

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

GOD AND CHRIST PRE-EMINENT	34
WORDS HAVE MEANING	40
HUSS, WYCLIFFE, TYNDALE.....	47

Back Page

**TRIALS SURROUNDING THE
CORONA VIRUS**

ANNOUNCEMENT

GOD AND CHRIST PRE-EMINENT

“Thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son . . . he is the Head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”

(Col. 1:12-18)

This text suggests the thought that the Divine government is an autocratic one—the reverse of a democratic government, “of the people, by the people, for the people.”

Scarcely could we hope to find a more suitable text for the Lord’s people during this escalating worldwide trouble than the words, “God First.” A thorough devotion to Him, a full recognition of all His appointments, acknowledges our Lord Jesus: as our text declares, He has the pre-eminence—He is Lord of all.

We now make some remarks on the five most common governmental systems.

1. In a Representative Democracy citizens elect representatives who actually make the laws. In the U.S., even the president isn’t elected directly; representatives called electors make the decision (although designated electors usually vote according to the wishes of the citizens in their states).

2. A Republic is a political system in which the government remains mostly subject to those governed. Some scholars define it as any political system in which the citizens legitimize the government. The main characteristic of a republic is that the government is subject to the people, and leaders can be recalled.


3. In a Monarchy, a ruler is not usually chosen by the voice of the people or their representatives. Often a monarch is the head of state until he or she abdicates or until death. In many cases, a monarch is the final word in government.

4. A Communist state is based on the ideology of communism as taught by Marx and/or Lenin. Communist states are often dominated by a single party or a group of people. A planned economy is often part of the governing class, and in many cases, resources are taken and then redistributed to others, at the top of the system. Communism is often considered an authoritarian political system.

5. Dictatorship is another authoritarian form of government. Normally, a dictator is the main individual ruling the country. While there are lackeys and others who work for the dictator, he or she makes most of the decisions and usually has enforcers. In some cases, the

political system is run by a small group of people. Dictators are not restricted by constitutions or parliaments.

The government of the United States, in which all the citizens are ostensibly on an equality, and in which the Citizen President, as their choice, is the chief executive, is the ultimate form of civil government, ideally most favorable to the masses—a democratic republic.



GIVE THANKS

He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Colossians 1:13-14

It may at first seem strange to some that the type of earthly government least favorable, least esteemed by many—the autocratic form—should most nearly represent the form of government which the Almighty has instituted for the entire realm of creation. If the autocratic form of government has proven itself so unfavorable to human liberty and progress amongst men now, can it be possible that this form of government is the very best for the universe in general, and forever? If so, wherein lies the difference? By what process of reasoning can we demonstrate that that which experimentally amongst men has proven itself to be bad, should ultimately prove itself to be best?

We answer that the difference is because all men are fallen and imperfect, and are under the dominion of sin and selfishness to a greater or less degree; and additionally, all are imperfect in knowledge and in judgment, even if their hearts were fully disposed for righteousness. On the contrary, the Almighty is perfect in His attributes, and in His knowledge, and the law of His being as well as the law of His empire is—the reverse of selfishness—

THE BIBLE STANDARD—(ISSN: 1556-8555) Publisher, the Bible Standard Ministries (LHMM)—Address: Bible Standard Ministries, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700, U.S.A. Editor, Leon J. Snyder. Periodicals Postage paid at York, PA, 17402 and additional mailing offices. Postmaster: Send address corrections to The Bible Standard, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700; Rates: One year’s subscription—\$12.00 (6 issues); single issues—\$2.50 each. Web Site: www.biblestandard.com

the law of Love. It is indeed dangerous to be fully under the power of any *fallen imperfect* being, however well-intentioned, but it is a most desirable thing to be under the guidance and control of a *perfect* being, possessed of all knowledge, wisdom, justice, love, and power.

This is the situation: Jehovah, our God, is a dictator, His laws are perfect, just and good, and all of His creatures subject to those laws are blessed. Under these conditions, the autocratic, theocratic government which now obtains in heaven, is the most desirable one of all; as our Lord suggests, we pray that this same government may soon come to earth; saying, “Thy Kingdom come, thy will be done in earth as it is done in Heaven.”

Although Jehovah God, our Creator, is not elected to His position, and does not hold it through the consent of His creatures; yet all of His creatures who are in harmony with the principles of righteousness delight to hold Him as their King and Lord—their Dictator, whose every wish it is their pleasure to obey. As a Dictator, He has appointed Christ Jesus to be “Head of the body, the Church.” The Church was not consulted in this matter. The Almighty proceeds with His own plans, and those who do not fall in with those plans fail to that extent to secure to themselves the proffered blessings.

