

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

INSIDE

SMITTEN OF GOD—

AFFLICTED..... 18

WHAT IS A REAL CHRISTIAN..... 21

THE SPIRIT OF A SOUND MIND .. 27

DANIEL’S DREAM—

ANOTHER VIEW31

ANNOUNCEMENTS

Back Page



SMITTEN OF GOD—AFFLICTED

Mark 15: 22-37

*“Surely he hath borne our griefs, and carried our sorrows:
yet we did esteem him stricken, smitten of God, and afflicted” (Isaiah 53: 4).*

JESUS had foretold His crucifixion, saying that “as Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up”—be crucified. The brazen serpent was used as a type of Jesus. He was actually holy, harmless, undefiled; but He took the sinner’s place and was treated as the sinner. The severest penalty under the law was crucifixion—“Cursed is every one that hangeth upon a tree.” And so, says the Apostle, Jesus was made a curse for us (Gal. 3: 13). Although He knew no sin, He took the place of the sinner. “Jesus died for our sins, according to the Scriptures” (1 Cor. 15: 3).

There surely should be no room for dispute respecting the facts associated with the crucifixion of Jesus, as recorded in the New Testament. But there is certainly widespread puzzlement as to the Divine viewpoint of its purpose and benefits. Christians realize that Jesus’ death is their salvation—yet so many do not quite understand how. The Prophet Isaiah gives the Divine explanation to us.

The Savior was greatly weakened by His three years of ministry in which He had given forth His vitality freely to the people in the healing of their diseases. Besides this, He had been under a constant strain, without sleep, from the time He had sent His disciples to prepare the Passover. This period had included the trying experiences connected with the Passover and the institution of the Memorial Supper, the journey to Gethsemane, the hours of agony and weakness there, the experiences following, the trial at the Sanhedrin by the high priests, the trial before Herod and before Pilate, the scourging, etc.—all had been a constant strain on Him.

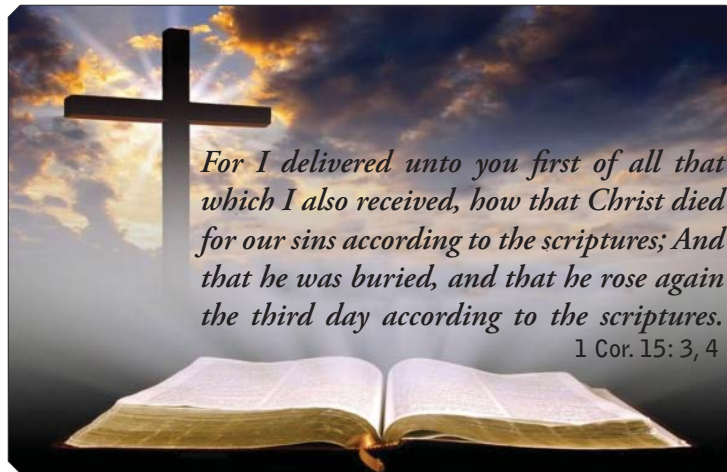
Now, condemned to crucifixion by those for whom He had sacrificed His heavenly home and glory, He was additionally required to carry His own cross “And he bearing his cross went forth into a place called the place

of a skull, which is called in the Hebrew Golgotha” (John 19: 17). Perhaps He did so until finally His weakness under its weight made him stop—for three of the Gospel accounts say a bystander was compelled to assist (whether by carrying the cross entirely or by walking behind Jesus and carrying a portion of the weight is not made clear by the original text).

Where were Peter, John, James, Thomas and the other Apostles, that they did not volunteer assistance? Perhaps they were deterred by fear. But oh, what a blessing they missed! Tradition has it that the Cyrenean who bore the cross by compulsion afterward became one of the followers of the Nazarene, through having the Truth of the Savior’s message borne in upon his heart by the experiences of that hour.

Crowding around were weeping women and we wonder that none of them lent a helping hand. Turning to them, Jesus said, “weep not for me, weep for yourselves and for your children” (Luke 23: 28). The Master’s words in this connection are assumed by some Bible students to refer in part to the great trouble which came upon the Jewish people 37 years later in the destruction of Jerusalem. And it is assumed that that destruction of Jerusalem was a type which foreshadowed the greater distress which will occur in the closing time of this Age.

Jesus went on to speak of them seeking the mountains and hills for covering and protection “Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us” (Luke 23: 30). We are not to assume that anyone would pray for mountains to fall upon him; rather, the thought seems to be that many would seek and desire and pray for hiding, for protection against the raging troubles. The mountains represent earthly governments and the rocks of society are its social organizations, each of which seeks to protect its own membership. Indeed, the Jews did seek the protection



of the governments and societies. The same expressions (about the mountains and hills) apply to the end of this Gospel Age. During His Second Advent (beginning in 1874), Christ shall be revealed in destructive judgment, which will result in the consuming of the present order of things, and prepare the way for the new King.

“If they do these things in a green tree, what shall be done in the dry?” said Jesus (Luke 23: 31). Here He seems to liken the Jewish nation to the fig tree which quickly withered away under His curse, or sentence. So, five days before His crucifixion Jesus, riding upon the ass to Jerusalem and weeping over it, had said “your house is left unto you desolate” (Matt. 23: 38). Now, in so short a time, while the fig tree was still green, its rulers had reached a desperate point, so that they were willing to violate all law and set aside all conscience in crucifying Him.



If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.
2 Chronicles 7: 14

If so quickly the evil worked to such a horrible outrage of justice, what might not be expected later on—indeed what actually occurred—when that Jewish fig tree had thoroughly dried and lost all its sap (vitality)? If Israel’s rulers could sanction such injustice and lawlessness while Israel was still in favor and vital; how much worse the treatment could be expected at the hands of heathen rulers. For example, when Jerusalem was later destroyed, the Roman army crucified hundreds of her residents at one time. Furthermore, after Jesus was gone, terrible crimes were committed against the Apostles and the early Church.

Read carefully the words of our text which show the gentle forgiving spirit that Jesus has “Father, forgive them, for they know not what they do” (Luke 23: 34). These words are not found in the oldest Greek manuscripts. However, based on Bible Numerics it is likely the words are genuine and by Stephen appearing to imitate this sentiment as he was stoned “And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell

asleep” (Acts 7: 60). This was Stephen’s climax of victory and faithfulness unto death!

Jesus must have known that the sin of the Jews would bring a penalty. He had foretold in His parable that God would punish them and burn up their city (Matt. 22: 7). In the context the statement “Weep for yourselves” implied a punishment upon the Jews for their sins, and that this sin would not be wholly forgiven them. As a matter of fact, we know that the Jews were cut off from Divine favor for over eighteen centuries (33 A.D. to 1878 A.D.). It is proper for us to assume that Jesus was in full harmony with the Father in respect to this Divine arrangement, and that He did not speak of their eventual forgiveness contrary to the Divine will.

St. Paul also refers to this matter, respecting the trouble which came upon the Jews after their rejection of Jesus. “For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost” (1 Thes. 2: 14-16).

On the other hand, we may well be assured that Jesus, who was giving His life for the Jews, would not wish that they should not have punishment that would be due them for the great sin of destroying the One whom Jehovah had especially sent to them, as His representative, His Son. A just penalty for such a sin, if willful, would undoubtedly be utter destruction. But, the Apostle points out that the blood of Jesus speaks forgiveness of sins, not only for the remainder of the world, but also for the Jews. It speaks of one full opportunity for reconciliation with God during the Millennial Mediatorial Reign of Christ Jesus.

