

# 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**

THE PEACE OF GOD .....	18
FINALLY, BRETHREN, THINK! .....	23
CAPERNAUM “CAST DOWN TO HELL” (JUDGEMENT) .....	31

**Back Page**

**ANNOUNCEMENTS**

# THE PEACE OF GOD

Philippians 4:7.

Peace is defined to be a state of quiet, tranquility, freedom from disturbance or agitation, calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied nor perplexed by any of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in His vast domain, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him Master of His situation as Sovereign of the whole universe.

If we have the spirit of rejoicing and trust and make our request in harmony with His promise and accept with gratitude and thanksgiving whatever His providence may send, then we can have the peace of God. This peace is the direct result of a close personal relationship of one's soul with God. With this peace the consecrated child of God can look up through their tears with joyful expectancy for the glorious fruition of their hopes. This peace of God should have such control of all who would represent the Lord that a hallowed influence would go over them. The consecrated can receive a rest from the worrying cares common to the world, often bringing a measure of health as faith in Christ removes anxiety.

However, this peace that rules in the hearts of the consecrated is not a transient guest; we must cultivate it as a gift from the Master "My peace I give unto you." Enjoying God's peace, favor and glorious hopes comes with a price! Yes, the Lord's people must communicate to all, showing prosperity in the service of the Lord. We are given to understand: "There is no peace, saith the LORD, unto the wicked" (Isa. 48:22); "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20). The wicked have not the peace of God! The world thinks that Christians, true followers of Jesus, are making their lives miserable by the course which they pursue. But the world is greatly mistaken in this matter. On the contrary, we are enjoying ourselves



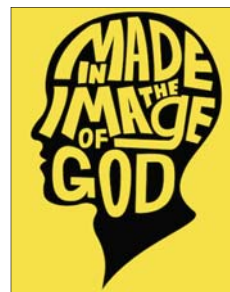
*"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus"*

Philippians 4:7.

greatly, we are having a good time. We have much advantage every way, in spite of our afflictions; for we know that in a very little while our trials and afflictions will all be over, peace perfect peace.

Have we admired the coolness and calm self-possession of great generals, such as Grant or Napoleon, in the midst of the confusion and smoke of battle, or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind

of God. He is never confused, bewildered, perplexed, anxious or care-worn, nor in the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom is in Him. The scope of His mighty intellect reaches to the utmost bounds of possibility. God, the Creator of all things, is also the competent sustainer of all things. The whole physical universe fulfils His will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future. From His own vast, inherent resources of Power and Wisdom, springs the peace of God. But not from this source alone is the Divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; and consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent Wisdom and Power.



Yet we find this peace of God coexisting with much of disorder and trouble. As a Father He shows us that He bears a Father's love to all His intelligent creatures—"the whole family [of God] in Heaven and in earth"—and that for His "pleasure they are and were created" (Eph. 3:15; Rev. 4:11). He created

them in His own likeness—with the same mental and moral attributes, so that He might have communion



and fellowship with them as sons, and they with Him as a Father, that in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight. When we read these words of Rev. 4:11 “for thy pleasure they are and were created,” we are to understand that Jehovah wanted the pleasure of dispensing His blessings and exercising the attributes of His glorious being. God endowed His intelligent creature with this element of character (gratitude), so we can be responsive to His own goodness. Isa. 43:7 says: “I have created him for my glory!”



This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of forming character would not be in God’s likeness. And for the purpose of developing character, the alternative of good and evil must be placed before him. The right and the wrong principles of action must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for His newly created and innocent creatures is akin to, but much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as the creature advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as His free, intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by reasoning from the fact of His Fatherhood, but also by all of those Scriptures which speak of some things as displeasing, hateful and despicable to Him and as giving Him no pleasure. Other Scriptures speak of His pleasure, love, joy and delight in the principles of righteousness and those who obey them.

These exhibitions of the mind of God indicate clearly an emotional nature in the Divine Being, of which fact

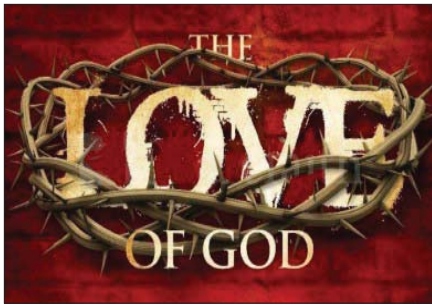
we might also judge from the realization of our own emotional nature, since man was created in God’s image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and of pain; but the perfect stability of His attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

With the thought of God’s unbroken peace let us consider the circumstances under which the marvelous peace of God has been perpetually maintained. The deep-laid Plan of God in all His creative works has required long ages for its accomplishment. Across the vista of ages He saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience He has resolved to wait for the glorious consummation.

As the Plan developed and time rolled on, the free moral agency misused by some of His creatures was enabling them to develop evil characters. By these wrong actions discord was introduced into His family— “the family [of God] in Heaven and in earth”—all His creatures, angels and men were divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far reaching Plan, the glorious outcome of which was, in the Divine judgment, worth the cost of all the trouble and loss which Jehovah foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the Heavenly Father knows something of such sorrow; for He saw Satan, one of His sons (Isa. 14:12), an angel of light, fall as lightning from Heaven (Luke 10:18). For over six thousand years, that son has been in open, defiant rebellion against God, and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate (Jude 6) and become the allies of Satan, and He also saw the whole human race fall into sin. Then God found it necessary to perform the unpleasant duties of discipline. In His Justice He must disown the disloyal sons and deal with them as enemies. Though all the while His Fatherly Love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to His favor, Love must be veiled, while only stern, relentless Justice could be manifested. This has been no pleasant duty, nor has the attitude of the sinner been pleasing to Him.

Yes, justice first then love! Sometimes Christian people see the doctrine of love in the Bible and forget there is a lesson which precedes love. The primary lesson is the lesson of justice [righteousness]. If this principle of justice were recognized and followed, men would not be shooting one another today!



John 3:16 “For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” And still, O

wondrous grace! His love abounds; and it is written that He so loved the world, even while they were yet sinners, that He gave His Only-Begotten Son to die for them. Though from God cometh every good and perfect gift, His favors have been despised, His love spurned, His righteous authority conspired against and defied, His character maligned, misrepresented, made to appear hateful, unrighteous and even despicable. Yet, through it all the peace of God continues, and for over six thousand years He has endured this contradiction of sinners against Himself.

