paul says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," "that I might know Him and the power of His resurrection" to the Divine nature. How? By being made conformable to His death; for, "If we suffer with Him we shall also reign with Him."

THE FUTURE?

All the families of the earth are to be blessed, as originally promised in Eden: "The Seed of the woman shall bruise the Serpent's head." In addition, as St. Paul states in the 16th chapter of Romans, "The very God of peace shall bruise Satan under your feet shortly." So, then, the next thing in order in the outworking of God's Plan will be to bruise Satan and destroy sin.

When and how will this be done? Now that the earthly development of the Bride class is complete; in God's due time, the promised Free Grace to all the families of the earth will come. Messiah's earthly Kingdom shall come. He has promised that when He shall reign, His entire faithful Bride shall reign with Him: "To him that overcomes I will grant to sit with Me on My Throne, as I also overcame and am sat down with My Father on His Throne." All the Church will be associated with Him in His great Messianic Kingdom; and "He shall reign from sea to sea, and from the river to the ends of the earth"; and "Unto Him every knee shall bow and every tongue confess, to the glory of God the Father"; "The knowledge of the

glory of God shall fill the whole earth." The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The Divine Image lost by Adam will be restored to man. Human nature will be brought to perfection. However, the glorious reward to the Church was the Divine nature, to be like her Lord, to sit at His right hand, and to bless the human race. Man restored on earth will become not only perfect, having all that Adam had, but will have additional experience, knowledge and character; and there is every evidence that this shall work an eventual blessing in the Times of Restitution (Acts 3: 19-21).

SHALL NONE BE LOST?

Yes, the Scriptures tell us that some who ran for the prize of the High Calling during the Gospel Age will be lost, and that they have lost life altogether—and therefore extinction of life Heb. 6: 4-6.

The world during the Millennial Kingdom will have their eyes opened to understand God's glorious character, and they will have had the opportunity to observe and enjoy His blessing. Then, if they intentionally and willfully reject the grace of God, and rather desire to live in sin, and in opposition to His rule of righteousness, they shall die the Second Death, from which there is no resurrection, no hope of recovery. "They shall be as though they had not been"; "They shall be destroyed from among the people." St. Peter says, "They shall be destroyed not to live again" (Acts 3: 23; 2 Pet. 2: 12). However, thank God, there shall be no knowledge of suffering, no torment of any kind for them; they shall merely die and not live again. On the other hand, in proportion as we believe in this Babe of Bethlehem, we shall rejoice in God's provision through Him for our salvation. In proportion as we believe He was manifested on our behalf; in proportion as we believe He died for our sins; in proportion as we recognize Him as the glorified Savior; in proportion as we have surrendered our hearts to Him and seek to do the things well pleasing to Him shall we have the peace of God.

Our hope on behalf of humanity in general is that in God's due time, His blessing shall reach them. Not, with the Divine life as the Church received, but restoration to perfection of human life. St. Peter describes it this way: "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things spoken by the mouth of all the holy Prophets" (Acts 3: 19-21). * * *

THE MOST PERFECT GIFT?

IF you were a teenage High School student and if in the English class you were assigned to write a theme on "The Most Perfect Gift," what would you write?

One 15-year-old student wrote the following, and received a high grade on it. Surely it was worthy of the highest of grades:

There are many occasions during the year when a person receives gifts, and there is always a tingle of excitement when he opens them. But the newness of the gift soon wears off, and the first excitement of receiving it is forgotten. Is there a gift that will not deteriorate—a gift that is perfect?

No material gifts or presents are perfect. They soon become less attractive and are used less and less. Even a gift that is not forgotten and is used whenever it can be is not perfect. It eventually has to wear out or be used up.

But there is a gift that never wears away, a gift that is so perfect that it lasts throughout all eternity. *This gift is the gift of eternal life from Jesus Christ our Savior.*

This gift is worth more than all the riches in the world, and there is only one way to obtain it and yet everyone, no matter what race, or station in life, can have this gift. All he has to do is receive it, and this is done by taking the Lord Jesus as his own personal Savior.

But why should a person seek this gift? Rom. 3: 23 states, "For all have sinned, and come short of the glory of God." Rom. 6: 23 says, "The wages of sin is death; but the gift of God is eternal life." All of us are sinners and are bound for eternal condemnation. The only way to eternal life is through Jesus Christ. This is confirmed by John 3: 36, which says, "He that believes on the Son has everlasting life: and he that believes not the Son shall not see life, but the wrath of God abides on him."