St. Peter corroborates the thought that the Jews were not wholly responsible for their course because of (at least) a partial ignorance. Addressing some of them afterwards he said: “I wot that through ignorance ye did it, as did also your rulers”; for if they had known, they would not have crucified “the Prince of Life” (Acts 3: 15 -17). The Prophet Zechariah shows us that in God’s due time the eyes of understanding of the whole world will be opened. All will see things differently enough, and the Jews are especially mentioned—they that pierced Him. Then the LORD will pour upon them the spirit of prayer and supplication, and they shall look upon Him whom they have pierced, and they shall mourn for Him, realizing that they maltreated their best Friend, their

Redeemer. Read these words carefully “And I (Jesus) will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zech. 12: 10).

To **FORGIVE** is to set a prisoner **FREE** and to discover that the prisoner was **YOU!**

The stony-heartedness of the Roman soldiers is indicated by the fact that while Jesus was dying they cast lots for His seamless robe, dividing His outer garments among them.

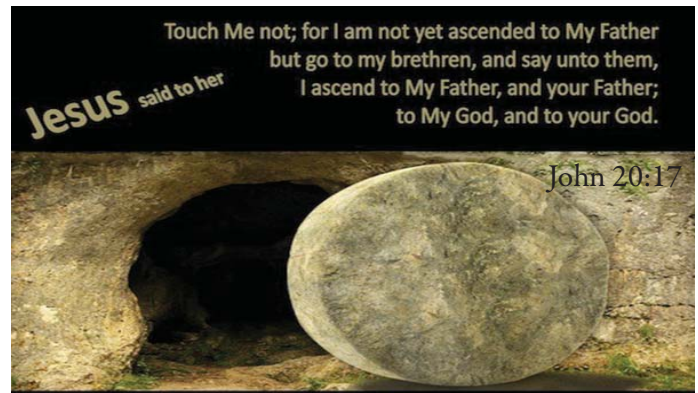
We have God’s promise that the result of the Millennial Kingdom will be to take away the stony heart out of the flesh and to give tender hearts instead “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh” (Ezek. 11: 19). Oh, how much all mankind needs full restitution to the image and likeness of God, originally represented in Adam and subsequently in the man Jesus!

The attitude of the world is further represented in the two culprits who were executed at the same time, one on each side of Jesus, who by the inscription over His cross was styled King of the Jews. One of these companions in tribulation railed at Jesus as a fraud, ridiculing Him to manifest any power He had by saving Himself and His associates (Luke 23: 39). Little did he realize that if Jesus had saved Himself He could not have been the Savior of the world!

The other thief befriended Jesus, declaring that He had done nothing amiss and was unjustly accused. Then, turning to Jesus, he expressed his faith in Him by asking a reward for his kind words. He said, “Lord, remember me when thou comest into thy kingdom” (Luke 23: 42). The poor thief knew that Jesus claimed to be a King; he was standing near when Jesus was asked the question, “Art thou a King?” and heard the answer, “My kingdom is not of this age” (John 18: 36). The thief recognized that Jesus was worthy to be a King, so noble of character and of appearance was He. What if He were really what He claimed to be? What if finally, in the great beyond, this One should prove to be the Messiah? He would at least tell the truth and declare a word in his defense, and he would at least ask kind remembrance if this One ever reached His kingly power.

Jesus’ answer seems to have been very generally misunderstood by us all in the past. We thought that He promised the thief to be with Him that same day

in the Kingdom. Yet we knew that, according to other Scriptures, Jesus Himself was not in the Kingdom that day, but in Joseph’s new tomb; that He did not rise from the dead, from sheol, from hades, the tomb, until the third day; and that even then He said to Mary after His resurrection, “I have not yet ascended to my Father” (John 20: 17). Evidently, then, Jesus could not have meant that He and the thief would be together in paradise that same day.



Paradise lost by Adam versus Paradise restored by Jesus! When most people see the word paradise the thought that is presented to the mind is a very beautiful pleasant place that seems perfect, a place for a particular activity that will bring joy. Well, this is just the very thought that the Word of God presents to mankind. Jehovah’s plan provides just such a place and we call it earth! The earth brought to perfection for restored mankind to reside. Yes, Paradise lost through the fall over six thousand years ago by Adam’s disobedience, is about to be restored by Messiah in His glorious Kingdom. It was then that the thief asked to be remembered—“when thou *comest* into thy kingdom.” The thief has been *sleeping in death* since, waiting for the time for Messiah’s Kingdom to come. The answer from Jesus was in full accord with this: Amen. So be it. “Verily, I say unto thee this day (this day when I seem not to have a friend, and when nothing seems more unlikely than that I would ever have a kingdom, I tell you today), thou shalt be with me in paradise” (still future).

Jesus’ Kingdom, when established, will quickly begin the work of turning the distressed world into a paradise. And, in the resurrection of the billions who have fallen asleep in death, that thief will be remembered by the Master. Undoubtedly a great blessing will be his in Paradise, because of his comforting words spoken on the cross, and especially because those words indicated that he had a tender and contrite heart, such as will be the first to accept the blessings of the Kingdom. How this thief will praise the LORD when his day of restitution comes, after sleeping in death for some 2,000 years and

his eyes opened to the very promise Jesus made to him on the cross.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things (1 Cor. 13: 4 - 7).

L
O
V
E



Jesus commended His mother to His disciple John, which implies that the husband, Joseph, was no longer living. Perhaps the greater lesson it shows us is the Master's careful thoughtfulness of the interest of His loved one even in His own hour of extreme suffering.

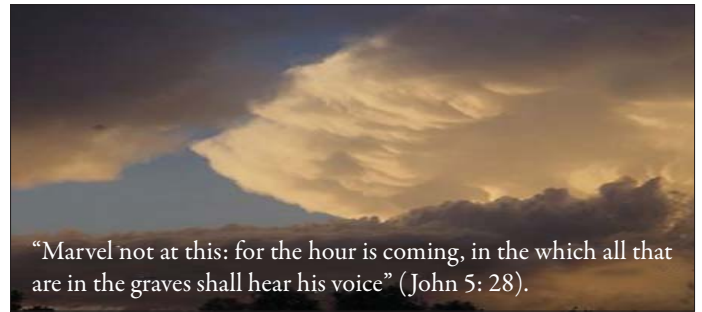
The Master's dying cry, "My God! My God! why hast thou forsaken me?" attests to the fact that He did not claim to be the heavenly Father, but the Son. Of even greater importance it shows us how the Master endured to the very limit the penalty of the sinner. The penalty of sin was not merely to die, but also to be cut off from fellowship with God. Jesus, in taking the sinner's place, must for a moment at least have the full experience of the sinner's alienation at which time He was granted some sort of reassurance, apparently, so that He could give His next expressions.

The Master's cry "It is finished" (John 19: 30) reminds us of His statement the previous day, "I have a baptism (into death) to be baptized with, and how am I straitened (in difficulty) till it be accomplished" or finished (Luke 12: 50). Now our Lord's earthly mission was accomplished. He came to die to redeem the death-condemned race of Adam. With His dying breath, expiring, He would say that He had finished the work of sacrifice for the sins of the world.

"Father, into thy hands I commend my spirit" (Luke 23: 46) reminds us that Jesus was laying down His human life in confidence of being resurrected. He had not forfeited His right to life, for indeed He had done everything perfectly, just as God required, in contrast

to Adam who forfeited his right to life. The spirit of life which Jesus possessed was that which had been transferred from a previous heavenly condition; God had used the life-principle of the Logos in bringing Jesus to birth as a human being. Therefore Jesus might still speak of it as His own spirit, His own right to life—merely surrendered for the time, merely laid down under the Divine promise that it should be given to Him again in the resurrection. His right to human life will be imparted to the human race in their resurrection.

Accordingly the passage would mean that Jesus in dying, deposited with the Father His privilege of living, being fully submitted to the Father's will as to what should become of it. And the Father has been pleased to use Jesus' privilege of living as a human being, which in His case was the right to life as a human being, as the ransom price for the Church in the Gospel Age, and will so use it for the world in His Millennial Mediatorial Reign.



