

The Bible Standard

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

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62: 10

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Motto

Text for

2014

THE TRUE PATHWAY

*“Thou will show me the path of life: in your presence is fullness of joy;
at your right hand there are pleasures for evermore” (Psa. 16: 11).*



*Jehovah will show me;
The path of life: In his
Presence is fullness of joy!*

Psa 16: 11

2014

There are only two general pathways on which people can travel during this Gospel Age, which began (AD 29) with our Lord's baptism and is now ended. These are (1) a broad way, that leads to destruction, and (2) a narrow way, to life (Matt. 7: 13, 14). For over 6,000 years the human family in general has steadily pursued the broad, downward way to destruction. Only a comparatively few have tried to change their course, retrace their steps and climb the difficult, upward way that leads to life on a spiritual plane, which is the way Jesus, our Leader and Exemplar trod, and on which God's Gospel Age people were to follow Jesus.

Although God has been and still is allowing mankind in general to go down into the destruction of the Adamic death, this will not continue indefinitely. After the Gospel Age is fully ended with the beginning of the Millennial Mediatorial reign of Christ (which is now dawning near), God will no longer turn mankind into this destruction, but will say, "Return you children of men" (Psa. 90: 3) from this destruction, through the awakening of the dead, when Jesus calls them forth—John 5: 28, 29. Both the living and the awakened dead

will then have the privilege of going up on a new way that will be opened, called the Highway of Holiness, to a joyful entrance into everlasting life here on earth (Isa. 35: 8-10; 62: 10; Matt. 25: 34). Although it, too, will be an upward pathway, it will be smooth, and not narrow and difficult, like the way to the far greater reward of eternal life on the heavenly plane, open during the Gospel Age. (For details on the Highway of Holiness, please see BIBLE STANDARD No. 235—a free copy on request.)

When we consider how much is said in the Scriptures about joy and rejoicing among God's people, we are deeply impressed with the thought that our Heavenly Father is very solicitous for the happiness of His children, even in the present life. The worldly minded cannot see this; so they look upon the lot in life of God's faithful people as a hard and joyless one, and upon God as a hard Master, with little or no concern for the happiness of His children. This, however, is because they are unconsecrated natural men; the natural man, not having the Holy Spirit of God, "receives not the things of the Spirit of God: for they are foolishness to him: neither can

he know them, because they are spiritually discerned” (1 Cor. 2: 14). But God’s people, the spiritually minded, have spiritual food and other blessings to enjoy that the world cannot understand; and their hearts rejoice with the joy that no man can take away from them.

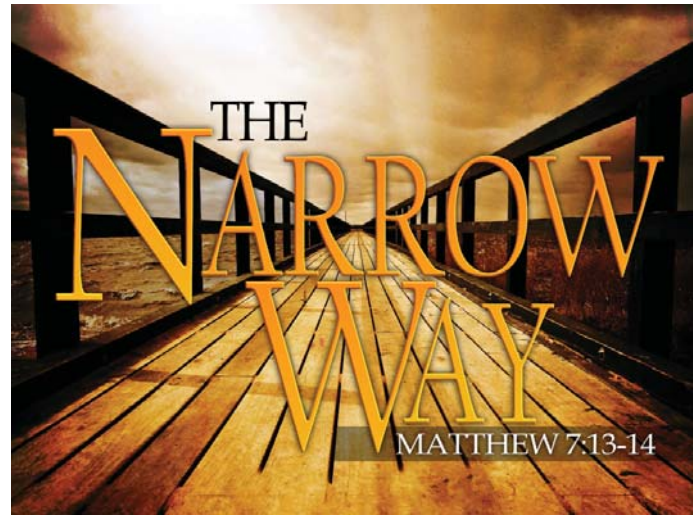
The Apostle Paul exhorts God’s people, saying, “Rejoice in the LORD always: and again I say, Rejoice” (Phil. 4: 4). Likewise, the Psalmist bids the righteous to rejoice, saying, “Be glad in the LORD, and rejoice, you righteous: and shout for joy, all you that are upright in heart. Rejoice in the LORD, O you righteous: for praise is comely for the upright” (Psa. 32: 11; 33: 1). This blessed joy which so wonderfully lifts up the soul above all the tribulations and vicissitudes of the present life, is, as the Apostle and the Psalmist express it, joy “in the LORD,” not joy in earthly possessions, hopes and ambitions. These earthly things are all so transitory and so changeable that a single blast of adversity may sweep them all from those who possess them. Those whose joy is centered in these things are then usually left very sorrowful; but it is not so with those whose hearts are centered in God and to whom He has shown the path of life. These have learned to estimate the things of this present life according to their true values; they see that all of its joys are both transitory and unsatisfactory, and that the only real lasting value in these things is in the opportunities afforded for experience and their discipline and education in the things of God and for helping them in hearing and responding to the call of God and in making their calling and election sure (2 Pet. 1: 10).



For we fix our attention, not on the things that are seen, but on things that are unseen. What can be seen lasts only for a time, but what cannot be seen lasts forever.—2 Corinthians 4: 18

It is the privilege of the consecrated to walk in the path of life which God shows us through His Word. We have the present joys, also the hope and faith in the things that are unseen, the things that are sure and eternal (2 Cor. 4: 18). We know that by and by, in the

glorious resurrection, we shall have also the fullness of joy and the pleasures forevermore as believers in His special favor.



Jehovah’s very special favor was extended to Jesus’ Bride and Bridesmaids, then God promised a fullness of joy in “a better resurrection” (Heb. 11: 35) to those who will be made “princes in all the earth” and will “rule in judgment” (Psa. 45: 16; Luke 13: 28; Matt. 11: 11) during the Mediatorial Reign of Christ on earth (Rev. 5: 9, 10; 20: 4, 6). A still greater fullness of joy awaits them after the Thousand-year reign, because the Scriptures indicate that they will eventually, in the Little Season, be begotten of God’s Holy Spirit, and then at its end will be born of the Spirit and attain to a heavenly nature and reward (Rev. 20: 3, 7-9).