Some people say that good works will save them. This, however, is not true. The only way a person can be saved is by receiving God's gift. Ephesians 2: 8, 9 says, "For by grace you have been saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest anyone should boast."

God gave this gift because He loved the world. John 3: 16 states, "For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have everlasting life."

So all the gifts of the world today deteriorate, but God's gift, the gift of His Son who died on Calvary, is the only perfect gift there is.

GOD'S PRESENT TO US

What a wonder it is that God is over all,
Whose wealth is unbounded, unknown,
Takes note of even the sparrow's fall,
And accepts us as His own.

The earth is His, and the fullness thereof,
All the land, and the silver, and gold;
The cattle and sheep upon thousands of hills,
All the wealth, and the riches untold.

God gives us richly all things to enjoy,
From out of His bountiful store;
For every good gift comes down from above,
And daily He blesses us more.

He gave unto us His own precious Son,
Our Redeemer, who came from above
To save us from death and to give us life—
The gift of God's infinite love.

Such wonderful love! 'tis the least we can do,
And a very small thing on our part,
To render the worship and praise due to Him,
And grant Him first place in our heart

'Tis our privilege now to return unto Him
The little all we possess
'Tis rightfully His—'twas bought with a price—
Nor could we justly do less.

Our "reasonable service" it is to give
Whatever we have to the Lord,
And then as His servants to use it for Him
As directed in His Word.

His goodness and mercy, and peace and joy,
Will follow us all of our days;
Throughout eternity we will live
And sing of His love, and praise.

* * *



THE FIFTH DAY OR EPOCH

The carboniferous qualities of the water and the atmosphere having been absorbed into the cretaceous organisms of the sea, which formed beds of limestone, and into the rank vegetation which went to form the coal beds, the atmosphere of Earth began to be pure enough to permit life in breathing animals. To this period, therefore, belong the amphibious developments of animal life, such as the crocodile and other animals which can live either on land or in the water. Birds belong to this period, and in the latter part of it appeared the great Mammoth and the Sloth.

The conflict between Evolution and the Bible has been sharp. Nevertheless, unnecessary friction has been generated. (*The Bible vs Evolution* tract, free upon request).

Only in respect to man does the Bible declare a special, direct creation of God. The statements of Genesis in respect to the lower creatures rather favor something along the lines of specialized Evolution. God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the Earth." (Genesis 1: 20, 21.) This is exactly in harmony with our scientific findings that the beginning of life came from the waters, and later extended to the birds, and later to land animals.

The Darwinian theory has disappointed those who swallowed it without a sufficiency of demonstration as to its truth. (1 Timothy 6: 20.)

Recent demonstrations show that every mixture of species and kind, even where partly successful, means a reversion to the original standards within the third or fourth generation in plants, flowers, fruits and in animals.

The correct thought would seem to be that under Divine supervision various orders of creation were brought to a state of development and a fixity of species, not to be turned aside nor thereafter altered. Not one suggestion is offered respecting human evolution from a lower creature; but quite the contrary. The Bible furnishes merely a basis for faith, "that the man of God may be thoroughly equipped."—2 Timothy 3: 17.

* * *

Questions on Lesson 6

Genesis 1: 20-23

1. Explain how the atmosphere of the earth was made pure enough to permit life in breathing animals.
 2. What did God create during the fifth day?
 3. What is meant by the term evolution?
See Dictionary.
 4. Is there any harmony between the Bible and evolution?
 5. Is there any evidence that these various kinds of species did not thus reach fixity of completion from which they evolve no farther? Explain the entire proposition. **S.I.T.S.*, Vol. 6, page 35.
 6. Who is the only special, direct creation of God?
 7. Do the statements of Genesis rather favor anything along the lines of evolution respecting the lower animals?
 8. Where did the beginnings of life come from?
 9. What is the Darwinian Theory?
**S.I.T.S.*, Vol. 6, page 22.
 10. Which is more logical to believe—that a blind and ignorant force is operative in the development of our planet, or to suppose that the earth is a part of the Divine handiwork showing forth Divine wisdom, order and arrangement? **S.I.T.S.*, Vol. 6, page 20, paragraph 4.
 11. Do the Scriptures support the theory that man developed from a lower animal?
- * Studies in the Scriptures—See insert



The Photo Drama of Creation and Study Guide may be purchased separately or as a set. Photo-Drama \$7.50; Study Guide \$5.75 or \$12.00 for the set.



Letters to the Editor

Dear Bro. Herzig; Greetings with much Christian love.

Evangelist, Bro. Samuel Copeland is dead, he became blind for many years and had no one to take care of him, he spent his last (11years) at the home of Bro. and Sr. M.G. who was his only care givers assisted financially by the brethren.