The Truth is so reasonable, and so comforting, the Word of God given in the Scriptures clearly teaches the dead are dead. God's Word also teaches that all will be resurrected "Marvel not at this: for the hour is coming, in the which all that are in the tombs shall hear his voice; And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5: 28, 29 ASV). Oh, let all thanks be to our Redeemer, Lord, and King, the Lord Jesus Christ! "Thanks be to God for the unspeakable gift," of His love (2 Cor. 9: 15)! And may we rejoice exceedingly at all the benefits we have received, especially in this Memorial season!



WHAT IS A REAL CHRISTIAN?

Considerable public interest has been aroused by popular evangelists, with great campaigns and large attendance at their meetings, and with thousands of "conversions" reported. Also, the gospel is being preached extensively via television, website, Face-book, iPhone, E-mail, etc., and reaches almost every corner of our globe, and reportedly,

thousands are being converted to Christ.

Christians still make up about 1/3 (32.9%) of the world's population of about 7 billion, and claim the most adherents, totaling 2.5 billion. Many of these are Christians in name only. The annual growth rate of Christianity is over 25 million (1.36% of population). The

large numbers of Christians cause us to present this article as a help to our readers in preaching and supporting the gospel of Jesus Christ.

Christianity is less about a building you visit every Sunday morning. It's about how you live your life every day of the week. Choose to reflect Christ in all you do. Don't just say you are a believer. Prove that you are with your words, your priorities and your actions

From the fulfillment of time prophecies and from the facts of the case, it is evident to the “watchers” of Mark 13: 33 “Take heed, watch and pray; for you do not know when the time is,” that the present great Time of Trouble, which started in 1914, is the “great tribulation, such as was not since the beginning of the world to this time” (Matt. 24: 21). We see “upon the earth distress of nations, with perplexity, the sea and the waves (the restless and lawless elements of human society) roaring (fomenting and raging against the bulwarks of the present social order); men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21: 25, 26). Psalms 107: 27 declares “They reel to and fro, and stagger like a drunken man, and are at their wit’s end.” It is evident also that there is a world-wide crisis in human affairs that human efforts are powerless to cope with effectively.

These conditions evidently are causing more and more people to think along religious lines, with the result that many are turning toward popular religion (Charismatic style since 1960). We rejoice at any evidence that people are turning even measurably toward God and Christ. We trust that many of them are seeking sincerely, in the proper heart attitude, to learn the ways of the LORD, and that they will persevere in their search, for God has promised to reward such with the knowledge of His Truth as due “The humble he guides in justice and the humble he teaches His way” (Psa. 25: 9).

We believe that as the overthrow of Satan’s empire continues more and more in the present great Time of Trouble, especially as the earth (the present social order) continues to tremble and the hills (present autocratic governments) melt like wax (gradually come down to the level of popular demand) at the presence of the LORD (Psa. 97: 4, 5) and the various elements of society of this present evil world will melt with fervent heat, people will increasingly be led to think along religious lines, and to inquire as to the meaning of unprecedented events transpiring about them. 2 Peter 3: 10 states this thought very clearly “But the day of the Lord will come as a thief

in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” Yes, people will increasingly be led to think along religious lines, and to inquire as to the meaning of the unprecedented events transpiring about them.

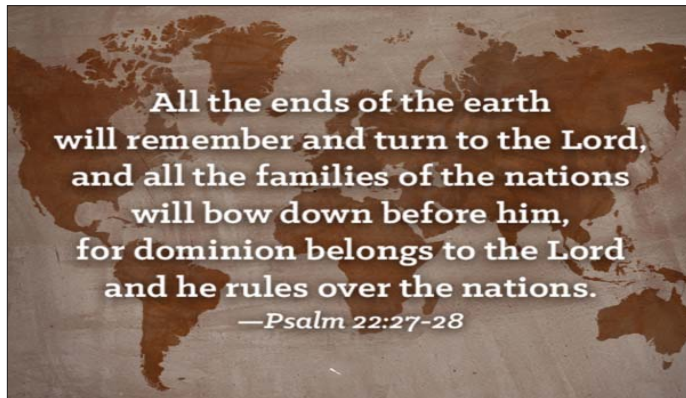
Gradually they will be led to turn to the explanations given in God’s Word: that the stone (the Kingdom of God) has indeed been smiting the image (the kingdoms of this world) and breaking it to pieces, preparatory to growing and filling the whole earth; “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure” (Dan. 2: 44, 45). That in this day of the LORD’s wrath He is bringing distress upon men, and they are walking like blind men (groping in uncertainty, not knowing what course to pursue), and their blood is being poured out as dust, because they have sinned against the LORD; for all the earth shall be devoured with the fire of God’s jealousy, preparatory to His turning to the people a pure language (a pure message, the message of Truth), that they may all call upon the name of the Lord, to serve Him with one consent (Zeph. 3: 8, 9). They will realize that when they cry unto the LORD in their trouble, He will bring them out of their distresses. He will make the storm (the Time of Trouble) a calm, so that the waves thereof are still. Then the people will be glad because they have quiet; and He will bring them unto their desired haven (Haggai 2: 7, “the desire of all nations shall come”).

“FOR THEN I WILL RESTORE TO THE PEOPLES A PURE LANGUAGE, THAT THEY ALL MAY CALL ON THE NAME OF YHWH, TO SERVE HIM WITH ONE ACCORD.” -ZEPHANIAH 3:9

There is something very interesting about the preceding verse (Zephaniah 3:8)... it contains every single letter in the Hebrew alphabet, including the the five final (sofit) forms. There is not another verse in the entirety of Scripture like this. Hebrew, considered a “dead” language less than 100 years ago, is now being studied by millions.

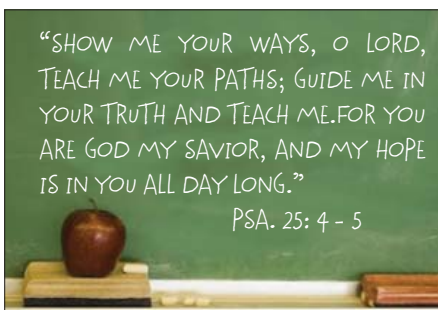
The great promise of Acts 3: 19-21 “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before

was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Christ and His Church will then (yet future) set up their Kingdom over earth and among men and in contrast with the limited results of present-day efforts at converting the world, then "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations" (Psa. 22: 27, 28), for then it will be God's due time for the world's conversion.

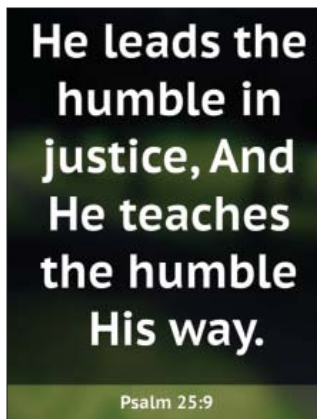


As God's people, we who are witnessing the fulfillment of so much Bible prophecy in our day may indeed lift up our heads with rejoicing, for our "redemption (deliverance) draweth nigh," for "the kingdom of God is nigh at hand" (Luke 21: 28, 31). Turning again to the millions counted as Christians in the U.S. (and also in other countries), the question may be asked, Are we to think of all of them, or even all those who make "decisions for Christ," as being true Christians? Surely not! Just as the Lord indicated through the Apostle Paul that not all who are Jews outwardly are real Jews "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2: 28, 29), so not all who are recognized outwardly as Christians are real Christians.

In Matt. 13: 24-30, 36-43, Jesus told us to expect that there would be many "tares" (imitation Christians) among the "wheat" (true Christians), and that both would grow



together until the Harvest, the end of the Age. "Wherefore by their fruits ye shall know them" (Matt. 7: 20) and because of observation of the fruits of professing



believers, we can safely say that the nominal Christian church is made up largely of "tares."