This gift of Divine Love was another indication of the cost to our Heavenly Father of His great and marvelous Plan. Not only did He behold the fall into sin of a large proportion of His family, but their recovery cost the sacrifice of the dearest treasure of His heart, and the subjection of this beloved One to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent’s love assists us in comprehending the cost of this manifestation of Jehovah’s love. With what tender and yearning emotions of love must God have made this sacrifice of His beloved Son, in whom He was well pleased! In addition to all the graces of character manifested since the very dawn of the being of the Logos, was now added the further grace of full submission to the Divine will, even when the pathway pointed out was one of humiliation and pain. Heb. 5:8 “Though He were a Son, yet learned obedience by the things He suffered.”

Ah, did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had He no appreciation of the pangs of a Father’s love when the arrows of death pierced the heart of His beloved Son? When our dear Lord said, “My soul is exceeding sorrowful, even unto death,” and again, “Father, if it be possible, let this cup pass from me: nevertheless, not as I

will, but as Thou wilt,” did it touch no sympathetic chord in the heart of the Eternal? Yea, verily; the unfeigned love of the Father sympathetically shared the Lord’s sorrow (Matt. 26:38, 39).

**TODAY**  
give a stranger one  
of your smiles. It  
might be the only  
sunshine he sees  
**ALL DAY.**

The principle taught in the Divine Word, that true love weeps with those that weep and rejoices with those who rejoice, is one which is also exemplified in the Divine character. The immortal Jehovah could not Himself die for us, His Divine

nature being proof against death. And even if He could have died, there would have been no higher power to raise Him out of death. All creation would have been left forever without a governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to His loving, fatherly nature, the dearest treasure of His heart; and He manifested (1 John 4:9) the great love wherewith He loved His deceived and fallen creatures. If this sacrifice cost Him nothing, if it were impossible for His mind to realize any painful emotion even under such a circumstance, then the gift of His Son would be no manifestation of His Love; for that which *costs nothing, manifests nothing.*

For our Lord Jesus it was the one effort of His life to glorify the Father and to rectify among men the false impressions of His glorious character—to show to men His goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation. God has no pleasure in wickedness: “neither shall evil dwell with thee” (Psa. 5:4); but, nevertheless, *the peace of God* has never been disturbed. His unerring wisdom, His mighty power, the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently, peacefully, and even joyfully in the midst of tribulation, He has endured the contradiction of sinners against Himself for over six thousand years.

But during the seventh Millennium [1874-2874], according to the Divine purpose, it will be the joyful privilege of our Lord Jesus fully to manifest to all creatures in Heaven and in earth the Father’s glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in Heaven and on earth, “reunited under one Head” (Eph. 1:10. Diaglott).

This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and



disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. “And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people” (Acts. 3: 23). This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless one which He will have the fortitude to perform in the interests of universal righteousness and peace. Hear Him: “As I live, saith the



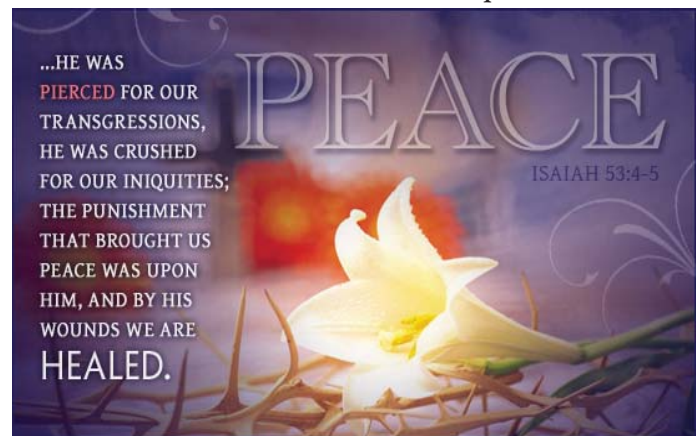
Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?” (Ezek. 33:11).

Oh, the peace of God is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace—the peace of God—was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord’s legacy to His disciples, when He was about to leave the world, as expressed in His own words: “Peace I leave with you, peace I give unto you: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27). Yes, this is the heritage, to be His disciple, that the consecrated child of God has this very day.

With abounding compassion and tenderness, did our Lord, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was one of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind which He Himself possessed, the Peace of God. It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but the peace of Jesus was not derived from the same source. In Jehovah this peace was self-centered; He realized in Himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in Himself, but in God, by faith in His Wisdom, Power and Grace. So also if we would have the peace of God, the peace of Christ—”My peace I give

thee”—it must, like His, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy. Yet how quickly the storm cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck bewilderment and confusion to their hearts and shook their faith from center to circumference. While the Lord was speaking the words, the foul betrayer, Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and confusion among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the

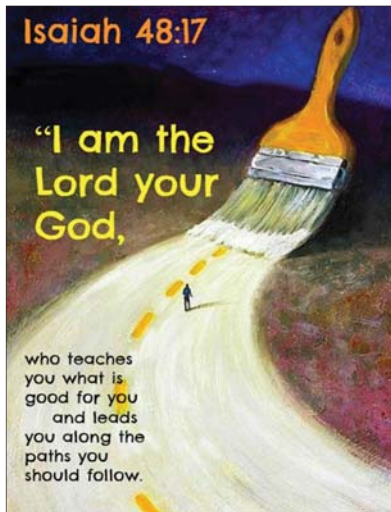


Hall of Pilate and the Court of Herod, while they were powerless to shield Him. Then came the tragic end—the horrors of the crucifixion.

These remarks require us to inquire, where was the promised peace? These disciples, when overcome with fear and dread, all forsook Him and fled; and when St. Peter, although anxious to defend Him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew Him. We answer that the peace had not yet come; because as the Apostle Paul tells us, “Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth” (Heb. 9:16, 17). For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. But as soon as the tragic scene was over and the cry, “It is finished,” fell upon their eager ears, strange as it may seem, there is evidence that peace began to steal into their grieving hearts. The darkened heavens, the quaking earth, the rending rocks, the torn veil of the Temple—all spoke to them a message of comfort which the world of mankind could not and still cannot receive.

To the world (Jews and Gentiles, both participating in

the crime) the language of these events was that of Divine wrath and God's indignation against them. And as fear fell upon the people, and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes. The Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God!" But to disciples of the Lord these events have spoken a very different language. In these events the consecrated disciple of God receives a whisper of hope.



This rich legacy of peace bequeathed to the one true Church is a blessed inheritance! The Lord showed His concern for us all on that very day, when in His prayer He said, "Neither pray I for these alone, but for all those who shall believe on me through their word" (John 17:20). Let us examine this text in some detail: Jesus in speaking to His Apostles says: "for these alone." Then, the blessed inheritance is broadened to: "them that shall believe." All who should believe on Him so thoroughly, so sincerely, that their faith would separate them from the world of mankind that they can be His disciples! The Master in His closing prayer with His disciples had in mind those who would manifest their faith in Him by a consecration, or dedication of themselves to God. Jesus' petition was not that the Father would use some miraculous power to bring people in general to a conviction of the Truth and of a spirit of devotion to Him. This is not the thought, for those that He petitioned had previously reached that point of consecration, sanctification and dedication. His time to deal with the world has not yet come!