GOD EXALTED OUR LORD

When the time came for King Pharaoh to introduce the new governor or prime minister [Joseph] of the empire to the people, he first provided for him suitable apparel, to indicate the rank; next, the second state chariot, and third, that he should be escorted in parade before the people by criers, who should announce his rank and call upon the people to bow the knee—to acknowledge him as the king’s representative. How this reminds us of the Apostle’s words respecting our Lord Jesus and his high exaltation after his trials were concluded.

Similarly the Almighty did not inquire of the angels whether or not they would accept the glorified Jesus as their Lord: He autocratically elevated our Lord Jesus, because of His implicit obedience even unto death, even the death of the cross, as the Apostle declares, “Wherefore [on account of his obedience unto death] God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow and . . . every tongue confess . . . to the glory of God the Father” (Phil. 2:9-11).

Likewise, our context declares that in His pre-human condition our Lord Jesus was from the beginning the head, the chief of all His Father’s creatures, works,

arrangements. “For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist” (Col. 1:16, 17). This agrees also with the statement of John’s Gospel (1:1, literally translated), “In the beginning was the Logos, and the Logos was with *the* God, and the Logos was a God: the same was in the beginning with *the* God. All things were made by him; and without him was not one thing made that was made.”

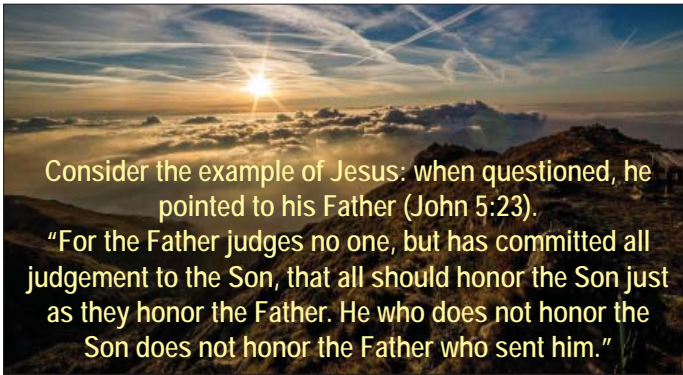


It appears from this that the Heavenly Father has exercised His autocratic government from the beginning, choosing His first-born Son to be His representative in the entire work of creation. It appears further that it was to this first-born Son that the privilege or opportunity of becoming man’s Redeemer was first offered—as a privilege; because the Almighty autocratically intended that this matter of man’s redemption should not only display His Justice and Love, His Wisdom and His Power, in respect to mankind, but that it should additionally be a test, a manifestation of the loyalty of His First-begotten, and that such loyalty, being fully demonstrated, would properly become the occasion for the still further advancement of His First-begotten One—to the Divine nature, “glory, honour, immortality”—demonstrating His worthiness in all things to be *preeminent*. The authority of Christ is not confined to the house of Israel nor to the land of Palestine, because all authority is His.

FATHER PRE-EMINENT OVER SON

It is not, of course, the Apostle’s thought that the Father made the Lord Jesus pre-eminent above Himself. We are continually to remember the Apostle’s declaration of 1 Cor. 15:27, where, after pointing out that the Father has put all things under the Son, he adds, “It is *manifest* [need not be stated] that he [Jehovah] is excepted, which did put all things under him [Jesus].” So, gathering the proper thought of our text, we are still to remember that God is first: and that our Lord Jesus is first as the Head of the Church because God has given Him this pre-eminence.

In recognizing Jesus' full authority and headship of the Church, we are honoring Him who appointed Him, and we keep God first. As our Lord declares, "All men should honour the Son, even as they honour the Father" (John 5:23). They are not to confound the two, but are to worship and reverence and obey both the Father and the Son; for the latter seeks not and does not His own will, but the will of the Father who sent Him, and who exalted Him to His position of preeminence over all God's creatures. The Apostle explains this relationship fully and emphatically when he declares that—the head of the woman is the man; and the head of the man is Christ; and the head of Christ is God—Jehovah (1 Cor. 11:3).



Consider the example of Jesus: when questioned, he pointed to his Father (John 5:23).

"For the Father judges no one, but has committed all judgement to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent him."