Many *go to church* for various selfish reasons, such as social position, business and professional advantage, praise of others, amusement, style, gossip, etc., and not because the love of God and Christ constrains them.

Christianity makes no real impression in their lives. Of such the Lord says, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15: 8, 9). They care little about the spirit of understanding and even less about the truth; they cannot worship God in spirit and in truth, the only way in which it is acceptable to Him. "God is a Spirit (being): and they that worship him must worship him in spirit and in truth" (John 4: 24).

When we analyze the increase in mainstream religion we must conclude that despite the religious increase, there has been no corresponding rise in morality. Some see religion as being fashionable and use religion for such personal ends as job security, good health and escape from everyday worries. Others, not understanding the teaching of the Scriptures concerning the death state, the soul, hell, etc., but having Dark-Ages conceptions in their minds on these subjects, fear that in the hereafter they will be eternally tormented if they die without joining a church. Fear has driven many into the churches who are not real Christians.

How can we recognize a real Christian? By his walk, by his talk, by his demeanor. While these things are outward methods of recognition we must look into the heart condition of our fellow man and ask, is this person a disciple, or follower of Christ as given in Luke 14: 27? "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Oh, Christ's disciples, or followers, were called Christians first in Antioch "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called *Christians first in Antioch*" (Acts 11: 26). There are certain distinct steps that an individual must take in order to become a disciple, a follower, of Christ, a real Christian.

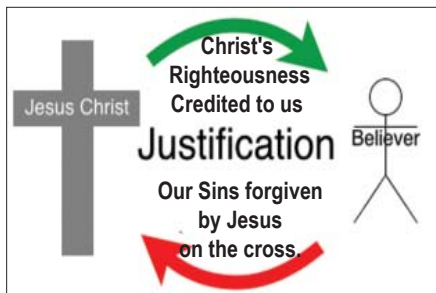
Repentance. According to the Bible, God created
MARCH-APRIL — 23



Adam in His own image, “very good” (Gen. 1: 26- 31), but Adam sinned by disobeying God, and so was

condemned to death; and all mankind, in his loins when he sinned, share in that condemnation to death “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5: 19), and through heredity are imperfect—mentally, morally, physically and religiously “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51: 5). One who intelligently believes that he is by nature a sinner and manifests a godly sorrow thereat (2 Cor. 7: 9-11), has taken the first step toward becoming a real Christian.

Justification. “God heareth not sinners” (John 9: 31);



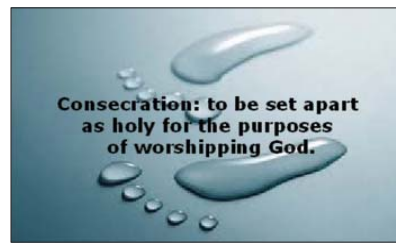
Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father, but by me”; “Come unto me, all ye that labour and are heavy laden, and I will give you

rest” (John 14: 6; Matt. 11: 28). Note that He does not say, go to this denomination or that denomination, but “Come unto me.” God “loved us, and sent His Son to be the propitiation (satisfaction) for our sins” (1 John 2: 2; Rom. 5: 6-10).

Jesus “gave himself a ransom for all” (1 Tim. 2: 6), so that Adam and all who share the death sentence which came upon him, by disobedience, might have an opportunity to be restored to God’s favor. One, who is truly repentant and intelligently believes that by Divine grace Jesus Christ the Righteous died for his sins, and has faith in the merit of Jesus’ ransom-sacrifice as the satisfaction before God for his sins, has taken the second step toward becoming a real Christian.

Many, including some popular evangelists, mistakenly think and teach that only these two steps (repentance and justification) are necessary in order for one to become a real Christian. They do not seem to realize that while those who are justified by faith have peace with God through Christ (Rom. 5: 1), there is still a further step, as indicated in v. 2, “By whom also we have access by faith into this (further) grace wherein we stand, and rejoice in the hope of the glory of God.” Only those who take the third step of consecration are

real disciples, or followers, of Christ—real Christians.



Consecration. This implies a complete dedication to God, a sanctifying or setting-apart of one’s self to God and His service, a surrendering of one’s

human all to God, taking His will instead of one’s own, even as Jesus did “Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Heb. 10: 7). And in Matt. 26: 39 “And he went a little further, and fell on his face, and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.’” St. Paul writes (Rom. 12: 1), “I beseech you therefore, brethren (Oh, they must already be justified believers in order to be addressed as brethren), by the mercies of God (His past favors), that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Jesus said in Mark 8: 34 “Whosoever will come after me (be My disciple), let him deny himself, and take up his cross, and follow me” and “he that loveth father or mother . . . son or daughter more than me is not worthy of me” (Matt. 10: 37; Luke 14: 26). He showed that self-denial and world-denial are necessary to real discipleship. It means a refusal on the part of the consecrated to gratify even their proper human sentiments self-ward and world-ward whenever such indulgence interferes with devotion to the interests of God’s cause.

As we just studied from Mark. 8: 34; in addition to self-denial and world-denial, anyone who would be a real disciple is required to “take up his cross.” To take up the cross would mean to accept and resolutely grapple with the trials “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Pet. 4: 12), persecutions; “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3: 12), and sufferings “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2: 21). When we follow the Master in the way of sacrifice or suffering for righteousness’ sake, we do so even to the extent of death.

Elsewhere (Luke 14: 27) Jesus says, “Whosoever doth not bear his cross, and come after me, cannot be my disciple.” He warns that taking up and carrying the cross is a serious matter! Instead of seeking to excite people into doing something they would not afterward fully understand or appreciate, as many modern-day evangelists do, Jesus urges prospective disciples to sit down first and

count the cost (v. 28). In some cases it would be better not to take up the cross unless we have the determination to go on unto the end. He illustrates this by saying, “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God” (Luke 9: 62). When a consecrated child of God takes up the cross, it is not for the simple privilege of lifting the cross, but with the full conviction of carrying it faithfully unto death.



However, after we carry the cross for some time, we can see the benefit and count how much more we receive than we give. Well has it been said that some spend much time counting the cost of following Christ, when

they should be counting the cost of NOT following Him. We give our little human all, but we receive in the present life riches of grace, “an hundredfold” (Matt. 19: 29)—peace, joy, blessing of heart, which the world can neither give nor take away “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life” (Mark 10: 30), and in the life to come, we receive everlasting life in God’s earthly Kingdom. Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. The Christian gains the needed courage to take up the cross by a knowledge of the Lord’s Word, and a realization of the mercy and favor which has prompted His kind invitation. “Come unto me, all ye that labor and are heavy laden, and I will give you rest” (Matt. 11: 28).

The covenant with the LORD is the beginning, and to each covenanter comes grace to help in time of need. Jesus says, “Without me ye can do nothing.” As in His case, if the cross proves too heavy for us to bear, God will provide help and relief for us “There hath no temptation taken you but such as is common to man: *but God is faithful*, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10: 13).

Sometimes trials, sufferings and persecutions are considered as cross-bearing, when in reality they are not. Many a man has said, “Since I married, I have my cross with my wife”; and many a wife will say that she has her cross with her husband. Let us be certain that neither of these is the cross of Christ—the difficulty is that there was misjudgment in the marriage. However, such a thing might become cross-bearing. If, *e.g.*, the opposition of

husband or wife were engendered by faithfulness to the LORD on the part of the consecrated Christian spouse, the bearing of this would be cross-bearing, because of being endured for Christ’s sake, for the Truth’s sake. Endurance of opposition by business competitors because of our faithfulness to Christ would be a part of the cross-bearing. Probably it is good for us that we do not see at the time of our consecration to God and His will, just all that the cross-bearing may include.