The brethren also took care of all his funeral expenses. There were 36 in attendance both at the chapel and the grave. It was a rainy season, but we were blessed with a bright day so that we could put his remains away with less discomfort.

On a more pleasant note, I am happy to report to you that we had our One-day convention at the Barton's Ecclesia on the 5th of August 2007. The theme was, "Behold The Lamb of God." It was a day of rich spiritual blessings. The Spirit and presence of the Lord could be felt (Matt. 18:20). There were twenty-nine brethren in attendance.

We experienced the most violent hurricane (Dean, in August, 2007) I have ever seen. Today we are without lights and telephone. Only since yesterday we began to see a small amount of water coming through the pipes. All the utility systems are down. Several hundreds have lost their homes and are now at public emergency shelters.

But thank God, we are still alive without any injury and a roof is still over our heads. The two meeting halls are still standing with only minor damage and nothing to be concerned about.

The brethren send much love and greetings. Be assured of our prayers.

Your brother in the Master's service,
Calvin Hall
The Representative in Jamaica

Laymen's Home M.M.

Greetings in the name of our dear Lord and Savior, Jesus Christ.

I am so glad to receive the Bible Standard when it arrives in the mail. You have such great articles in it. I hope things are going well for you all there in Chester Springs.

The main purpose of writing to you is to ask for a back issue of the Bible Standard. Years ago you had an article on the "Millerite Movement" telling how William Miller studied the Scriptures for two years and then preached the second coming of our Lord (I think the time was 1843). I hope you have a copy of it. I also would like a copy of a book you advertise called Christ-Spirit-Covenants. I am enclosing a check to cover the cost of the items, plus postage. I will use your order form to explain my request.

Thanks much and God bless you all.

In Christ,
G. M.
Wichita, Kansas

GIFT SUBSCRIPTION FOR THE BIBLE STANDARD

Dear Christian Friends:

We pray that you have received rich blessings from the Bible Standard magazine and that it has proved to be a helpful tool in the study of the Word as you search for the truth on God's plan for all.

At this time of year you may wish to share the good tidings with a friend or neighbor who would appreciate knowing more about our loving, kind and all wise God, through the use of The Bible Standard as an encouragement to study the Holy Book. What better time to share our blessings with those we love and care for, than when men's hearts turn to God in Thanksgiving and in remembrance of our dear Savior's birth.

At this time, we are offering to send a year's gift subscription (six issues) in your name at a reduced subscription rate of \$6.00 for each subscription. If ordering more than (6) gift subscriptions the price is \$5.00 each.

You may use the insert located in the center of this magazine and or print the names and address plainly on a separate sheet of paper. Include a check or money order to cover the cost of subscriptions.

May the Lord bless you as you continue to study, practice and spread the precious word of God.

The Editor

ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig

Pittsfield, MA, November 25

John Wojnar

Chester Springs, PA, December 31

Thomas Cimbura

Denver, CO, November 3, 4

James Shaw

Mustang, OK, November 18

Robert Steenrod

N. Canton, OH, November 25

Daniel Herzig

Lauderdale Lakes, FL, November 11

EVANGELISTS' SERVICES

Richard Piquene

Independence, KS, November 11

Edward Tomkiewicz

Grand Rapids, MI, November 10

Muskegon, MI, November 11

Jacksonville Beach, Florida Friday—Sunday, March 7, 8 and 9

SITE: Oceanfront Comfort Inn, 1515 N. First St., Jacksonville Beach, FL, 32250. Telephone: (904) 241-2311. Rates and Reservations: \$95.00, for 1-4 guests, includes breakfast and tax. Reservations must be made directly to the hotel by February 1, 2008. State that you are attending the Laymen's Home Missionary Movement Convention to secure the special rate. Inquiries can be made to Sr. Cathy Kirkpatrick, telephone (904)-771-7180. Limo Service is available from the following businesses: Bob's Limo (904) 241-1013, \$50 for up to 3 people, each additional person \$5.00 (10 max); Costal Cab (904) 246-9999, \$44 up to 4 people, \$11 each additional person (10 max); Runways Shuttle 800-578-6929 \$24/person, ½ price for the others. Rental cars are available at the airport. (Make reservations in advance).

MEMORIAL DATE FOR 2008

Thursday, March 20, after 6:00 p.m.

The Memorial date this year comes on March 20 after 6:00 p.m. The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 7:36 p.m. March 7. Accordingly Nisan 1 begins at 6:00 p.m. March 7 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 20. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!