The testimony on which faith rests is not man's it is God's. These are "Sanctified through thy truth: thy word is truth" (John 17:17). Those that live the life of God, breathe His spirit, conform to His law, do His works and speak His words, are the agency for the extension of His testimony. The LORD honored the twelve and their words and prayed a blessing upon us through them. The called, chosen and faithful consecrated children of God have been directed to give the same message to others, not for the conversion of the world, but for the calling, instruction, testing, correcting and edification of the one true Church. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season—

while fortune smiles and friends abound and health endures, but which quickly vanishes when poverty comes in and friends go out, when health fails and death steals away the treasures of the heart. "My peace," the peace of God which Christ Himself by faith enjoyed, who, though He was rich, for our sakes became poor, who lost friend after friend, and in His last hour was forsaken by all that remained at the cross. His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This "peace of God" is something which none of the unexpected changes of the present life can destroy. What richer legacy, blessed by the Almighty, could the Lord have left His beloved people?

The peace promised is not such as the world can always recognize and appreciate; for the possessor of it, like the Lord Himself, and like the Heavenly Father as well, may have a stormy pathway indeed. For the faithful to walk with the Lord it must be so until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide. Those that are in the world shall have tribulation, but those in the Lord shall have peace. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

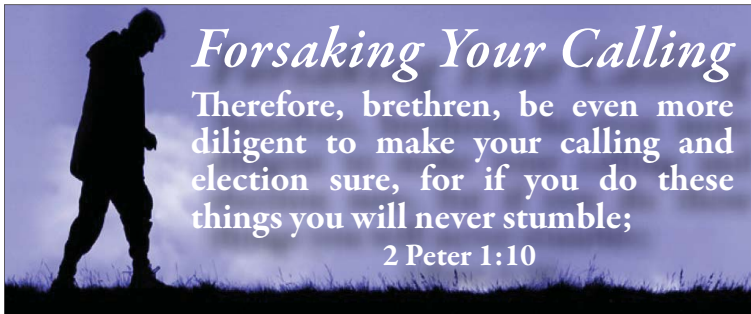
Our study text suggests that the statements given would not be understandable! The Diaglott reading is "Which surpasses all conception." May we suggest that the proper thought is—all worldly understanding? For the fully consecrated child of God, well studied in the Truth and its understanding, can understand the deep things of God! This study brings with it an ability to comprehend it is a rest of heart by faith and in this peace lies a satisfaction for all the various qualities of the mind who possess it. The Diaglott helps to properly understand our study text by saying "Shall guard" your hearts from worry and anxiety. The Lord's people should enjoy the Lord, rest their hearts with contentment on Him; study and rejoice in the "things which the God has in reservation for them that love Him." This peace stands guard continually to challenge every hostile or worrying thought or fear. It keeps the Christian's mind, so that he at heart has peace with the Lord, fellowship and communion.

The language of our Lord's faith was, "O righteous Father, the world hath not known Thee; but I have known



Thee.” He had been with the Father from the beginning, had realized His love and His goodness, and had seen His power, and had marked His righteousness and His loving kindness and Fatherly providence over all His works. And so it is written, “By His knowledge shall my righteous Servant justify many; for He shall bear their iniquities” (Isa. 53:11). The knowledge which He had of the Father gave to Him a firm footing for faith in all God’s purposes concerning the future. He could and did walk by faith. And that faith enabled Him to overcome all obstacles and to secure the victory even over death.

So also it is written for our instruction—“This is the victory that overcometh the world, even our faith”—that faith in God built, in our case, upon our Lord’s testimony of the Father; and again it is written that, “Without



faith it is impossible to please God” (Heb. 11:6). It is only through steady, unwavering faith that the peace of God—the peace of Christ—will abide with His people. While the Lord was with His Apostles and disciples, and they saw in Him the manifestation of the Father, their faith was strong and they had peace in Him, as He said, “While I was with them in the world I kept them in thy name” (John 17:12). But not until after He had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed—the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in the steps of the Redeemer.

Let us now consider this pertinent thought: how are we going to cultivate this great gift from our Father in Heaven? No matter how fiercely the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that “the foundation of God

standeth sure”; that “His Truth is our shield and buckler”; that “what He has promised He is able also to perform,” notwithstanding our human imperfections and frailties; that covering these we have the tentatively righteousness of Christ, and “the Father Himself loveth” us.

If we would have the peace of God reign in our hearts, we must never let go our anchor, “nor suffer Satan’s deadliest strife to beat our courage down.” The language of our hearts should always be, “Though He slay me, yet will I trust in Him” (Job 13:15). With this faith the peace of God, the peace which the Master bequeathed

to us, ever abides. “THAT PEACE OF GOD which surpasses All Conception, shall guard your HEARTS and your MINDS BY Christ Jesus” Phil. 4:7. (Diaglott)

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that all the Divine purposes shall be accomplished, but also with such promises of personal favor as this: “Thou wilt keep him in perfect peace whose mind is stayed on Thee.”

There is nothing which puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment, and of necessity darkness begins to gather round him. He cannot see the brightness of his Father’s face; for “without faith it is impossible to please God”; and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears. These attacks are generally based upon his human imperfections, which he should ever bear in mind are covered by the Robe of Christ’s righteousness. Psalms 37:4 “Delight thyself also in the Lord, and He shall give thee the desires of thine heart”—the peace of God, even in the midst of storm and tempest.

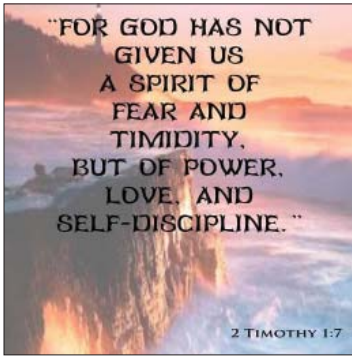
## FINALLY, BROTHERS, THINK!

*“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”—Philippians 4:8*

Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Let us give deep consideration to the Scriptures in this study about thinking! “As a man thinketh in his heart, so is he” (Pro. 23:7). We as consecrated children of God

are required to have an opinion; to believe in and reflect on, ponder the Word of God. “In his law doth he [the believer] meditate day and night” (Psa. 1:2). We think on these things, we call to mind—remember—form a mental picture, devise a reasonable plan; like the Psalmist we can say, “My eyes are awake through the night watches,

that I may meditate on your word” (Psa. 119:148 NKJ). We very much enjoy the privilege to think about something carefully before making a decision or reaching a conclusion; yes, we ponder the Word of God by the stirring up of our minds.