THE JOY AND BLESSING OF TODAY

For God’s consecrated people there is a fullness of joy now, when in His presence and favor in this life, this is the privilege of all of them now to enjoy. Our capacity for joy now *is not* what it will be by and by, but it is possible now to have our little earthen vessels as full as possible of the joy of the LORD. And day by day it is our privilege to realize the presence and favor of God, if, by walking in the path of life, the path of obedience and loving sacrifice, we draw near to Him. Jesus said “If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him” (John 14: 23). In such precious company and wonderful fellowship as this (for “truly our fellowship is with the Father, and with his Son Jesus Christ”—1 John 1: 3), can any Christian fail utterly to realize some measure of joy in the LORD?

NO, the more we realize its fulfillment the more fully will his joys abound; for in the presence of the LORD is fullness of joy, no matter what may be our surrounding conditions and circumstances.

As the consecrated Christian enjoys the wonderful blessings of prayer and close communion with the Heavenly Father and Jesus his precious Savior, and the thrill of Bible study, which acquaints him with God's glorious being and character and His marvelous plan of salvation for the Church and the world (1 Tim. 4: 10; 1 John 2: 2), and as he grows in knowledge and grace, developing more and more the fruits of the Spirit under the influence of God's Holy Spirit (Gal. 5: 16-18, 22, 23), his joy in the LORD will continually deepen and increase toward its fullness, and his capacity to receive will also be enlarged (2 Cor. 6: 13). He becomes less and less conformed to this world and more and more transformed by the renewing of his mind, as he proves what is that good, and acceptable, and perfect, will of God (Rom. 12: 2). His heart becomes more and more cemented to God in love.

In St. Paul's blessed realization of this experience and the assurance of faith which it gave him in the midst of all his labors, he exclaimed, "Who shall separate us from the love of Christ?" (Romans 8: 35). Yes, in the LORD's presence, no matter where we are, is fullness of joy! This blessed privilege is ours also, if by faith we enter fully into the LORD's will and favor with a blessed realization of the abiding presence of our Heavenly Father and our Lord Jesus at all times, and of Their love and favor, and a faith that lays hold of the precious promises of God and properly applies them. What soul may not rejoice and be glad, even in the midst of deep sorrow or great tribulation?

The world today is full of delusions, and of deluded people who really think they are right, and who expect in due time to realize their delusive hopes. There are political delusions, financial delusions, social delusions, religious delusions and millions of people are following them; devoting all their time and energy to them, only to realize in the end a whirlwind of confusion, disaster and the utter wreck of all their hopes.



A PATH THAT LEADS TO DESTRUCTION

In self-deception one may pursue a course of conduct which is radically wrong, being opposed to the spirit and intent of the Divine law, and yet which may be made to seem right to him by a line of false reasoning, suggested by the will of the flesh and seemingly founded upon the Word of God, yet denying its fundamental principles of righteousness. Oh, Satan's special attacks are directed against those who have turned to the LORD and have started to walk the path of righteousness, who have been sanctified unto God by the Truth and its Spirit (John 17: 17, 19). And he has gained the victory over many of these. Just as a train that makes a switch from one railroad track to another begins with a very slight departure from the straight line and usually at first seems to be running in the same general direction, but then diverges gradually more and more until finally it is running in a decidedly different direction, so the Christian who becomes unfaithful will at first diverge from the path of truth and righteousness only to a very slight degree; perhaps he will neglect to guard carefully the thoughts and intents of his heart, or occasionally indulge in a little worldliness or selfishness in violation of his consecration to God, or measurably neglect to study and meditate on God's holy Word.

These little deflections at first may seem to be so slight that they require little or no attention, but more and more they become habits, and the one who is taking the wrong course becomes more and more a slave to these habits; he gets into a "rut"—which has been aptly defined as "a grave with both ends knocked out." Knowing that he is following a course away from God, he more and more loses desire for prayer and communion with God, and in time he may have no prayer life. As he ceases to walk "the path of life" he will more and more give way to selfishness and worldliness;

and as sin and error increase more and more their hold on his mind and heart he will give less and less attention to profitable Bible reading, study and meditation. And the deeper his “rut” becomes, and the farther he travels down the wrong way, the more hold his bad habits will gain upon him and the more difficult it will be for him to recover himself and get back into harmony with God.

WATCHFULNESS NEEDED

Christians of necessity need to watch carefully and guard themselves against “the way that leads to destruction” (Matt. 7: 13). This broad way if persisted in willfully, will lead eventually to the Second Death. To guard ourselves, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is “deceitful above all things, and desperately wicked” (Jer. 17: 9), and that it requires constant watching and purging to enable us to put into practice the Apostle Paul’s rule, “In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, have your conversation in the world” (2 Cor. 1: 12). If the heart be puffed up with pride, or ambition or selfishness or in any measure intoxicated with the spirit of the world, then beware; for there is great danger of getting into that way that seemed right to a man because blinded by his own perverse will or fleshly mind, but which eventually ends in the Second Death!