Jesus tells us that, having taken up the cross, we must bear it, and come after Him—we must follow Him faithfully unto the end. Bearing the cross does not mean running away from our trials, or getting alarmed at them. We must cheerfully endure them. The bearing of the cross is a daily matter, and is the way of growth of character for the consecrated child of God. Amid our cross-bearing the only proper sentiment is that expressed by the Master: “Not my will, but thine, be done.” When Jesus says come, follow Me, how do we come after Jesus? How do We follow Him? We make him our example and We “Ponder the path of thy feet, and let all thy ways be established” (Prov. 4: 26). We imitate Jesus as such! Then, in addition to continued self-denial and world-denial, we do this by continued meditating on, heartily obeying and witnessing to the good Word of God, by self-examination and watchfulness and by prayer “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night” (Psa. 1: 1, 2). Luke, the physician, was guided by the holy Spirit to write these words for our admonition “But that on the good ground are they, which in an honest and good heart, having heard the word, *keep it*, and bring forth fruit with patience” (Luke 8: 15). Let us imitate our Lord in our prayer life as we are encouraged to do in Col. 4: 2 “Continue in prayer, and watch in the same with thanksgiving.”

1 Peter 3:13-4:6

(3:13) The Challenge:
Communities Respect Law Abiding Citizens

(3:14) The Injunction: Fear No Evil

- Be Happy in Suffering
- Affliction is a Blessing

(3:15,16) The Instructions:

- Sanctify the Lord in Your Heart
- Produces a Good Conscience

(3:17) The Injunction: Fear the Lord

- Be Holy in Suffering
- Affliction is a Blessing

(3:18-4:6) The Instructions:

- Arm Yourself with Mind of Christ
- Produces a Good Conduct

Let us ponder these considerations. Is it enough that we start out with a bold acknowledgment of Jesus as our Savior, a bold profession of discipleship and a courageous intention to follow Him? After we have taken our stand on the LORD's side and have become His disciples, *we must be proven*. These privileges that have been provided by Jehovah are not for those who merely have enthusiasm at the beginning, who perhaps jump for joy and shout, "Hallelujah, I'm saved!"—but those who demonstrate their worthiness by their faithfulness and patient endurance in following in the footsteps of the Master day by day will be accounted worthy, and will be finally accepted by the LORD "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10: 36) and hear His "Well done, good and faithful servant."



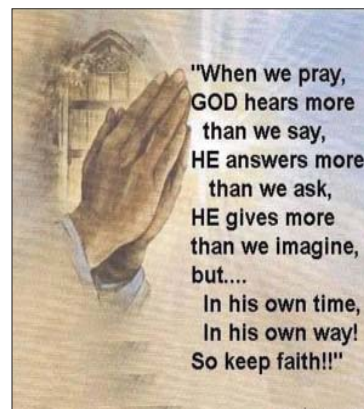
Faith must work; it must produce; it must be visible; it must inspire action! Faith endures the trials that come and go, but a strong faith will face them head-on and develop endurance. Faith understands temptations! Faith obeys the Word and faith harbors no prejudice.

Faith displays itself in works. Faith controls the tongue. Faith acts wisely and gives us the ability to choose wisdom that is heavenly and to shun wisdom that is earthly. Faith produces separation from the world and submission to God. Faith provides us with the ability to resist the Devil and humbly draw near to God. Finally faith waits patiently for the LORD's leading and stifles complaining. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1: 4).

As true Christians, we should ever bear in mind that: "Christ also suffered for us, leaving us an example, that we should follow his steps" (1 Pet. 2: 21). If we follow carefully His leading, what a comfort it is to recognize His constant care as our Shepherd! The Christian should never view any of his experiences as being lucky or unlucky, but should remember that all things concerning him, if he is living close to the LORD, are ordered and directed by Him. "The steps of a good man are ordered by the LORD: and he delighteth in His way" (Psa. 37: 23). Be the way ever so thorny, narrow and rocky, he knows God's way is best.

But some may inquire, Does our Heavenly Father plan and arrange every little step, every little incident in our experiences? No, this would probably be an extreme thought. We are however assured that "the angel of the

LORD encampeth round about them that fear (reverence) him, and delivereth them" (Psa. 34: 7). Let us, then, strive more and more to see the LORD's providence in all our affairs. Let us walk humbly and lovingly with Him, knowing that our steps are ordered by Him—not that everything we do, every step we take, is necessarily ordered by Him, even when it proves to be a misstep, but that the general course of a righteous man is under His supervision. God gives His angels, His messengers, charge over His people "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. 91: 11, 12). Real Christians, consecrated Christians, are guided by Jehovah.



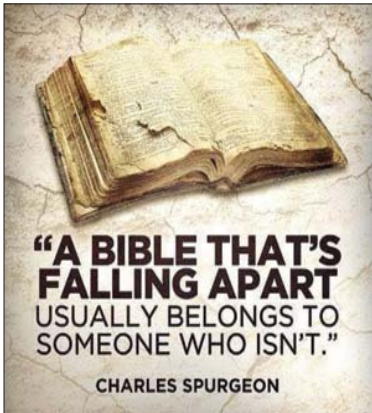
We see, then, from the Scriptures, that to be a real Christian one must fulfill certain strict requirements. Many millions of people have joined churches and pass for Christians in popular opinion, but are Christians only outwardly, even as many were Jews only outwardly.

Many, even among those who have made "decisions for Christ," who think of themselves as real Christians, are not such, because they have *never* consecrated their lives to God. There are indeed comparatively few who are self-denying, world-denying, cross-bearing disciples, or followers, of Christ—real Christians, "disciples indeed" (John 8: 31). To these alone, who continue in His Word, and let its sanctifying power work in their hearts Jesus promises the knowledge of the Truth and the blessed freedom it brings. John 17: 17 says "Sanctify them through thy truth: thy word is truth." "And ye shall know the truth, and the truth shall make you free" (John 8: 32).

We are living in the expanded Gospel Age harvest time and the Biblical princes or captains represent the Quasi-elect, among them the Consecrated Epiphany Campers, who will be helpful according to their several abilities in assisting the non-elect up the Highway of Holiness as they go everywhere converting the people to God's Word and work. These servants will assist in bringing peace to the people. This is a result devoutly to be desired! We encourage especially those who have taken the steps of repentance and justification to sit down and count the cost of consecration, and after having done so, to resolve to become real Christians, "disciples indeed."

The newly consecrated, as well as the newly justified, need

instruction in the Word of God, in the hopes and promises therein set forth. We urge, therefore, upon all God's people that they seek to minister the doctrine (teaching) of Christ, the doctrine of the Apostles and Prophets—the doctrine of the Bible—pure and simple. To the extent

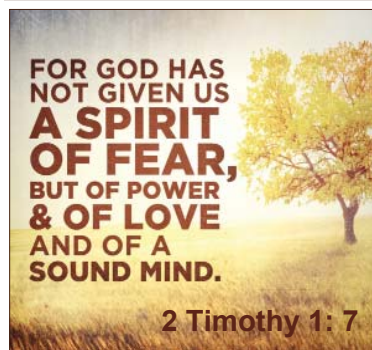


that we give them this doctrine unadulterated, we communicate to them “the power of God unto salvation,” which is able to keep them from falling.

To the extent that we can get the doctrine of the Bible fed into the hearts and minds of the newly consecrated, we

will be successful in supplying them with a weed destroyer that will kill the seeds of the thorns and thistles of earthly ambitions and pleasures because, only as these ambitions perish can the good seed of the Kingdom flourish, and the heart be fully enlisted in the things of the Kingdom, the things not seen as yet. Only those who obtain the opening of the eyes of their understanding to the wonderful Truths of the Divine Word can have the right appreciation of the “length and breadth and height and depth of the love of God, which passeth all understanding” (Eph. 3: 19). And only such can appreciate “the things which the natural eye hath not seen and the natural ear hath not heard, the things which God hath in reservation for them that love Him.” (1 Cor. 2: 9) These love God more than they love houses or lands or parents or children or anything else—more than they love themselves—so that they are willing to lay down their lives in His service (1 John 3: 16).