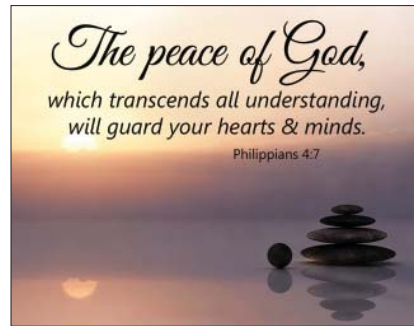
It is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance. But while interested in mankind in general, we are never to forget that the Bible is

addressed to the children of God, who have entered into a special covenant with Him through the Lord Jesus Christ, by receiving the energizing and heartwarming influence of the holy Spirit of understanding. As much, therefore, as we feel interested in the world, it is the Christian’s duty to follow the example of the Lord and to be interested especially in his fellows, his brethren in Christ.

The world will be taught and developed during the Millennial Mediatorial Reign of Christ. But now, in the present life, the only opportunity for development is on the part of those who have received the energizing and heartwarming influence of the holy Spirit of understanding. Of course, for any class of God’s people the motive for consecration is not to receive a reward; however, after consecration is made, it is proper to hope for the reward that the Lord in His grace offers, according to one’s class standing. In the time of the resurrection awakening, the faithful among the Consecrated Epiphany Campers will be privileged to take part in the resurrection of the just — “And thou shalt be blessed; . . . for thou shalt be recompensed at the resurrection of the just.” The Consecrated Epiphany Campers will probably become the first completed class under the Worthies to take their Millennial place and service, under the New Covenant. Because of the progress that they have made in this life, it will likely not take long for them individually to go up the Highway of Holiness and attain perfection of faculties (PT. 2002 p. 44).

The Apostle’s exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole Church—that they seek to build one another up in the most holy faith and along the lines indicated in our text. Each individual is responsible for the care of his own mind. In becoming Christians we gave our wills to the Lord, agreeing that henceforth we would not follow

the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord’s will. It was on this condition that the Lord received us into His family; and any failure to follow these terms is contrary to our covenant. We read in the February 5 Manna “This is the will of God [concerning you] even your sanctification” (1 Thes. 4:3). Coming to the Scriptures to ascertain *God’s will*, we find that the great work which God asks of us is not work for others, but work in ourselves, subduing, conquering, ruling self. Sanctification implies separation from self and the world, and the dedication of self to God’s service. Its full operation will develop in us a character like that of our Heavenly Father. No less than the development of a God-like character is the will of God for His children.



The Lord through His Word gives us the necessary instructions as to what His will is; and these messages, received into good and honest hearts, bring forth fruitage of obedience, and this

leads on to the development of the fruits of the Spirit. “As a man thinketh in his heart, so is he.” Many Christians have learned to govern their actions, to refrain from carnal strife. Many have learned to control their tongues in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures, as the Apostle points out in Jas. 3:1-10. Also Psa. 141:3 “Set a watch, O LORD, before my mouth; keep the door of my lips.” But restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God. God shows us the reason for what He requires, and sets before us exceeding great and precious promises. These are intended to work in us—to work in our minds and to work out in our words and actions the Lord’s good pleasure, the Lord’s will. The Apostle, in our text, points out the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct. Every thought should be challenged! We may learn to do the challenging readily, even along the comprehensive lines which the Apostle lays down in this lesson. What at first may require considerable time for decision will by and by be decided almost instantly.

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence. (2) Is the thought suggested a pure one—not sensual, not selfish? If so, if it pass these examinations, it may pass on



for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm—as would the entrance into our home of things infected with a plague. (3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others. (4) Is it reputable? This cannot mean: Is the thing well-spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought. (5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad.



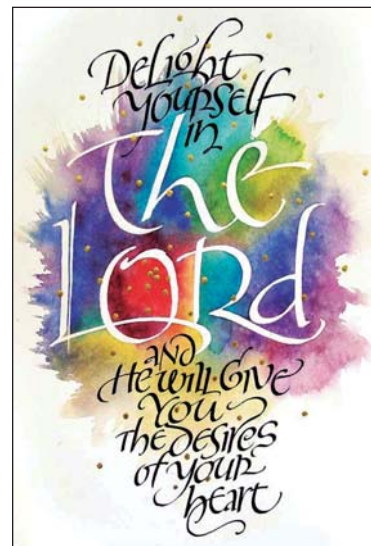
#### WHATSOEVER THINGS ARE TRUE

What should be the first question to be asked respecting any matter? Is it true or is it false? If it is false the Lord's people are to have nothing whatever to do with it—no matter how beautiful. Love for the Truth lies at the very foundation of a sainthood, and we remember that the Lord declares through the Apostle that those who will be rejected, have pleasure in unrighteousness and become stumbled in this harvest time are such as receive not the Truth in the love of it (2 Thes. 2:10). We cannot "receive not the grace of God in vain" (2 Cor. 6:1). With our poor and, at very best, imperfect brains there is great danger of our being misled, and the Word of the Lord appeals to us with force that we should *not even touch* that which we realize is untrue. This does not mean that we may not weigh and balance evidences to discern the truth from the untruth; but it does mean that as soon as the truth is discovered it will be embraced and acknowledged, and the untruth as vigorously disavowed and completely withdrawn from. To tamper with error after we see it to be error, to "see how it would reason out, anyway," when we know the matter is on a wrong basis, is to lay a trap

for our spiritual feet, one which frequently stumbles travelers on the way to the Kingdom. If we are following God's admonition through the Apostle, in this text, it will mean an avoidance of fiction, of novels, of unrealities. This, on the other hand, will mean an increased reverence for whatsoever things are true, an increased devotion to them, an increase of time for their study, and an increase of the spirit of truth in our hearts as a result.

#### WHATSOEVER THINGS ARE NOBLE

The truth of the thing is only one of the tests to which it must be put. We must also ask is it honest? We may find a matter to be true and yet find it to be unworthy of our thought, dishonest. Who does not know that there are dishonest and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent upon them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as consecrated children of God.



The dismissing of these unworthy thoughts will leave us the opportunity and the energy, if we will, to expend that much more time upon whatsoever things are not only true but also honest, worthy of our attention as consecrated children of God! The entertaining of dishonorable thoughts, the pondering of them, will be unfavorable to us, and the sooner we discern the matter and

dismiss them the better, the happier, the more noble will be our own hearts. Our minds are to be occupied in thinking about righteousness of things that are true and honest. There is a vast amount of impurity everywhere throughout the world. It, therefore, behooves the Lord's consecrated people to follow the Apostle's injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that they in the end will work our defilement.