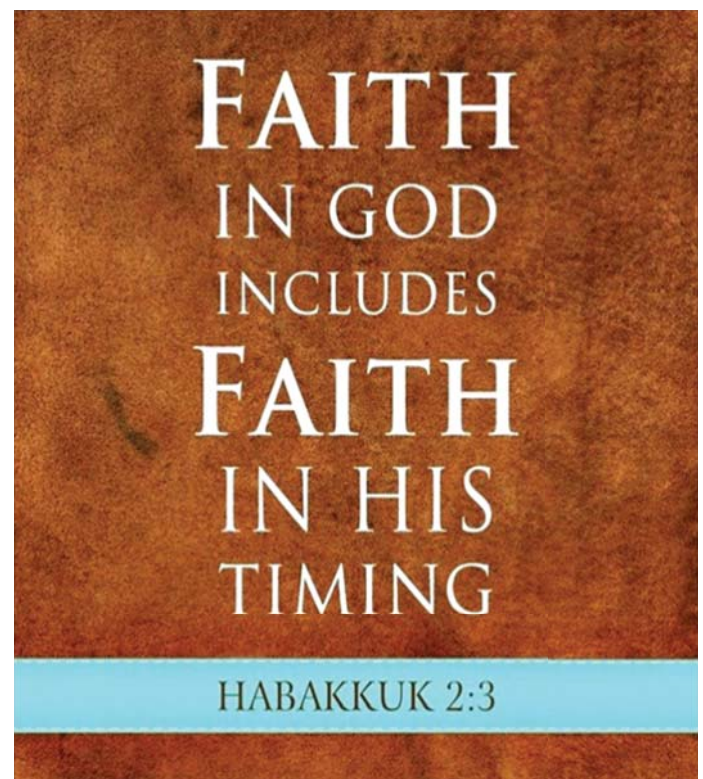
For Christians to walk on “the broad way” is far more dangerous than for people of the world to walk on, for the world by its wisdom knows not God (1 Cor. 1: 21), whereas the Christian sins against the greater light, therefore is more responsible. “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2 Pet. 2: 20-22). “If any man draw back, my soul shall have no pleasure in him” (Heb. 10: 38).

Let us then as true Christians faithfully walk in “the path of life” as our Lord, “the good Shepherd” who “gave his life for the sheep” (John 10: 11) that points out the way for us; and let us enjoy in God’s presence the “fullness of joy” that He offers to those who are in His special favor. “The steps of a good man are ordered

by the LORD: and He delights in his way” (Psa. 37: 23).

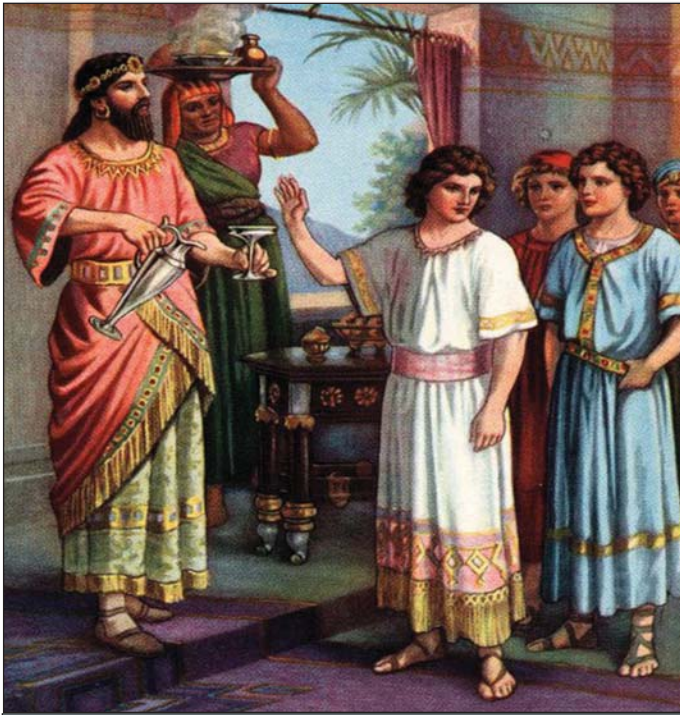
It is indeed the will of God that all His children should be happy in Him, that they should be always rejoicing; and if anyone lacks this blessing, he is living below his privileges. Let us appreciate the favor of God to the extent of seeking for it more and more diligently. Let us remember this exhortation, “Seek, and you shall find; knock, and it shall be opened unto you” (Matt. 7: 7). All the riches of Divine favor are ours; if in faith and humility we claim them. The consecrated Christian must place himself in position to receive God’s rich blessing as directed through the Word. Jesus said, “Ask, and you shall receive, that your joy may be full” (John 16: 24; 15: 11). And our joy can no man take from us, so long as we abide in Him who is our life, our joy, our rest, our hope (John 16: 22).

It is our desire and prayer that these thoughts will be helpful as we enter into another year of study with the great hope of finding Jehovah’s counsel in each day of our consecrated life. We hope that this subject on the two pathways open to mankind at this time will serve to show the consecrated child of God reason for walking on “a narrow way that will lead to life.” Yes, Jehovah will show us the path of life and if faithful we will in His presence find fullness of joy! Our Hymn for this year is (No. 91) “OUR FAITHFUL GUIDE.” The words bring invitation—“gently lead us by the hand”; strength—“leave us not to doubt and fear”; comfort—“whisper sweetly, traveler come.”



YOUNG DANIEL AND COMPANIONS IN BABYLON

Daniel 1



“Daniel purposed in his heart that he would not defile himself”—Dan. 1: 8.

DANIEL is set before us in the Scriptures as one whom the LORD loved. His standing with the Almighty is strikingly presented through the Prophet Ezekiel where the LORD, speaking of the sureness of His judgments, about to come upon the land of Judah said, “Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness” (Ezek. 14: 14). These words were spoken by Ezekiel shortly before the desolation of Jerusalem, while Daniel was in Babylon, where he had risen to a position of great prominence; and his fame no doubt had reached his home.

Daniel was carried captive with Jehoiakim, king of Judah, and many of the nobility of the land of Israel, years before the final captivity in the days of Zedekiah, when the land was left desolate without an inhabitant and the seventy years of desolation began. Daniel was about fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years (Dan. 1: 21).

The Book of Daniel is one of those against which the higher critics expend special energy, some being inclined to call it a fiction, while others declare it to be a history of

the period of Antiochus Epiphanies (over three hundred years after Daniel’s death) and that it was written by some unknown writer who attached Daniel’s name as a disguise. Modern science and the higher critics are very much opposed to anything in the nature of positive prophecy—anything claiming to be of direct Divine inspiration, and in any sense of the word attempting to foretell the future. The Book of Daniel is pre-eminently marked with these characteristics, and it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the LORD forewarned us, through the Apostle and the Prophet, of these wise men, whose wisdom would become a trap and a snare unto them, so that “the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obscured]” (Isa. 29: 14; 1 Cor. 1: 26-29).