THE SPIRIT OF A SOUND MIND



THE word *spirit* is used here in the sense of mental disposition. We sometimes speak of a bad spirit, meaning an evil disposition; or of a good spirit, meaning a pure, noble, amiable and loyal disposition. So the Apostle here refers to the

disposition of a sound mind. A sound mind is a mind in a healthy condition, and in full possession of all its faculties. Its perceptive faculties gather up various data and store them away in memory's garner; and its reasoning faculties arrange and compare them, and arrive at conclusions that otherwise could not be gained. However, if the mind is not in a sound, healthy condition, reason will not act properly. It will receive memory's store of facts, and by misapplying and misappropriating them, will arrive at erroneous conclusions.

If the mind is disturbed by undue fear, or by superstition, or prejudice, or malice, or revenge, or undue ambition, or pride, or self-conceit, or avarice or any other depraved passion, reason will be so influenced by such qualities as to render its conclusions, or judgment, untrustworthy. The mind is sound only when in the full possession of all its faculties, and when it is entirely free in the use of those faculties—free from prejudice to bias it in any direction. Those among men who are freest from prejudice in the use of reason, we sometimes, and very properly, speak of as being cool-headed, while those of the opposite disposition are called hot-headed. Strictly speaking, there is not a perfectly sound mind in the world. The mind could not be perfectly

sound unless the body was so. Both mind and body are sadly bruised by the fall; and in the fallen race we see all shades and grades of mental as well as physical derangement.

Mark the varieties of physical derangement: Here is one with a deranged stomach—a dyspeptic; and that derangement affects the whole body to a greater or lesser extent. Another is afflicted with an improper action of the heart: and the whole body is therefore in trouble. The same is true if the lungs will not fill their appointed office, or the liver will not do its duty, or if the nervous system be unstrung. In such cases the mind is always more or less unfavorably affected. If the body is burning with fever, or racked with pain, or agitated by an excited nervous system, or oppressed by the distress of a dyspeptic stomach, or excited by a palpitating heart, or enfeebled by inactive and diseased lungs, the mind tends to be correspondingly weak and diseased, unsound, fettered in the use of its powers, and unable to fully govern and rightly use them. The curse of sin and its penalty has laid its heavy hand on the entire being—mind and body. If one member of the body suffers, the whole body, and no less the mind, suffers with it. And, in addition to those sufferings of the mind which come directly from physical disabilities, there are many others which come from its own derangement, from the undue cultivation of its inferior instincts and the necessities of painful toil—the labor and sweat of face which are parts of its penalty. Truly, as the prophet expresses it, There is none perfect (*fully sound*, either in mind or body), no, not one (Psa. 14: 3; 53: 1; comp. Rom. 3: 10). All are covered figuratively with wounds, bruises and putrefying sores (Isa. 1: 5, 6)—mentally, morally, physically and religiously, though there are various degrees of unsoundness.

MENTAL UNSOUNDNESS

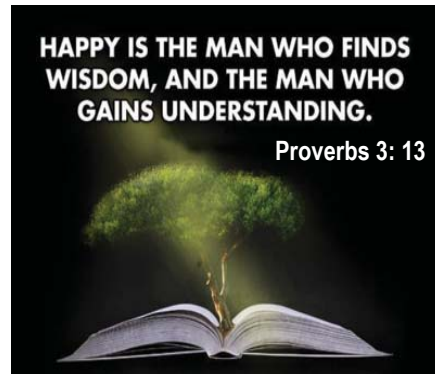
Oh, says one, I do not see that the world in general is so out of order mentally. We do recognize men are considerably out of order physically, greatly out of order morally, but it seems to me that mentally they are pretty straight. What evidence is there of such general mental derangement? Well, let us see. If we go into a mental institution we find people there who are so far unbalanced mentally as to be incapable of managing their own affairs, and often in danger of damaging the interests of others as well, because they are unable to exercise even moderate judgment. And we all know that we have neighbors on every hand whose judgment, as well as our own, is very imperfect. And very often we see many giving evidence of inability to manage their own affairs creditably. Through self-conceit they are gossips and busybodies in the affairs of others, though incapable of managing their own. This is one evidence of an unsound mind—a measure of insanity.

What business man will not admit that, over and over again, when he has used his very best judgment, he has actually done the wrong thing when he should have known better? The large number of failures in business, and ill-successes generally, attest that the majority of people are very unsound in judgment. Likewise the numbers of badly-raised families, of mismatches in matrimony, of ungoverned tempers, and of miserly, or extravagant, or foolish habits, *etc., etc.*, all bear witness to the same fact. The great trouble in every case is *an unsound mind*.

No one knows better than the man who has precipitated financial disaster, or who has made a bad mistake in choosing a wife, or the woman who has accepted a worthless man for a husband, that bad judgment, unsoundness of mind, was the cause of the trouble. And so avarice, selfishness, and other bad qualities are evidences of mental as well as of moral and physical unbalance. Sometimes a man has average soundness of mind on most subjects, but is greatly astray on other subjects, but on this one he cannot; he reasons absurdly and draws false conclusions. There are some subjects on which so many are astray that mankind in general do not regard the wrong course as wrong, and are ready to pronounce those unbalanced who do not run with them to the same excesses.

UN SOUNDNESS OF MIND IN SEEKING WEALTH

Suppose a man down on the river bank with a long rake, raking up sticks and rubbish out of the water, and having them at considerable expense carted off and stored in a barn somewhere. You see him day after day toiling away to no reasonable purpose and you say, "The man is insane." Why do you think so? Because he is spending his time and effort at that which, when looked at from a reasonable standpoint, is unreasonable.



Now while all are not as bad as the man in this illustration, there is a disposition of the same kind running through the whole race with reference to some subjects. For instance, that of accumulating

money. It is an evidence of an unsound mind, but the popular opinion does not so regard it. There are thousands of men who have plenty of money, more than they know what to do with. It gives them great care and anxiety to take care of it, and great labor and weariness in one way or another to accumulate it. And yet, notwithstanding their superabundance, they will lie, and cheat, and steal, and defraud their best friends to get more; only to add greater burdens to their already heavy load, and to heap upon themselves the calumnies and hatred of those whom they have unjustly defrauded. The man, who acts so, has an unsound mind. But it is on a popular subject; and others of similar disposition, though not always so successful, say, that is a great man; his aim is the grand acme of life; go on, become a multimillionaire (unless I should succeed in outwitting you).

How should a really sound mind regard such proceedings? How does God view it as He looks down upon men cheating and fighting and stealing from one another to get money, or wheat, or corn, into a "corner" from other men, then guarding it, and keeping it, and fighting for it, as if it were life itself? God sees it as the result of an unsound mind, as the mental, moral and religious unbalance brought about through sin. If the mind were well balanced, its energies would be divided between accumulating and using; and good and noble uses would be thought out whereby he and his fellow-men might receive some real advantage. But the common practice of the entire world is to lay up wealth for posterity, and they usually receive it with mean ingratitude and generally use it to their own injury: "For he sees that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others" (Psa. 49: 10). V. 11 "Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names." V. 12 "Nevertheless man being in honor abides not: he is like the beasts that perish." V. 13 "This their way is their folly: yet their posterity approves their sayings."