#### WHATSOEVER THINGS ARE JUST

Let us continue our study with things that are just! We must recognize the Golden Rule is not the rule of love, but of justice! Our minds are to be occupied in thinking about righteousness or just things, principles, *etc.*; we are not to be continually meditating upon grievances and

injustices, either real or imagined. We are to remember, on the contrary, that we are living in the period which the Scriptures denominate “the present evil world,” and that it would not be this if Justice prevailed generally. We are to remember that hereunto we were called—even to endure injustice, for righteousness’ sake; to do good, to lay down our lives in the service of the Lord and His Word, and yet to be evil-spoken of and to be misunderstood and to have all manner of evil said against us falsely for Christ’s sake.



The consecrated child of God is one of the things that must become more just, more just and more just as they will be getting more nearly right each day. Unless we are just in our very hearts, unless we appreciate this principle of justice and rejoice to practice it, we shall not be fit for the Kingdom. We should not be unjust even to an animal. Every

creature has its rights; and we should give each creature the rights which belong to it. In doing these things we shall be preparing our minds, our hearts, for the glorious condition which the Lord has in store for His faithful.

The great privileges in the Kingdom of God will not be given on the basis of mercy or favor. There will be neither mercy nor favor in connection with the gift of any reward from heaven. Jehovah shows mercy in connection with our sins and weaknesses against which we are striving; but He will not allow in the Kingdom one individual whose character is not suitable. Those whom He approves must represent the principles of righteousness and must know how to apply those principles at this time. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not share in the Kingdom. The Bible everywhere pictures God as the great representative of Justice and if we are true loyal children of God we will use Him as our example.

#### WHATSOEVER THINGS ARE PURE

There is a vast amount of impurity everywhere throughout the world. It therefore behooves the Lord’s consecrated people to follow the Apostle’s injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that there is great danger that they may work defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. Whether the impurity come from one direction or another—from the

world or the flesh or the Devil—its attack must first of all be upon the mind; and if repelled there the victory is won. If not repelled we cannot know what the consequences would be; as the Apostle James declares: “Lust (selfish desire of any kind), when it has conceived (in the mind) bringeth forth sin (develops sinful words or deeds), and sin when it is finished bringeth forth death” (James 1:15).

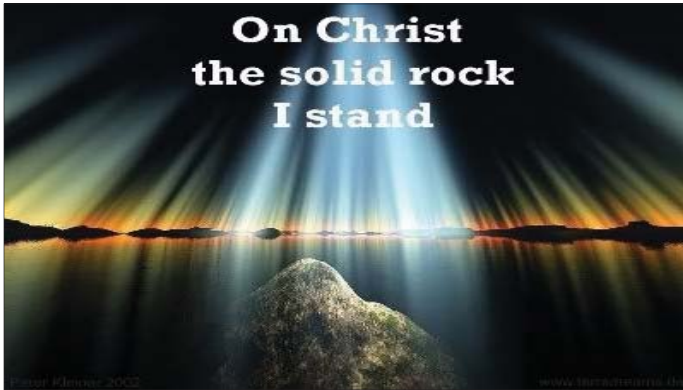
No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice, and even were not dishonorable, yet were impure, this would be quite sufficient to condemn it as unworthy of the mind of the Lord’s consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication, not only at the time, but for months or even years afterward.

The pure love of Christ in our hearts knows no man after the flesh, and puts no confidence in the flesh; it recognizes the inherent depravity of the old nature and keeps the flesh under the heel of the new nature. Consequently, its disposition is the very reverse of undue familiarity: it is dignified, simple, pure, and maintains always that proper reserve with the opposite sex which is approved even by the world, and which much more becomes saints. The manifestations of love among the saints should rather be after the manner indicated in Rom. 12:10 “Be kindly affectionate one to another with brotherly love; in honor preferring one another,” and by such kindness as is entirely consistent with the most refined modesty and purity. In such a state of mind and heart, sisters will prefer to exchange their confidences and intimacies with their husbands or with sisters, and brothers with their wives or with fellow brothers, bring no reproach upon the cause of Christ.

The Apostle again indicates the disposition of this pure love among the saints in his letter to Timothy (1 Tim. 5:1- 3), saying, “Rebuke not an elder [an aged brother, even if he has erred; have respect to his years], but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger women as sisters, with all purity [with no semblance of undue familiarity]. Honor widows that are widows indeed”—whose trust is in God, and whose conduct is consistent with that trust. “Abstain from all appearance of evil,” and “let not your good be evil spoken of,” through any careless or imprudent conduct; and act on them (1 Thes. 5:22; Rom. 14:16). Yes, these thoughts are worthy of careful pondering by all those who are earnestly striving to develop in themselves the likeness



of Christ. Let us ponder first the nature of the thoughts; second the influence of our thoughts on others. We overcome evil surmisings and evil speaking by purifying the heart, by prayer, and by keeping the mind filled with holy thoughts.



### WHATSOEVER THINGS ARE LOVELY

Remembering the Divine call, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5). The saints are exhorted to be meek and also to be peacemakers, but in order to be they must have amiable thoughts, lovely and lovable thoughts, kind thoughts, gentle thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects gendering anger, hatred, strife, vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These all are to be shunned as enemies to the fully developed consecrated child of God and instead we are to think of the beautiful things, the amiable things, we may know respecting our neighbors, our friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and cultivating unamiable, quarrelsome dispositions in ourselves.

The loveliness of the perfect character of God, our Lord Jesus and the followers of Jesus enlighten the consecrated child of God about the lovely perfections of the Truth! When we would think on the purest of things we must of necessity lift our mental vision to as high a point as possible, and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ, and proportionately the loveliness manifested in one or another of the followers of Jesus, who walk closely in His footsteps. The mind that frequently calls up the lovely perfections of the Lord and the Truth, and is well filled by these, is guarded greatly against intrusions of unlovely and unholy things, contrary to the Spirit of the Lord. We will become more and more transformed by the

renewing of our minds, and approach nearer and nearer to hearing the Lord say, "well done good and faithful servant."

The desire to be looked upon as being lovely in the sight of God as ambassadors for Him will make us want our conduct and words to be such as would have us recognized as living epistles, read by the brethren and by the world to profit. No wonder the Apostle adds that, doing this, "the God of peace shall be with you" (Phil. 4:9). So surely as He was with the Apostle He will be with all others similarly walking in the footsteps of Jesus.