Our LORD also pointed out that *these things* are hidden from the wise and prudent and revealed unto babes—made clear to those who make no boast of wisdom according to the course of the world (Matt. 11: 25). How true to facts we find this to be! While many of the great and learned are stumbling them into higher criticism and other forms of infidelity, the LORD’s little ones, meek, humble, teachable from the Father’s Word, are being instructed and are growing in grace and in the knowledge of the Truth.



To those who have clearly in mind the presentations and interpretations of Daniel’s prophecies (such as are presented in SITS, Vols. 1-3) there is no need for elaborate arguments to prove that this wonderful Book of Daniel is not a fiction, but more wonderful by far than any fiction that could have been written. And to

them it will be useless to declare it a history of events which transpired 167 B.C., falsely set forth as a prophecy by Daniel, for they see fulfillments, past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named—they see in these fulfillments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the Most High God therein revealed the secrets of His Plan still future.

DANIEL AND COMPANIONS IN SCHOOL

Our lesson proper finds Daniel with others of the Jewish captives in Babylon, where according to custom, the king had made choice of a number of the most promising of the captive youths to pass a three-year's course of education in the sciences. Babylon was at this time the center of learning. The object in this was no doubt twofold: the Babylonian monarch attempted to associate with his empire the learning and skill of the world, and to promote a friendly feeling as between Babylon and the various countries over which it held sway, that foreign nations might feel the greater interest in Babylon as the center of the world-empire, and be the more contented with the laws and regulations which proceeded therefrom, knowing that some of their own nation stood before the king as his counselors or secretaries—magicians, astrologers and wise men, as they were then called.

The choice of the four young Israelites was no doubt a subject of Divine providence, and from their names we may infer they were all children of religious parents, the compounds of their names so signifying, as follows: Daniel, *God is my judge*; Hananiah, *God is gracious*; Mishael, *This is as God*; Azariah, *God is a helper*. Therefore did Jehovah, overthrowing a nation for its wickedness, make special provision, even in its captivity, for those of that nation who were faithful to Him? In choosing these four Jews for the Babylonian college course the prince of the eunuchs, according to custom, gave them new names, to break their identity with their native homes and to establish an identity with the kingdom of Babylon. He named them Belteshazzar, Shadrach, Meshach and Abednego.

From the first Daniel seems to have been the specially favored of these four—he was favored of the LORD in that, while all four were specially blessed, his portion included visions and revelations; he was specially favored by the prince of the eunuchs who had these youths in charge, as we read, “Now God had brought Daniel into favor, and tender love with the prince of the eunuchs” (Dan 1: 9). We are not to understand that this favor

both with God and man was something wholly outside of Daniel himself; on the contrary, it is proper for us to infer that by birth (heredity) and by natural training of godly parents Daniel had a noble, amiable, winsome character, which not only prepared him the better to be the LORD's mouthpiece, but which also made him moderate, discreet and amiable toward all with whom he had to do.



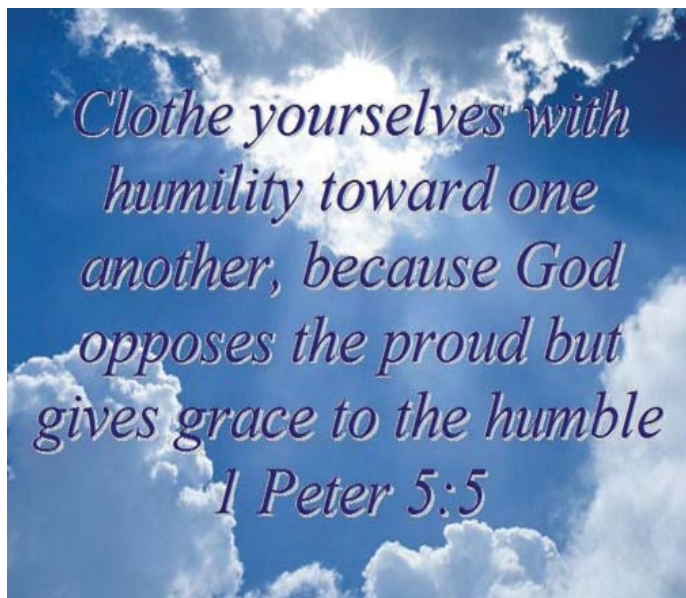
Daniel with Shadrach,
Meshach and Abednego

What a lesson is here, not only for young people, but also for parents! How necessary it is that those who seek Divine service shall endeavor to attain to characteristics pleasing to God! And if any find themselves wholly without friends, how proper it is that they should suspect that some measure of the fault lies in themselves; and how proper it would be that all such should seek to cultivate amiability and courteous actions or manners at the expense of everything except principle! Only Ishmael was to have the experience of every man's hand against him, and his hand against every man (Gen. 16: 11, 12), and those who have Ishmael's experience have need to fear that they have Ishmael's disposition, and should diligently seek grace at the throne of mercy whereby to overcome ungainly qualities and idiosyncrasies.

It is only when we are hated because of our loyalty to the Truth (directly or indirectly) that we are to take satisfaction, or to think that we are suffering for righteousness' sake. As the Apostle points out, some suffer as evildoers and as busybodies in other men's matters, or because of ungentleness, uncouthness, or lack of the wisdom of moderation, which the LORD's Word counsels (1 Pet. 4: 14-16; Phil. 4: 5; Jas. 1: 5). We are not to forget, however, that rudeness, which is an element of selfishness, may be more quickly dispelled from the heart than from the life, and all should take

encouragement from the thought that God, and His people who view matters from His standpoint judge the sons of God not according to the flesh, but according to the spirit or intention of their minds, their hearts, and have patience with the weaknesses of the flesh, where there are evidences that the new mind is endeavoring to bring the flesh under its control.