Another subject upon which people in many parts of the world are of unsound mind, but which is not popularly so regarded, is the reckless propagation of the race without due

regard to means of support, or health, and often regardless of the barest necessities of life. Men overburden wives whom they profess to love and have covenanted to support and defend, with weights of care which they are mentally and physically unable to endure, and from which they often gladly find refuge in the silent tomb; while the mentally and physically diseased offspring, which she was unfitted to rear, and which the father is incapable of supporting, are left to add their burden of misery, and mental, moral, physical and religious depravity, to the world's long moan of distress and sorrow. True, the command was given, "Increase and multiply and fill the earth"; but human fatherhood should be after the likeness of the Divine fatherhood, which provides for every son—"If a son, then an heir" (Gal. 4: 7). If a sound mind were in control a man would not incur the responsibilities of a husband or to father a large family, with known inability to produce a healthy offspring, or to provide for them the necessities of life until they are able to do for themselves. The unsoundness of mind displayed has often raised the wail of distress and nipped in the bud the tender plants of love and peace; and the struggle for bare existence has driven out every element of harmony and right-mindedness. If the spirit of a sound mind were in control, love and harmony would prevail to a vastly greater extent, and a healthy, happy and welcomed offspring would rise up to bless a mother's training hand of care, to honor a father's kindly providence, and to walk in their honorable footprints.

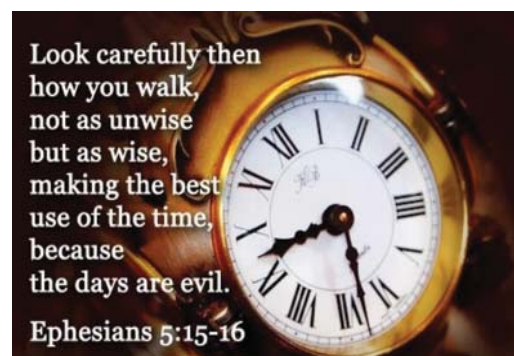
WHO ARE SEEKING GOD'S WISDOM?

In 1 Cor. 1: 21 we read "The world by wisdom knows not God; It pleased God by the foolishness of preaching to save them that believe." Mankind in general are bound up with their own selfish pursuits—pleasure, riches, learning, fame, popularity, *etc.* They are wise in their own eyes (Prov. 3: 7); they do not look upon themselves as God looks upon them. They do not know that "the wisdom of this world is foolishness with God" and that He "knoweth the thoughts of the [worldly] wise, that they are vain" (1 Cor. 3: 19, 20). "The wicked . . . will not seek after God: God is not in all his thoughts" (Psa. 10: 4). The attitude of the un-consecrated world is I'll not confuse my life with religion! "The power and wisdom of God, is offensive to them, a stumbling block, foolishness" (1 Cor. 1: 18-29). Bound up with their own selfish pursuits, and "wise in their own eyes," they do not recognize their lack of true wisdom and the spirit of a sound mind, therefore they are not ready to "ask of God that gives to all men liberally, and chastises not" (Jas. 1: 5). They are not yet ready to look to Christ Jesus, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption [deliverance]" (1 Cor. 1: 30). Yes, Christ is the One through whom we receive the spirit of a sound mind.

Some may even associate with or join a church, much

as one would join a social club. They may have "a form of godliness" (2 Tim. 3: 5), but unless they personally accept Christ, consecrate and become His disciples, they shall not receive the spirit of a sound mind. They will continue to be entangled in unsatisfying selfish and worldly pursuits. Oh, that the entire world might be blessed with a sound mind and this is just what God has promised when the restitution work is complete (Acts 3: 19-21; Rev. 21: 1-5; 22: 17).

Are we as Christians actually sound in body and mind? Do we as Christians have mental, physical and moral weaknesses like others? Yes we do, however we have received from God the spirit and influence of a sound mind, which under God's direction, is able to bring correction, control and direction (2 Tim. 1: 7). All who realize their unsound condition should apply at once to the Great Physician, who says, "Come unto me, all you that labor and are heavy laden, and I will give you rest" (Matt. 11: 28-30). And those who have come to this Great Physician can testify to His healing power; for under the magic of His healing touch, old things—the old disposition of fear, superstition, evil inclinations and weakness have passed away, and all things have become new. The spirit of power, of love and of a sound mind has taken its place, giving increasing power to govern the whole being as we grow up toward the stature of men in Christ Jesus. 1 Cor. 13: 11 "When I was a child, I spoke as a child, I understood as a child, I reasoned as a child; when I became a man, I put away childish things." When we come to our LORD, His first requirement is that we submit our minds entirely to His control, setting aside our own ideas and plans entirely, that we may be guided by His sound mind. And only those fully consecrated to the doing of His will, can have the spirit or disposition of a sound mind.



We must ask what effect has the spirit of a sound mind on us. How will its power be asserted on us? How will the spirit of a

sound mind assert its power and hold its guiding command over body and mind? We answer; Jehovah puts reason at the helm with His Divine Word as its guide book, reason searches the heart with the lamp of Divine Truth lighted by the holy Spirit, to see what form the malady of sin has taken; and then looking to the Great Physician by faith and the energy of resistance, the transforming work begins and progresses, bringing the mind into a more sound and healthy condition, notwithstanding the infirmities of the

body, which tend in an opposite direction. This is how God's children are "transformed by the renewing of their minds" (Rom. 12: 2). It is believing on Christ and Him crucified the power and wisdom of God that transforms. Our lives become filled more and more with the sunshine of God's love, peace, joy and the spirit of a sound mind. Yes, trialsome experiences will still come, but the spirit of a sound mind will help to prevent and solve these difficulties. "He that believeth on him shall not be confounded" (1 Pet. 2: 6).



Let the consecrated people of God look for the LORD's "Well done," remembering that ceaseless vigilance and

earnest striving against the disposition of the old unsound mind, and a constant submission to the Divine will in the smallest affairs of everyday life, are the most thorough proof of our faithfulness to God. It is all-important that while we endeavor to faithfully serve the LORD by bearing the good tidings of His Truth to others, we should not fail in this most important work of self-discipline and self-culture under the Divine direction.

The everyday life of true Christians will preach a sermon to all who know them, a better message than their lips could ever speak. However, if avarice, or penuriousness, or pride, or selfishness, or bad temper, or careless habits in conversation still continue, our lips had best keep silence; except before God in our closets. There we may speak freely; there we can ask for fresh supplies of grace to help us overcome the disposition of the old unsound mind, that our daily life may speak a volume to our Redeemer's praise. Our children, our neighbors, our friends, all who know us as believers of Divine Truth, are looking for its fruits in our daily life, and are judging of it accordingly, whether they tell us so or not. Let us endeavor to let our light shine in this way. We should never be too busy to let those about us see that our mind is under control of the Divine mind—to let them see what carefulness the spirit of a sound mind has wrought in us.

As the disposition of God takes control of our minds, it cultivates the nobler qualities; it nourishes them with Divine Truth and bids them expand and take possession of us; it also lifts the mind out of the narrow sphere of self, and sets the individual to work in the LORD's benevolent service of blessing others; it shows him the Divine Plan and tells him he may have a share in it—not only in its benefits, but also in its great work as a co-laborer together with God (2 Cor. 6: 1). The child of God approaches the Divine

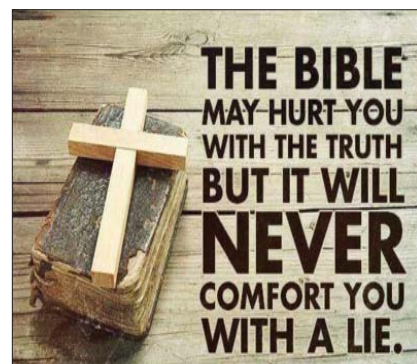
likeness and enjoys communion and fellowship with God.

Let the consecrated ones who look for the LORD's "Well done," remember that ceaseless vigilance and earnest striving against the disposition of the old unsound mind, and a constant submission to the Divine will in the smallest affairs of everyday life, are the most thorough proof of our faithfulness to God. It is of great importance that while we endeavor to faithfully serve the LORD by bearing the good tidings of His Truth to others, we should not fail in this most important work of self-discipline under the Divine direction.