### WHATSOEVER THINGS ARE OF A GOOD REPORT

It may be argued by some that since the world hateth the light and the children of the light, and rejoiceth in iniquity and in getting the advantage over others, therefore those things which would be reputable with it would not be the holy things suitable to the thoughts of God's people. But not so, we answer; the world does recognize to a considerable extent a right standard, even though it does not follow that standard, nor even pretend to do so—even though it hates those who it sees are endeavoring to walk up to that standard; even though it calls the children of light hypocrites, and crucifies them, as in the case of our Lord. It is policy and false religion that generally excite religious persecution. Nevertheless, if anyone will follow the standard that is reputable, and think upon those things he will find therein a blessing. Remember how our Master said that if any man would be His disciple (pupil to learn of Him) he must deny himself and take up his cross and follow Him. Remember how you promised to follow Him through evil and good report; remember, too, that He is an ever-present help in time of trouble, and remembering, may you be enabled to "endure hardness as a good soldier" (2 Tim. 2:3).

During this time of transition, some object that not being Spirit-begotten, the consecrated servants of today cannot see the deep things of God's Word. To this we answer, *the Scriptures teach for all times that the due Truth is for ALL the consecrated.* Therefore in the Old Testament times the Ancient Worthies got all of the Truth due in their times. In Christ's Millennial Mediatorial Reign, without Spirit-begettal, the Worthies, Consecrated Epiphany Campers and the restitution class will eventually understand everything in the Bible (Isa. 11:9; 29:18, 24; 35:5; Jer. 31:34). Why? Because *it is always the privilege of the consecrated to see the Truth due in their times.*

We are well acquainted with the Apostle Paul's words in 1 Cor. 2:9-16 denying that the non-Spirit-begotten are able to understand "the deep things of God." We must

understand that this text is limited to the time the general call to the High Calling was open [AD 36-1881], during which time to be Spirit-begotten and to be consecrated meant the same thing, and so all the consecrated were then Spirit-begotten, which was not the case before the call to the High Calling opened. So after the general call ceased, Paul's pertinent words do not apply universally. But the rule that applies always is that *only the consecrated can see the due Truth*. Therefore, "Those Consecrating Between the Ages" do have the Truth as due on the deep things as a witness of their being friends and servants and prospective sons of God.

The Consecrated Epiphany Campers, especially the Queen of Sheba class, have opportunities of service in spreading the Kingdom Truth message (Matt. 21:28; Rom. 12:1; Gal. 6:9, 10), just as did the Ancient Worthies. As in the case of the Ancient Worthies (Heb. 11:33), God gave them growth in His likeness as a witness of the Spirit (Rom. 8:9, 2 Pet. 1:5-11; 1 John 2:5, 6; 3:14, 16, 17), though they have many more advantages for development than the Ancient Worthies had.

Like the Ancient Worthies, "Those Consecrating Between the Ages" are tried and tested for fitness for their places in the Millennial Mediatorial Reign: this is true both of the Youthful Worthies, the antitypical Gershonite Levites, and also the rest of these consecrators, the antitypical Nethinim (the servants of the Levites—Ezra 8:20). And like the Ancient Worthies, they do receive a *good report*, the evidence, or witness, of the Spirit, the Truth, that they are friends, servants and prospective sons of God (Rom. 8: 16; see E 15, chap. 10). Let us rejoice in this and not let anyone tell us that God's non-Spirit-begotten dedicated servants do not have the holy Spirit and the holy Spirit's witness. Let us perform only those things that could be profitable in a discussion. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee" (Heb. 13:5).



WHATSOEVER THINGS ARE OF ANY VIRTUE  
We continue our study with things of any virtue or value,

things in any degree praiseworthy, the noble words or noble deeds or noble sentiments of anybody. We may safely meditate upon, and as a consequence find ourselves growing toward those ideals on which our new minds, hearts and wills feed. We shall become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Lord and Master, being changed little by little, inch by inch, step by step during this present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the resurrection of the just, which will perfect us in the Lord's image and likeness (PT '73, p. 61).

*I pray that my grief turns to resolve, my fear into courage and my helplessness into action.*

The virtues refer more to the graces of justice, and the praises to the graces of charity. Since the mind is bound to think, how much more noble it is to contemplate good thoughts and qualities, the virtues and the praises! A low plane of contemplation is that of things; a higher is that of persons; but the highest is the contemplation of noble thoughts and qualities, especially as they exist in God, in Christ and in the saints; and this is also the best way of becoming like them (March 5, Manna).

We must examine ourselves and ask; is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence, as an enemy. Is the thought suggested a pure one—not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented and cast out as a thought likely to do great harm—as would the entrance into our home of things infected with a plague. Has the thought any virtue? Is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be cast away; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We desire to have in our hearts and our minds things that will have a positive influence for good; helpful and beneficial in some way. Otherwise, the thought should be repelled as a worthless added burden on our hearts and minds, needed for profitable things.

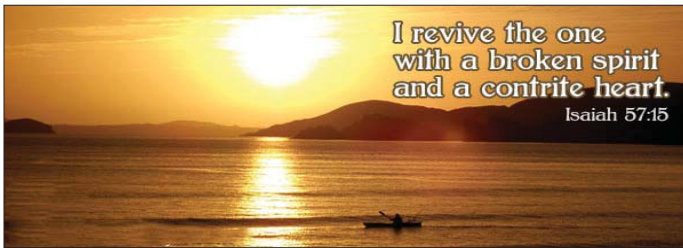
Whatever we may be naturally, the people of God who follow the instructions of the Divine Word surely become more noble people, helpful people, possessed of the spirit of a sound mind; and these things will be a necessary part



of their preparation for the Kingdom and for the great future work to be entrusted to them as the servants of God under their Redeemer and Head. Let us seek to be educated, informed and enlightened servants of God as we prepare for the coming earthly phase of the Kingdom and our part in it.