While rejoicing in liberal governments among men, and esteeming popular governments the most desirable under present conditions, we nevertheless recognize that this is so merely because present conditions are evil. Because petty jealousy is the reigning law among men, the selfish interests and instincts of the masses may be trusted as safer for the whole population than the selfish instincts of one individual or one class. Consequently, while rejoicing in the democratic and in the favor which comes to us under this form of government, we still pray for the glorious Kingdom which God has promised, in which His will alone shall be the law, and His representative the King over all the earth.

SAME LAW DOMINATED THE CHURCH

In His people, during the Gospel Age, the Divine law or theocracy was already to some extent established. We do not refer to the human institutions called churches, but to the Church "whose names are written in heaven," and whose leadership and membership as a body were directed by the Lord Jesus, their appointed Head. We understand that the call to the very elect is now completed, however, this same principle applies to the call now going forth to the Consecrated Epiphany Campers whose names are written in the book of life.

As for religious systems among men, we believe that on account of the weaknesses of the race and the fact that

even the best are more or less contaminated by selfish impulses, the despotic forms of church government are most evil, and the democratic forms of church government proportionately the less evil, after the same manner as in civil governments. And here we note the Lord's arrangement for His Church was to be a combination, so to speak, of the two forms of government. (1) It is *democratic*, inasmuch as the choice of the leaders is to be determined by the judgment of the congregation; and, (2) It is *theocratic* in the sense that the individual members are not to exercise their own preferences in respect to their choice (votes), but are to use their best intelligence in ascertaining *the will of the Lord*, their Head, in the matter; and to express by their votes so far as they are able, not their own will, but that of the Lord.

Here is the most harmonious and simple and beneficent arrangement imaginable under present conditions. Each individual, or unit of the Church—each member in the "body" of Christ—was to say within his own heart, "God first." God's appointment of Christ as a Bishop or Shepherd of His flock made Him and His will pre-eminent in their thoughts, hearts, words, and deeds. In the present time, we must, so far as we can discern His will, follow the same principle.

So far as we can understand His Word, we are to speak His Word, and in our choice of leaders, His will and not our own is to control. In the Church, in all of its associated interests and affairs, God first and Christ, His representative, pre-eminent, was to be the order—in proportion as each member would grow in grace and in the knowledge of the Divine will. God, through His faithful, set in the Church the various members, according as it pleased Him. (1 Cor. 12:18). This principle during this expanded Gospel Age Harvest applies also to each little group of the Lord's people only in proportion as they conform to His will and Word—making God first and Christ, the Head, pre-eminent.

CHRIST PRE-EMINENT IN THE HOME

This same principle is to be carried beyond the Church into the homes of the Lord's people. There also God is to be first and His representative, Christ, to be pre-eminent. If the head of the family is consecrated to God and recognizes Him as his Head, he must recognize His laws in the family as well as in the Church. And recognizing His law he must oppose everything approximating anarchy or lawlessness; he must hold up before the family as well as before himself, Jehovah the autocratic governor and lawgiver, and Christ Jesus His autocratic representative, and the perfect law of Love, which He sets forth, to be

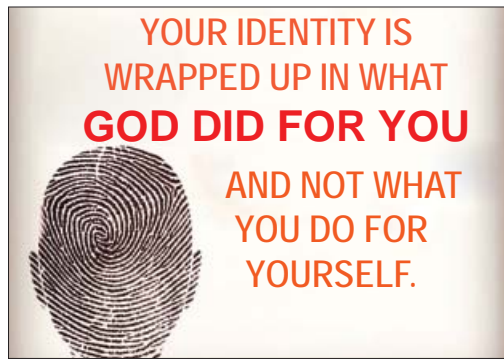
the law of all His consecrated, to rule in their hearts perfectly, and in their mortal flesh to the extent of their abilities. It must never be forgotten that the reign of law in every family is prompted and executed by justice.

This will mean that so far as possible each consecrated one, recognizing Christ as his head, will seek to do the will of God in his family; and this will mean that if he has not already established the habit of family prayer, he will do so—to the extent that he can. If on account of work or business it is impossible to have family devotions daily, he can probably arrange for them weekly, and we believe that the Lord will accept the good intentions and best endeavors evidenced.

If the man, the Divinely appointed head of the family, is not consecrated and is lukewarm to the idea of family devotions, the wife, though a Christian, is to recognize the Divine law upon this subject, that the man is the head of the woman and of the family. She should not establish *family* worship in any manner in conflict with the expressed will of her husband, though this does not mean she may exercise no spiritual authority over her children. She must seek the Lord's blessing and guidance and over-ruling providences, that her husband may be agreeable to the arrangement, and should await the results. The husband who is not a Christian but is, nevertheless, morally and religiously disposed, will under these conditions feel all the more the responsibilities of his position, and the wise and moderate and noble conduct of the wife may have the greater weight with him precisely because of her moderation in this matter, and the evidence he has that she is subject to a higher law and lawgiver, to whom he also should be subject.