2008 LHMM CONVENTIONS

United States:

Jacksonville Beach, Florida, March 7, 8, 9

Muskegon, Michigan, May 23, 24, 25

Lionville, Pennsylvania, July 11, 12, 13

Tulsa, Oklahoma, September 19, 20, 21

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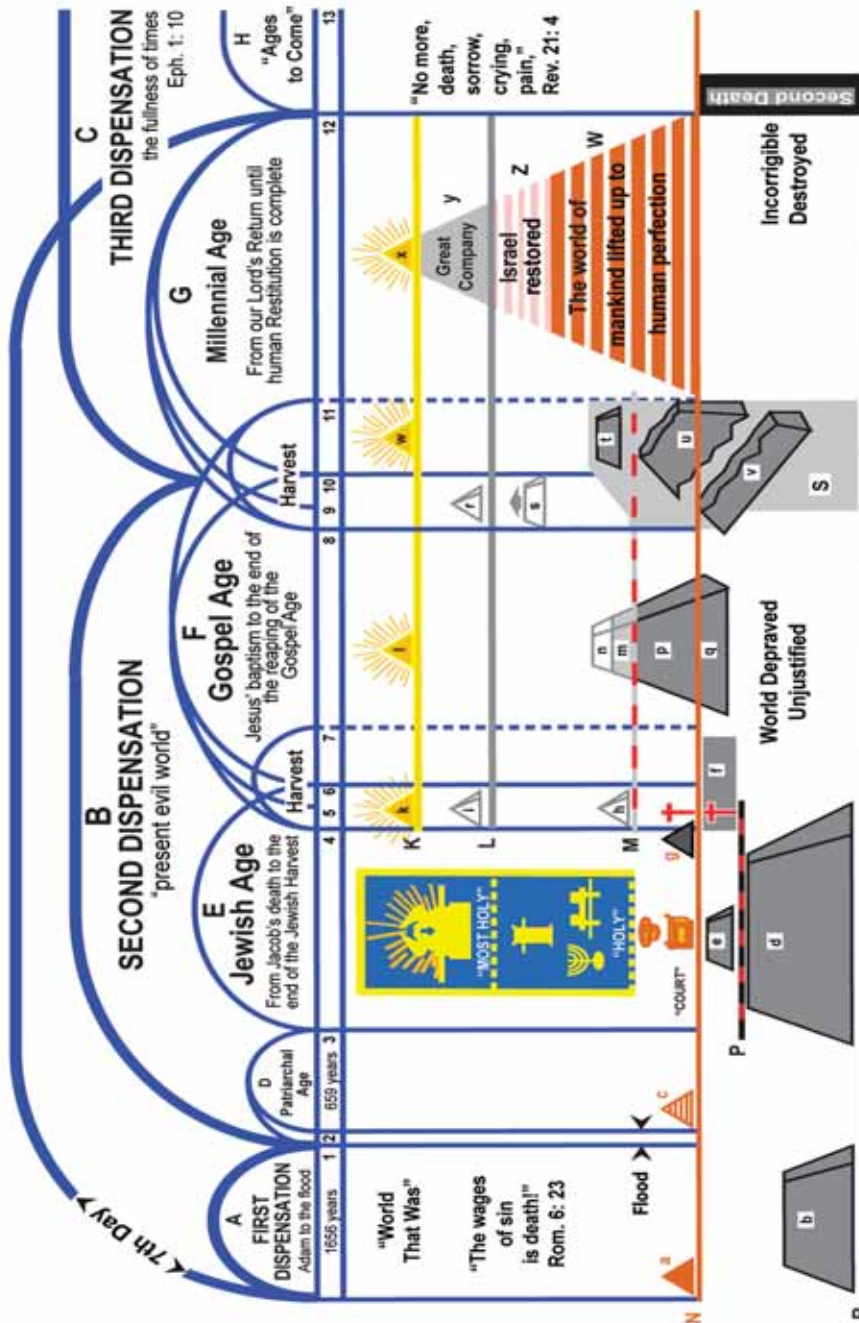
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CHART OF THE AGES

Illustrating God's plan for bringing the Saints to glory, and humanity to earthly perfection —



STUDIES IN THE SCRIPTURES VOLUME 1
Chapter XII, page 219

"A Plan of the Ages, which he formed for the ANOINTED Jesus our Lord;"—Ephesians 3: 11 [Emphatic Diaglott]
"Write down the vision and make it plain upon tables that everyone may read it fluently."—Habakkuk 2: 2 [Leeser's Translation]

The VISION . . . Shall Speak . . . at the Time of the End . . . Habakkuk 2: 3



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