#### WHATSOEVER THINGS ARE OF ANY PRAISE

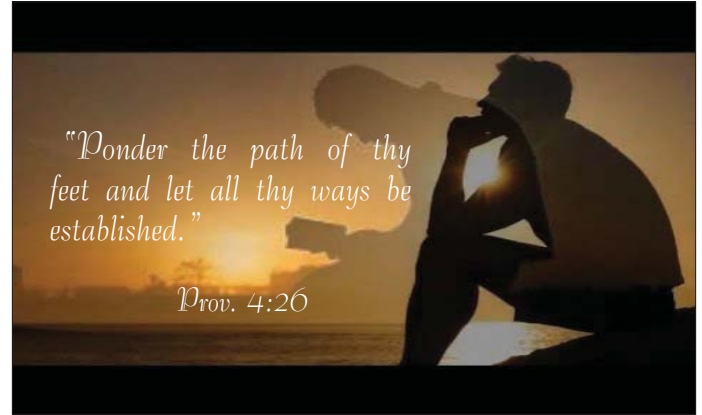
We begin our remarks with a quote from Bro. Jolly: “At first we demurred, but were told, don’t go in your own strength, which is sure to fail you; but go in the strength of the Lord—He will never fail you. You will receive greater trials, but keep yourself humble and filled with loving zeal for the Lord and His cause, and all will be well. People will praise you for your good messages, but let their praises roll off from you as water from a duck’s back; don’t let them soak in. When tempted to take any praise to yourself, remember the Babylonian nonsense that you used to believe and preach before God delivered you from it and put a new song into your mouth (Psa. 40:1-3). We must render all the praise to Him, to whom it rightly belongs.”



“If there be any virtue, and if there be any praise, think on these things.” While we should not think to praise ourselves nor strive to obtain praise, yet we should strive to be praiseworthy. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in God’s people, the elements of character which are worthy of praise. We should not underestimate gentleness, faithfulness, patience, however we should take note of constancy, of industriousness, of devotion to duty. We should not think of the trifling failures of others or of even their greater failures. If we continue to fill our minds with unhappy thoughts, we shall do injury to ourselves.

As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more Godlike. Things of any virtue or value, things in any degree praiseworthy—the noble words, noble deeds or noble sentiments of anyone—we may safely meditate on and, as a consequence, find ourselves growing toward those ideals upon which our new minds, our new natures, feed. Therefore shall we become more

and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the glorious Kingdom and be perfected forever in the Lord’s image and likeness.



#### THINK ON THESE THINGS

Only man has been given the power to think things through “Ponder the path of thy feet and let all thy ways be established” (Prov. 4:26). Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives “As a man thinketh in his heart so is he” (Prov. 23:7). The religion of the Bible is the only religion that lifts its standard far above all baseness and demands the highest ideals “My eyes are awake through the night watches, that I may meditate on your word” (Psa. 119:148 NKJ).

The Christian’s *habit of thought* has much indeed to do with his spiritual progress or retrogression, and good *habits of thought* need to be very carefully cultivated. By *habit of thought* we mean that normal condition to which the *mind* habitually returns in the moments of *mental* leisure. While engaged in the active duties of life we must of necessity bend our *mental* energies to the work in hand, for if we do anything merely mechanically and without concentrating thought upon it, we cannot do it well; yet, even here, Christian principle, well-established in the character, will unconsciously guide. But when the strain of labor and care are lifted for a time, the established *habit of thought*, like the needle to the pole, should quickly return to its rest in God. “Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee” (Psa. 116:7). Let not the mind—temporarily released—grovel and revel in earthly things, but let it return to its rest and refreshment in the contemplation of “whatsoever things are pure, and lovely, and of good report.”

Mankind in general does too little thinking, and what it does do is more or less along improper lines and built upon false bases or premises. Nevertheless, all will agree as respects human welfare, there is a power in thought that is second to no other power. Few realize to what extent their own happiness and well-being is dependent upon right thinking—to what extent whole communities and nations owe their happiness or misery to their right or wrong thinking on important problems of life. Words are a power in the world, but only in proportion as they awaken thoughts and lead to action!

MOST IMPORTANT IN LIFE, *God*  
MOST BEAUTIFUL ATTIRE, *Smile*  
GREATEST ASSET, *Faith*  
MOST POWERFUL FORCE, *Love*

God also appeals to the power of the mind through His Word, and urges upon His people that they be transformed by the renewing of their minds. Indeed, it may be said that the cultivation of the power of thought began with God's people, and that so far as religious matters are concerned it has in no particular degree gone from them. While heathen religions seek to restrain the intellect and appeal chiefly to the passions, prejudices and fears, God, on the contrary, says, "Come now, let us reason together" (Isa. 1:18). Thinking may be a very dangerous matter in the absence of absolute knowledge upon which to base and exercise our reasoning faculties; but God has protected His faithful along this line by providing us in His Word with the proper basis for reasoning on all subjects involving our duty to our Creator and to our fellow creatures. The Scriptures lay down certain broad lines, and invite God's people *to reason within these lines of revelation*; and by reasoning, they taste and see that God is gracious, and come to a clearer knowledge of Him, a better understanding of His character and Plan.

Many who are awakened to independent thinking are careless of the *limitations* of the Divine revelation; and consequently the influence of the Divine Word upon them is a mental liberty and enlightenment which, lacking the Divine control, is very apt to go to the extreme of license, selfishness, self-conceit and infidelity. Wherever the Bible has gone it has been the torch which has led civilization: millions have profited by its enlightening influence, though only comparatively few walk close to its light and within its prescribed limitations of reason and conduct; and these few are the true Christians.

Let thoughts of God and Christ and of the worthy

saints of the past and blessedness of our future work in the coming universal Kingdom, of the magnitude and benevolence of the Divine Plan, fill our minds and inspire our hearts. And to these contemplations let us also receive the additional comfort and blessedness of personal communion and fellowship with God through prayer and the study of the Word and the assembling of ourselves together for worship and praise. By filling the mind with God's Divine Plan and His will, the transforming influence will extend into every avenue of your mind; Yes, "Be ye transformed by the renewing of your mind" (Rom. 12:2).

#### FOR THE VICTORS ARE THE REWARDS

Some may feel that if they sifted and tested and rejected all the untrue, the unworthy, the unjust, the impure and the unamiable thoughts presenting themselves, that they would have no topic left whereon to engage their minds, and this we believe would be true with a great many—their minds for a time would be quite vacant of thoughts, if all the evil and improper ones were rejected, banished; but by the time they would be in this attitude they would have such a "hunger and thirst after righteousness," things lovely, things pure, things noble, that they would be in the right condition to receive the very spiritual food which the Lord has provided for them. There is one thing, and one thing only, which fully combines all of the above propositions, and demonstrates itself to be the one thing true, honorable, just, pure, lovely, and that is, the Divine character and Plan. Let us think upon its various features. Let us study the Divine Word and behold through it, as a telescope, the beauty of the Divine character, the splendor of the Divine Plan, as revealed in God's Word, whose length and breadth and height and depth no man can measure, and only the saints can comprehend by the holy Spirit, and that in proportion as they receive the holy Spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man. What a splendid premium the Lord places upon the study of His Word in the esteem of all who are *brethren* in the sight of Jehovah; the *my people* of Rev. 18:4.