Of these four Jewish companions, Daniel seems from the first to have been the leader, and his leading seems to have been in the right direction. In a new land, under new conditions, a shallow character would be likely to be thoroughly spoiled. First, the fact of being chosen, even in the probationary sense, to be of the king's council, was certainly a great honor; and the tendency to a shallow mind would have been toward vanity, bombast, pride, haughtiness, *etc.*, qualities which would have hindered real progress in the school, and would have made him less likely to be the king's ultimate choice as counselor; but still more important, it would have made a separation between him and God, for God resists the proud and shows His favor to the humble (1 Pet. 5: 5).



Daniel might have said to himself, as some would have said—I am now far from the land of Israel; I am identified with Babylon's court, and I therefore may profitably forget and neglect the laws of God, and consider them as having been applicable to me only in my own country, and that here, far from the land of promise, I may do in all particulars as the better Babylonians do. But, on the contrary, Daniel very wisely resolved in his heart that since his nation had been cut off from the land of promise because of disobedience to God, he would be very careful to do those things which would be pleasing to the Almighty; and, he soon found a place for his new resolutions.

FIRM RESOLVE OF DANIEL AND THE OTHERS

The portion of food provided for these college students by the king's command was good—far better, probably, than they had been used to previously—nor was Daniel's mental objection to it instigated by self-denial, but wholly by religious duty. The Israelites, under their Law Covenant, were forbidden to eat certain articles of food in common use among other nations, for instance, swine's flesh, rabbit flesh, eels, oysters, *etc.*, and indeed all flesh that was not killed by being allowed to bleed to death; for the Law specially forbade the use of blood under any circumstances or conditions. The food of the king's household was not prepared along these lines, and the young Hebrew perceived that he could not hope for any change in these respects, and he was too wise to even find fault with them. He saw rightly enough that the Divine Law that was upon him as a Jew did not apply to Gentiles, and he made no effort to interfere with the general arrangements.

Daniel's request, therefore, was a very simple one, that he be permitted to have a very plain and inexpensive diet, called pulse, which no doubt was prepared as a part of the general household meal. If the request could be granted, no one would be specially inconvenienced, and yet Daniel would preserve himself from defilement under the terms of the Jewish Law. It would appear that Daniel's companions, influenced by his decision, joined with him in this request. The prince of the eunuchs, who was desirous of favoring Daniel, feared for his own position if, as he surmised, this simple diet would prove insufficient for the boys, and lead to a breakdown of their health during the period of study. But finally it was arranged with the melzar (or butler) that the matter of diet should be tested for ten days.

Here Daniel's faith in God showed itself. He was confident that, even though such a diet might not be the most desirable in every respect, inasmuch as it was the only course open to them whereby they could preserve themselves from violation of the Divine Law. Therefore God would specially supervene to the extent necessary, and in this, it seems, he was not disappointed. There is a lesson for all of the LORD's people here. It is our duty not only to study the LORD's will, but also to consider well the circumstances and the conditions which surround us, and to seek to adopt such a moderate course in life as would first of all have Divine approval, and secondly, cause as little trouble, inconvenience and displeasure to others as possible, and then to confidently rely upon the LORD's supervising wisdom and providence.

When we read, "as for these four young men, God



**ONE WHO IS
FAITHFUL
IN A VERY LITTLE IS ALSO FAITHFUL IN MUCH,
AND ONE WHO IS
DISHONEST
IN A VERY LITTLE IS ALSO DISHONEST IN MUCH.**

Luke 16: 10

gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams” (Dan 1: 17), we are not to understand that this skill and learning was wholly miraculous, like the understanding in visions and dreams, which was to Daniel only. Rather, we are to judge that under what we might term natural laws four youths who had enough character to undertake such a course of self-denial for righteousness’ sake would have also courage and strength of character in respect to all their affairs and studies. We are to surmise that their determination in this matter of their food, that they would rather deny themselves than violate God’s Law, would mean to them a mental and moral discipline which would be helpful to these young men in all the affairs of life.

There is a lesson in this for every Christian. Many are inclined to think of the little things of life as being unimportant, but everyone who attains to any proficiency in any department of life surely learns that his attainments were in considerable degree the result of determined will power, and that it is well-nigh impossible to be strong in will power in respect to important things if lax and pliable in respect to things in general, even though less important. **HABIT IS A WONDERFUL POWER, EITHER FOR GOOD OR EVIL, AND THE BOY OR GIRL, THE MAN OR WOMAN, WHO HAS NOT LEARNED SELF-CONTROL IN RESPECT TO LITTLE THINGS, INDEED ALL THINGS, CANNOT EXPECT TO BE ABLE TO EXERCISE SELF-CONTROL UPON THE GREATEST AND MOST IMPORTANT AFFAIRS MERELY.**

DARE TO BE A DANIEL

DARE TO BE A DANIEL

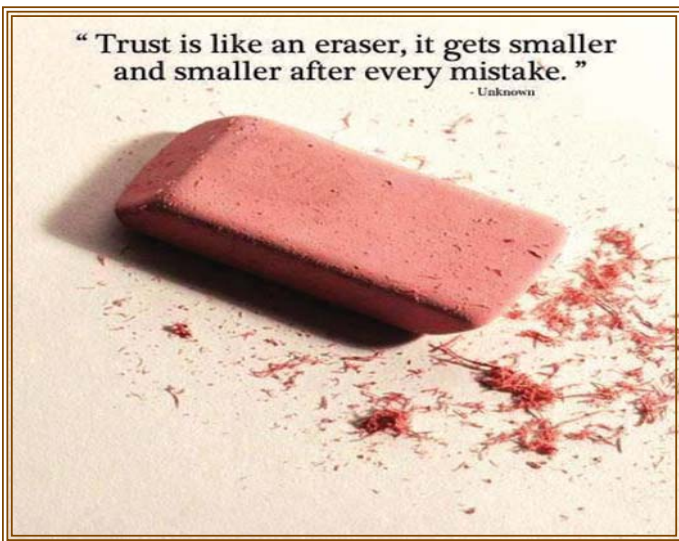
Applying this matter to Christians, we might say that he, who wants to be an “overcomer” at all, must make the attempt all along the line on every point, great and small, where conscience and principle call for it. It is he who is faithful in things that are least who may be expected to be found faithful also in things that are

greater; and this evidently is the LORD’s view of this matter. From the LORD’s standpoint, all of the affairs of this present life are little in comparison with the future things. He is calling for overcomers whose general faithfulness to principle, even in small things will give evidence of the disposition, the character, to which may be entrusted the great responsibilities of the Kingdom (Luke 16: 10; Matt. 25: 23).