WILL SOME MISUNDERSTAND US?

Yes, while we criticize some who spend their lives in gathering dollars, and worldly goods, they also criticize us, and say that we are unsound in mind, "peculiar," because our view of life is turned so much from the ordinary. What shall we say of this? We answer saying we once thought much as they do, but now we have received "For who has known the mind of Christ, that he may instruct him? We who have the mind of Christ" (1 Cor. 2: 16). We cannot expect any but those governed by the same heaven-directed view of matters, to agree with us, or to commend our mind and course. And just so, the only way we can please the unsound world is to agree with their erroneous ideas and do as they do—*this we cannot do*—but, when we receive our ideas from God's Word, and recognize the world's ideas as contrary to that Word, then we know on God's authority that we have the spirit and disposition of a sound mind!

God in His goodness constantly reminds us of the unsoundness of our natural mind by the effort which it costs us to keep it in subjection to His Divine ruling. Naturally, the children of God are no better than average men of the world, and often worse. Among Christians, as natural men and women, there are all sorts of mean dispositions, but when the spirit of a sound mind, under God's direction, takes hold, it transforms and beautifies them in deed and in truth. We must then let the transforming work go on within our own hearts, while we do all in our power to inspire and cultivate the same spirit in others. God hath not given to us the spirit of fear and superstitious dread of Him, but of power, and of love, and of a *sound mind* (2 Tim. 1: 7). And when we



have discarded our own unsound mind, and taken God's mind as expressed in His Word, we know that we have the disposition of a sound mind, no matter how others may regard it.



Daniel's Dream—Another View (Daniel Sees Great Beasts) Lesson 50

Questions for Lesson 50

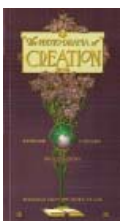
Between Zedekiah and Messiah, there has been a long period of time. During this period God gave a lease of government to the Gentile Kingdoms, represented in Nebuchadnezzar's Image. That lease of power to rule the world as best they could was to last for "seven times"—seven symbolic years, each day of which (lunar time) would represent a year. Thus "seven times" would mean seven times three hundred and sixty, that is, 2520 years. That period is apparently due to expire in 1915. In other words, very soon the Gentile lease of Earthly Dominion expires. Then the due time will come for Messiah's Kingdom to begin its reign. This seems to explain present social unrest.

The same facts presented to King Nebuchadnezzar, God showed under different symbols to the Prophet Daniel. Instead of a great Image, Daniel saw great Beasts. This means that the Gentile governments, so grand to worldly men, appear beastly from the Divine viewpoint. Surely we can agree to this as we look over the bloody pages of history; the world has been under beastly rule, even though the best it was able to provide for itself—and though much worse conditions could be imagined—for instance, Anarchy.

The first beast of Daniel's dream, a lion, represented Babylon; the second, a bear, Medo-Persia; the third, a leopard, Grecia—the four heads representing Alexander the Great's successors, four generals. The fourth beast represented the Roman Empire. Its ten horns corresponded to the ten toes of the Image. The horn that had eyes and was crowned, is believed by many to represent ecclesiastical power enthroned amid political power. A judgment scene was shown to Daniel, in which all these governments were disapproved, and the dominion taken from them and given to One who appeared like unto The Son of Man. The Kingdom given Him was a perpetual one, that all should serve and obey Him; and all beastly governments were destroyed.—Daniel 7:13-27.

- 1* Who was the last recognized King of Israel? When did he cease to reign? Studies, Vol. 2, pages 79, 80.
- 2* According to prophecy, who was to be their next king? Ezek. 21: 25-27
- 3* Who was given a lease of government during this period from Zedekiah to their next king?
- 4 How long was their lease of power to rule the world to last?
- 5* When did that lease end? What kingdom then began its reign? Par. 1
- 6 What great event marked the end of the old regime and the beginning of the new? Studies, Vol. 2, pages 100, 101.
- 7* In Daniel's dream, what did he see instead of a great image?
- 8* Why were the Gentile governments pictured to Daniel as beasts?
- 9 Could a worse condition be imagined?
- 10* In Daniel's dream what did the lion represent? The bear? The leopard?
- 11* What did the 4th beast represent?
- 12 What did the horn that had eyes and a crown represent? Par. 3
- 13* What happened to all these kingdoms pictured by these various beasts?
- 14* To whom was the dominion of earth given?
- 15 How long was the new dominion to last?
- 16 Would the beastly governments ever return to power?
- 17* Will the new government be desirable? What blessings do the Scriptures show will be brought to men through the Kingdom of Christ? Rev. 21: 1-4; 22: 1-3

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



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

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



HAS YOUR SUBSCRIPTION LAPSED?
HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
 PLEASE SUPPLY YOUR NEW ADDRESS.

**RENEW YOUR
 SUBSCRIPTION TODAY**



TO:

ANNOUNCEMENTS

VISITING MINISTERS 2015

Leon Snyder

Seattle, Washington Convention, March 13-15

Donald Lewis

Seattle, Washington Convention, March 13-15;
 Denver, CO, April 25, 26

James Shaw

Norman, OK, March 29

Thomas Cimbura

Seattle, Washington Convention, March 13-15

Robert Steenrod

North Canton, OH, March 1; Seattle, Washington
 Convention, March 13-15

Daniel Herzig

Seattle, Washington Convention, March 13-15

Jon Hanning

Indianapolis, IN, March 7; West Frankfort, IL, March 8;
 Seattle, Washington Convention, March 13-15

Lawrence Williams

Kenya, March 20, 21, 22

Richard Piquene

Seattle, Washington Convention, March 13-15; Norman,
 OK, March 29; Dallas, TX, April 18, 19

EVANGELISTIC SERVICES

Kenneth Arends

Seattle, Washington Convention, March 13-15; Detroit,
 MI, March 21; Grand Rapids, MI, March 29

Michael Dukette

Boston, MA, April 19

David Hanning

Detroit, MI, April 18; Muskegon, MI, April 19

Michael Hanning

Cincinnati, OH, March 22; West Frankfort, Ill, April 26

Jesse Julien

Chester Springs, PA, April 19

David Lounsbury

Seattle, Washington Convention, March 13-15

Roger Mullen

Chester Springs, PA, March 28, 29

Walter Onyszko

Seattle, Washington Convention, March 13-15

Brandon Penney

Seattle, Washington Convention, March 13-15

David Seebald

Seattle, Washington Convention, March 13-15;

Jamaica Convention, April 3, 4, 5, 6; Barbados, April 8, 9;
 Trinidad, April 11, 12; Grand Rapids, MI, April 26

Krysstof Witko

Seattle, Washington Convention, March 13-15; Pittsfield,
 MA, April 11; Springfield, MA, April 12

BIBLE STANDARD MINISTRIES CONVENTION

Seattle, Washington Convention

March 13, 14, 15, 2015

Holiday Inn Express & Suites 19621 International
 Blvd., Sea Tac, WA 98188. The cost for single/double
 room is \$89, suites \$99 + tax. To reserve a room the hotel
 needs to be called directly at (206) 824-3200 no later than
 2/20/2015. You must mention Bible Standard Ministries for
 these special rates. Included in this rate is a full, hot breakfast
 for each guest, complimentary wireless Internet, local calls,
 parking and airport/local restaurant shuttle transportation.

2015 USA CONVENTIONS

Newark, NJ, May 15, 16, 17

Athens, OH, July 17, 18, 19

Tulsa, OK, Sept. 11, 12, 13

*“For I know the plans that I have
 for you, declares the LORD, plans
 for welfare and not for harm, to
 give you a future and a hope.”*

Jeremiah 29: 11

OUR LORD’S MEMORIAL

APRIL 1, 2015

AFTER 6:00 PM

Visit us at: www.biblestandard.com

**Bible Questions? email:
biblequestion@biblestandard.com**