## Capernaum “Cast Down To Hell” (Judgement)

Capernaum, the scene of the majority of Jesus’ mighty works, is now marked merely by a ruin. In it we see fulfilled Jesus’ prophecy, “Thou, Capernaum, which art exalted to heaven, shalt be brought down to hell”— to Hades—the tomb. Symbolically that city was lifted to heaven in privilege as being the Master’s own city during His ministry. Its great privileges meant great responsibility, and hence Jesus told them that if the same mighty works done in their midst had been done in Sodom and Gomorrah, they would have repented. He said, “In the Day of Judgment, it will be more tolerable for Sodom and Gomorrah than for you.”

The Day of Judgment is undoubtedly the thousand-year Day of Christ’s Reign, in which judgment, or trial, will be granted to the world, to separate “sheep” from “goats”— to determine those worthy and those unworthy of everlasting life. That glorious Epoch will be a blessed Day of privilege, light and grace, in which all the darkness of sin will vanish. It will be “more tolerable” for those who sinned without light than for those who enjoyed great privileges and opportunities.

Bible students are coming to see that the Day of Judgment has been greatly misunderstood. It has been thought of as a time of condemnation, instead of which it will be a period of testing, to see who, under trial, will be found worthy and who unworthy of everlasting life, which Jesus died to secure for all of Adam’s race desiring it on God’s terms.

The first Judgment Day was in Eden. Father Adam because of disobedience was sentenced to death. For six thousand years his race has been under that sentence. Jesus died to release all from that sentence, and to grant to all an opportunity of everlasting life. Only a faithful few, an Elect class, have yet been blessed. Their judgment, or trial, is in advance of the world, that they may be with Jesus judges of the world during the world’s trial, or Judgment Day—the thousand years.—1 Corinthians 6:2; Acts 17:31.

## Lesson 62

- 1\* Where were the majority of Jesus’ mighty works performed? Does that city exist today? Par. 1
- 2\* What was Jesus’ prophecy against this city? Matt. 11: 23; Luke 10: 15
- 3\* What does it mean to be brought down to hell?
- 4\* How was that city lifted to Heaven?
- 5\* What two other cities did Jesus compare Capernaum to?
- 6\* If Jesus had done the same mighty works in these cities would they have repented?
- 7\* What did Jesus say regarding Capernaum, Sodom and Gomorrah in the Day of Judgment? Matt. 10: 15
- 8\* How long is the Day of Judgment? Par. 2
- 9 Why is this judgment or trial granted to the world?
- 10\* What will happen during that glorious Epoch?
- 11 For whom will it be “more tolerable”?
- 12\* Has the Day of Judgment been understood or misunderstood? Par. 3
- 13 Those found worthy during this period of testing will receive what?
- 14\* When was the first Judgment Day? What was the sentence? Par. 4
- 15 How many years has the human race been under the sentence?
- 16\* Why did Jesus die?
- 17 Who’s judgment or trial is in advance of the world? What will they be doing during the world’s trial or Judgment Day?

\* 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 2017

**Leon Snyder**

Jacksonville, Florida Convention, March 3, 4, 5

**Donald Lewis**

Jacksonville, Florida Convention, March 3, 4, 5;  
Tulsa, OK, April 22, 23

**Daniel Herzig**

Jacksonville, Florida Convention, March 3, 4, 5

**Robert Herzig**

Jacksonville Florida Convention, March 3, 4, 5

**Thomas Cimbura**

Jacksonville, Florida Convention, March 3, 4, 5;  
Denver, CO, April 22, 23

**John Wojnar**

Boston, MA, April 23

**Jon Hanning**

Jacksonville, Florida Convention, March 3, 4, 5;  
Indianapolis, IL, April 1; West Frankfort, IL, April 2

**David Seebald**

Jacksonville, Florida Convention, March 3, 4, 5;  
Grand Rapids, MI, April 2

**Michael Hanning**

Jacksonville, Florida Convention March 3, 4, 5;  
Cincinnati, OH, March 19; Jamaica April 14, 15, 16;  
Barbados, April 19, 20; Trinidad April 22, 23

**Brandon Penney,**

Jacksonville, Florida Convention, March 3, 4, 5

**Richard Piquene**

Jacksonville, Florida Convention, March 3, 4, 5

**Larry Williams**

Jacksonville, Florida Convention, March 3, 4, 5

**Robert Steenrod**

Jacksonville, Florida Convention, March 3, 4, 5

### EVANGELISTIC SERVICES

**Kenneth Arends**

Jacksonville, Florida Convention, March 3, 4, 5;  
Chester Springs, PA, April 29, 30

**David Hanning**

Jacksonville, Florida Convention, March 3, 4, 5;  
North Canton, OH, March 19; Muskegon, MI, April 23

**Jesse Julien**

New Haven, CT, April 2

**Ainsley Maine**

Boston, MA, January 22

**David Lounsbury**

Carlstadt, NJ, February 19;  
Jacksonville, Florida Convention, March 3, 4, 5

**Roger Mullen**

Chester Springs, PA, March 26  
Roanoke Rapids, NC, March 12

**Harold Solomon,**

Jacksonville, Florida Convention, March 3, 4, 5

**Krzysztof Witko**

Jacksonville, Florida Convention, March 3, 4, 5;  
Pittsfield, MA, April 1; Springfield, MA, April 2;

**Richard Chong**

Jacksonville, Florida Convention, March 3, 4, 5

### THE BIBLE STANDARD MINISTRIES CONVENTION JACKSONVILLE, FLORIDA MARCH 3, 4, & 5, 2017

The Jacksonville, FL Convention will be held at the Double Tree Hotel by Hilton at the Jacksonville Airport, 2101 Dixie Clipper Rd., Jacksonville, FL 32218. Phone 904-741-1997. Rates and Reservations: \$94.00 plus 13% tax, for 1-4 guests. A Breakfast Buffet is available for \$10.00 per person. A lunch will be provided on Friday and Saturday. Reservations must be made directly with the hotel by February 1, 2017. 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 other inquiries contact V. Snyder, 616-791-9005.

### THE BIBLE STANDARD MINISTRIES CONVENTION NEWARK, NEW JERSEY MAY 19, 20 & 21 2017

The Newark, N.J. Convention will be held at the Double Tree Hotel by Hilton, 128 Frontage Road, Newark, NJ, For reservations call 1-800-222-8733, for special rate give group code BSM. Rates \$110.00 plus tax for double occupancy. A lunch will be provided on Friday and Saturday. Reservations must be made directly with the hotel by April 27th. The Hotel provides shuttle service from the airport to the hotel. For other inquiries contact John Wojnar 201-783-3608.

### BIBLE STANDARD MINISTRIES USA 2017 CONVENTIONS Athens, OH, July 14, 15, 16 Tulsa, OK, September 29, 30, October 1