At the end of the three years’ testful course, when Daniel was about seventeen, came the examination before the king, and as should have been expected, Daniel and his companions, faithful to the LORD, seeking first His will, were found to be far in advance of their companions, and were accepted to the king’s council. We might draw a lesson here, without in any sense of the word intimating that it was typified, for we do not so think. We might say that there is a certain correspondence as between the position of Daniel and his associates and the position occupied by all those who have been called of the Father to rulership in the Kingdom, with Jesus Christ our Lord. Not all who are called, nor all who undertake the course of training, have the promise of acceptance; on the contrary, “many are called, few will be chosen” (Matt. 20: 16). But the character of those who will be chosen in many respects corresponds to that of Daniel and his companions. Not all are leading spirits, as was Daniel, nor are all given to visions and revelations and interpretations, as was he; but all will have the same spirit of devotion to principles of righteousness, which devotion will be tested under Divine providence, step by step, through a narrow way, as they seek to walk in the footsteps of Him who set us an example—our Daniel, our Leader, our Lord Jesus. Let all, then, who have named the name of Christ, depart from iniquity. Let all such be faithful: “Dare to be a Daniel.”

Another thought is that clean spiritual provender is important to the Lord’s people, and that those who have come to knowledge of the Truth should abstain from all spiritual food that is defiled. If this shall seem to restrict the bill of spiritual fare, and the opportunities for mingling with the Babylonians (error-teaching Christian groups) at their table, it will have its compensating

advantages nevertheless, for the LORD will bless to the spiritual good of His faithful ones even the plainest of spiritual blessings and opportunities. Let a test be made, after the manner of Daniel and his companions, and see whether or not those who feed upon the clean provender of the LORD's Word, and who reject the more sumptuous arrangement and defiled food of Babylonians will not be fairer of countenance spiritually, even after a short test. But let us not suppose that anything would be gained by simply abstaining from the Babylonian portion and starving themselves spiritually. Whoever abstains from the popular and defiled supply must seek and use the simple and undefiled food which the LORD in His providence supplies, otherwise their last state of spiritual starvation will be worse than the first.



*Standing by a purpose true,
 Heeding God's command,
 Honor them, the faithful few,
 All hail to Daniel's band!*

*Many mighty men are lost,
 Daring not to stand,
 Who for God would be a host,
 By joining Daniel's band!*

*Many giants, great and tall,
 Stalking through the land,
 Headlong to the earth would fall,
 If met by Daniel's band.*

*Hold the Gospel banner high!
 On to victory grand!
 Satan and his host defy,
 And shout for Daniel's band.*

*Dare to be a Daniel!
 Dare to stand alone!
 Dare to have a purpose firm,
 Dare to make it known.*

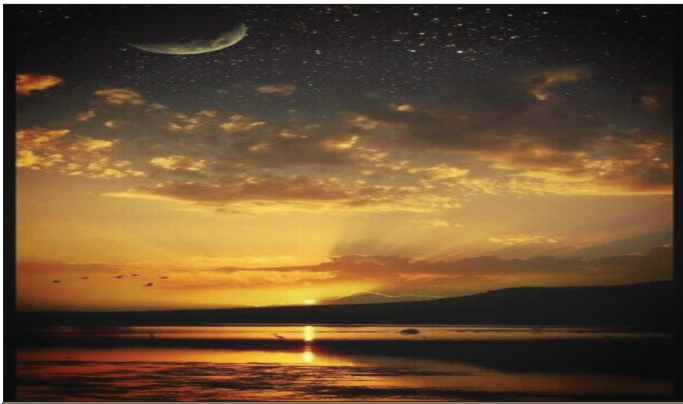
SHAKING HEAVEN AND EARTH

"Yet once more I shake not the earth only, but also the heavens"

Heb. 12: 26.

THE HEAVENS that are being shaken refer not to the Divine residence and Throne, but symbolically represent the ecclesiastical system of the present time. The stars, or bright ones, have been falling for some time. There is a great shaking or confusion now operating in ecclesiastical circles. It will progress until, as St. Peter figuratively declares, "the heavens shall take fire," shall be consumed, shall cease to be, leaving the way clear for the "new heavens," the ecclesiastical system of the Millennium, which will be the glorified Church, invisible to men, but clothed with Divine power for the blessing of mankind, for their release from ignorance and superstition and their uplift for a thousand years to return them to the image and likeness of God, lost

in Eden, redeemed at Calvary (2 Pet. 3: 10-13). The shaking of the earth referred to symbolically by the Apostle and by Jesus as earthquakes signifies revolutions that are to follow the world war. And if we understand the Bible teaching correctly on this matter, this great symbolic earthquake, which will eventuate in anarchy, will reach its culmination first in Europe. However, this will not be merely a sectional shaking; the whole earth, the entire social fabric, will be shaken, and everything in it that is not of a permanent character, not in harmony with Divine Justice, Mercy and Truth will be shaken loose, or, in the symbolical language of St. Peter, the earth, society, also shall take fire, and will pass away with a great noise, a great commotion, a great disturbance, in the fire of anarchy.



“And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”—Luke 21: 25-28

Joel’s prophecy, referring to this time, points specifically to the “blood, the fire and the pillars of smoke,” which we have seen began in Europe. More than eighty million persons lost their lives in World Wars I & II. The explosion of tons of powder and the burning of cities and villages was surely a fire in the earth, the like of which never occurred before in the same space of time; and everywhere the pillars of smoke arose not only from the battlefields, but also from the burning villages and the funeral pyres whereon the dead, too numerous to bury, were burned. Whether or not there shall be other fulfillments of these signs, we surely see this much shaking and this much fulfillment already has commenced. How much more of the blood and fire and pillars of smoke before the terrible ordeal is passed, we can only surmise. We have courage to speak of these terrible things only because of our full confidence that behind this dark cloud, hidden from human sight, is the glad sunrise of the New Day, the Day of Messiah. With such a glorious hope beyond it, the Church’s glorification in the First Resurrection power, and the hope of the world’s Millennial blessing, God’s true people everywhere can lift up their heads and rejoice through their tears, even as their great Teacher, eighteen centuries ago, prophesied that they would do—Luke 21: 28.

Many of God’s people have been in ignorance of His real character and Plan because stupefied by the false doctrines of the Dark Ages. They have not studied their Bibles aright. On the contrary, many of them have

been “overcharged by the cares of this life” and the “deceitfulness of riches” and have been unfruitful in respect to their character development and knowledge of God. The deceitfulness of riches does not signify that merely the rich are deceived. The great masses of humanity are under the lure of riches, spending their earthly attainments, time and strength of mind and body, searching for earthly wealth but getting little. Some of these in the distressing times impending, though late, will see their mistake and wish that they had been more alert in the laying up of Heavenly treasures, knowledge of the Bible, of God and character development in His likeness. Our Adventist friends are not the only ones who have made the mistake of thinking of the fire and shaking of the earth and heavens as merely literal. Practically all the creeds of “Orthodoxy” give this misinterpretation; but now at least it is time that our eyes of understanding should open. Now that the shaking and the fire have begun, it is high time that we should see that “the earth abides forever.” There is no reason why it should be destroyed; neither is there reason why humanity should be destroyed from off the earth. God’s purposes have not yet been accomplished. The Divine Plan is only in its infancy. Humanity as yet is learning only its first lesson, “the exceeding sinfulness of sin” and the bitterness of its results. The second lesson will be given by Messiah during the thousand years of His glorious Reign of Righteousness. All shall be brought from the tomb, from ignorance, superstition, darkness, to fullest opportunity, knowledge and blessed uplifting to a time of judgment (not damnation; John 5: 28, 29). Only the willful enemies of God and of righteousness shall be destroyed. The race purged from sin and sinners, and again in the Divine image and likeness, will usher into its glorious inheritance, an eternity of God’s favor on earth and life everlasting—Eccl. 1: 4; Rom. 7: 13.



... many have been “overcharged by the cares of this life and the deceitfulness of riches and have been unfruitful in respect to their character development and knowledge of God.”

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

2 Peter 3: 9



There might be also literal earthquakes and great physical changes at this time, intended to bring the earth into alignment with Millennial blessings, but we are sure respecting these physical changes. They may play a large part in the trouble of this Great Day. In our context the Apostle compares the inauguration of Messiah's Kingdom with its New Law Covenant mediated by the Redeemer, with the typical Law Covenant given to Natural Israel at Mount Sinai at the hands of the typical mediator Moses. There, the voices, the cloud, the darkness, the lightning, the thunders, the earthquakes, were literal. Here we have the antitypes of these in the inauguration of the Antitypical Covenant, which, at the hands of The Christ, is to bring the wonderful blessings foretold, to all men. St. Paul declares that the Word of the LORD upon this subject implies the removing of all things that can be shaken, so that only the unshakable things will remain; and these unshakable things he associates with God's Kingdom of righteousness. When with the eyes of our understanding open we look about us, we see very many things that evidently are not permanent, not right, not satisfactory to God and to all who love righteousness and hate iniquity; and when we reflect that the shaking will be such as to loosen and destroy all the imperfect things of the present time, we can better imagine than describe the severity of that shaking.

In the Revelation this same thought is expressed under the figure of a mighty earthquake, the like of which there had not been before and would never be thereafter (Rev. 16: 18). Throughout the Apocalypse the term earthquake is used symbolically to represent revolution. We are to expect, then, a great revolution, a great earthquake, which will overthrow everything that is not of the LORD's establishment and approval. From this standpoint a certain class could read the signs of the

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times intelligently and with confidence; and this class the Scriptures call the LORD's "little flock" (Luke 12: 32); counted foolish by the world, but counted of the LORD as "the wise" who are to "understand" (Dan. 12: 9, 10). To these the Master Himself addressed the words, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken." And again, "When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draws nigh." The LORD's consecrated people, possessed of His Spirit, cannot in any sense rejoice at tribulations coming upon others. Their rejoicing can be only in respect to the glorious things which they hope to experience, and know to be near by these outward signs. They rejoice not merely on their own behalf, but also on behalf of the whole world; for they have the assurance of the Scriptures that behind this Time of Trouble, which looms up as a dark cloud to cover the entire social world, there is a silver lining; and that shortly the glorious Sun of Righteousness will blaze forth, dispel every cloud and all shadows of ignorance and superstition, and bring to mankind the rich blessings of Divine favor secured through the precious blood of Christ.



You can look forward to the new heaven and earth that I have promised.

2 Peter 3: 13

Evidently wonderful changes will be effected, some to be brought about gradually. We all know of the gradual change of the temperate zones, their extension further and further toward the poles. We notice also the increasing moderation nearer to the equator. Those who recognize the Power of God can have full confidence that He is able to perform all the glorious promises of His Word respecting the paradisiac conditions of this earth for the use of mankind during the Millennial Age and



the ages to follow. As already intimated, social upheavals are pictured in the Word of God under the symbolism of earthquakes, “mountains carried into the sea,” etc. These uprisings and anarchy are pictured as tidal waves engulfing the “mountains,” governments. This is one of the most forceful pictures used, in the Psalms, in Revelation and in our LORD’s symbolic reference to the Time of Trouble—Psa. 46: 2.

Let us not be understood as advocating anarchy or revolution of any kind. On the contrary, we are giving heed to the Master’s injunction that all His true followers seek peace and pursue it; that they like Himself resist not evil with evil, force with force, but commit their way to the LORD, walk in His paths, relying upon Him for the results that will be to their profit and His glory. We hold and teach that even the meanest and poorest government is superior to anarchy; and in full sympathy and kindness we counsel those tending toward Socialism that they are unsuspectingly “hatching trouble”; for under present conditions Socialism is absolutely impossible. The rich will not give up their advantages without a struggle to the death; and this, as soon as Socialism shall have gained the power it is seeking, will spell anarchy for the world; for those now entertaining Socialistic hopes will find those hopes vain, and will become angered, embittered, mad, with the deceptions of their theories and the impossibility of carrying them out, as they intended, along the lines of benevolence. Then they will be drawn to the desperate methods of the anarchist.

We urge all who are the LORD’s to seek more and more to understand His wonderful Plan of Salvation, to glorify Him in their bodies and spirits, which are His, and to wait for His time and manner of bringing in the blessings which all see are so much needed by the poor

“groaning creation.” Meantime, all such should cultivate the graces of the Holy Spirit, should “put on Christ,” His character, His meekness, patience, longsuffering, brotherly-kindness, love, against which there is no law. “If you do these things, you shall never fall; for so an entrance shall be ministered to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ”—2 Pet. 1: 10, 11.



justice & mercy

HE HAS SHOWN
YOU O MAN
 WHAT IS **GOOD**
 & WHAT DOES THE
 LORD REQUIRE OF YOU?
 TO ACT **JUSTLY** &
 TO LOVE **MERCY** &
 TO WALK **HUMBLY**
 WITH YOUR GOD

MICAH 6: 8

HE LEADS US ON

*He leads us on, by paths we did not know,
Upward He leads us, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on.*

*He leads us on through all the trialsome years;
Past all our dreamland hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days
We know His will is done;
And still He leads us on.*

*And then, at last, after the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past—
He'll give us rest at last.*

F A I T H

*is not believing that God can,
it is knowing that He will.*





The Prophet's Reproof (David Reproved)

There is one thing about the Bible distinctly different from every other book—its honesty. Although David was king and his own family succeeded him for generations, nothing prevented the full details of his misdeeds in respect to Uriah and his wife. The wrong is as fully exposed as though the King had been a menial of the lowest class.

The Prophet of the LORD was sent directly to the King by Divine command. He made a parable showing the injustice, and asked what would be the just decision. King David was angry, and asked the name of the unjust man that he might be punished. God's Prophet fearlessly declared, "Thou art the man!" Humbly, the King confessed his sin to the LORD. He had already seen his horrible mistake, but its portrayal intensified the wrong. He wept and prayed before the LORD in sackcloth and ashes for forgiveness.

In this respect David was a man after God's own heart. Every time he was overtaken in a fault and snared by his own weakness, he confessed, reformed and sought forgiveness. God accepted King David's penitence and restored him to His favor; but this did not prevent his suffering punishment for his wrong course. "Whom the LORD loveth He chasteneth."—Job 5: 17; Proverbs 3: 11, 12; Hebrews 12: 5, 6.

The honesty of the Bible is exemplified in both the Old Testament and the New. We are told of Abraham's mistakes—"the friend of God." We are also told the faults of the Apostles. The noble St. Peter was so overcome with fear that he denied his Master three times with oaths. We are told of St. Peter's dissembling before Jews and Gentiles. We are told that St. Paul, the Apostle that took the place of Judas, was once the cruel Saul of Tarsus, who authorized the stoning of St. Stephen, and was very injurious to the early Church. Of St. Peter and St. John we read: "They were ignorant and unlearned men." No other book in the world manifests so great honesty or deserves the same confidence as the Bible.

Photo Drama Lesson 43

Questions for Lesson 43

- 1* What makes the Bible so different from every other book?
- 2 Who was Uriah? 2 Sam. 23: 39
- 3* Does the Bible expose the wrongdoing of David? Par. 1
- 4* Even though he was king, was it right for David to take another man's wife?
- 5 What did David do to cover up his crime? 2 Sam. 11: 14-24
- 6 Whom did God send to David to show his displeasure at what David had done? 2 Sam. 12: 1
- 7 What parable did Nathan tell David? 2 Sam. 12: 1-4
- 8* What punishment did David say should be meted out to the rich man who had taken the poor man's ewe lamb? 2 Sam. 12: 5, 6
- 9 Who did Nathan say was the guilty man? 2 Sam. 12: 7
- 10* Did David confess and repent of his horrible wrongdoing? What did he do? Par. 2
- 11* How was David a man after God's own heart? Par. 3
- 12* Did God accept David's repentance and was he forgiven?
- 13* Was David nevertheless punished for his crime? 2 Sam. 12: 10. Par. 4
- 14* Who else made mistakes of which the Bible tells?
- 15* What did Peter do?
- 16* What did Paul do while yet called Saul?
- 17* What does the Bible say of Peter and John?
- 18* Is the Bible worthy of our confidence? Par. 5

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



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Wittenberg October 3, 4, 5

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Trichy May 17, 18
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Kerala November 16

Jamaica

Bartons To be announced

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Kaunas June 20, 21, 22

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Meiran Lagos State To be announced
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JACKSONVILLE, FL. CONVENTION

The Bible Standard Ministries Convention Jacksonville, Florida March 14, 15, & 16, 2014

The Jacksonville, FL. Convention will be held at the same location as 2012. The Jacksonville Airport Hotel, 2101 Dixie Clipper Rd. Jacksonville, FL 32218. Phone 904-741-1997. (It is presently under renovations and is in the process of being changed over to a Double Tree by Hilton. The changeover, as of this printing, is not expected until after our convention). Rates and Reservations: \$69 plus 13% tax, for 1-4 guests. A Breakfast Buffet is available for \$8.00 per person, free for children under 12. Reservations must be made directly with the hotel by February 1, 2014. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number. The Hotel provides shuttle service from the airport to the hotel. For inquiries contact S. Herzig, 941-548-1478.

OUR LORD'S MEMORIAL DATE FOR 2014

April 12, after 6:00 PM (Greenwich Mean Time)