CHRIST PRE-EMINENT IN BUSINESS

Putting God first, and Christ pre-eminent as His representative should have an influence also upon our business dealings where we come in contact with the world. In our buying or selling, or whatsoever we do, we should remember continually to seek to do those things pleasing in the sight of the One whom we desire to please, and Who is *pre-eminent* in our hearts. This will mean a decrease of selfishness and an increase of love, a decrease of meanness and an increase of nobility of character toward all. The result will be as our Master suggested, saying, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).



But while this matter of putting God first, and recognizing His appointments, laws and will in all of life's affairs, will exercise the foregoing influences in matters of the church, matters of the home and family, and matters of business and contact with the world, yet the chief influence of all will surely be found in our own hearts and lives. The thought of the will of

Christ pre-eminent, connecting with all the doings of life in public and in private—the thought that we wish God to have the first place in our affections, and His blessing in respect to our influence, our joys, our pleasures, our hopes, our aims—what a blessing this will bring!—what godliness, what growth in the fruits and graces of the Spirit! Very quickly this preeminence of Christ will expand beyond the *actions* of life and attach itself to our words. The true Christian will seek not only to act gently, as he believes the Lord would be pleased to have him act, but additionally, he will seek to speak gently, kindly, moderately, modestly—and to show forth the praises of Him who hath called us out of darkness into His marvelous light. No better homage and worship can we offer to the Lord, and no greater honor can we do to His name among men, than by exemplifying His teachings in the words and acts of our lives.

CHRIST PRE-EMINENT IN OUR THOUGHTS

But now we come to the most important point of all. Behind all our doings and teachings, in public and in private, are our thoughts. It is of paramount importance that in seeking to have God first in life's affairs, we shall see to it that He is first in our thoughts—that Jesus there has the preeminence which God intends He should have—that our affections should be pre-eminently set upon Him more than upon husband, wife, or children; more than upon houses or lands; more than upon honors of men. Christ is to be enthroned in our hearts pre-eminent over all things—yea, pre-eminent over self, and with many this submission of self is the most difficult proposition. This is exactly what our Lord taught, saying—"If any man come to me, and hate not [loves less] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life [his being] also, he cannot be my disciple" (Luke 14:26).

Recurring to the illustration of our text—that of the human body, of which Christ is the head and all others are figurative members, let us notice how intimate the connection between the head and the members is in a

healthy, properly constituted body. Each part is in direct communication with the head by means of the nerves. In case of trouble, accident, pain, the matter is at once reported to the head, and immediately a member of the body, perhaps a hand is prompt to give service. The head has full direction because the “spirit” (or control) of the head pervades all the members of the body; so that—using the Biblical terminology—“if one member suffer, all the members suffer with it.” Continuing the illustration, we see that every member, in proportion as it comes under the control of the head, will be prompt to act.

Sometimes in the human body, the hand may stretch forth assistance to the injured member so quickly that it seems impossible to conceive that the message first went to the head and that the hand was subsequently directed by the head to assist. So it is with the Lord’s consecrated people who are in full touch and sympathy with the Head, the Lord, and are to so large an extent of “*one spirit*” with Him, so anxious to do His will, and so well informed in respect to what His will is. They sometimes seem to act almost automatically, in respect to rendering help by word, or deed, or otherwise to those with whom they are in contact.

Let us, then, have for the watchword of our hearts, “God First”—and Christ “pre-eminent” by Divine appointment—remembering that it is out of the abundance of the heart that the mouth speaketh, and the general conduct of life proceeds. “Keep thy heart with all diligence; for out of it are the issues of life” (Prov. 4:23).

FORM OF GOVERNMENT IN GOD’S KINGDOM

In view of the danger of placing great power in the hands of a ruler and the advisability of the republican form of government of the people, by the people, and for the people, the question arises, How will it be with God’s kingdom? This great government will be, not a republic, not a socialistic arrangement in any sense, but a monarchy. Nay, it will not even be a limited monarchy, but an imperial and autocratic one. Instead of giving humanity more power and leaving everything to be settled by the popular will and vote, Messiah’s kingdom will do the reverse. It will lay down the law, punish every infraction of the law, and point men to the fact that they are not qualified to govern themselves and that, therefore, God has decreed the establishment of Messiah’s Kingdom to rule over humanity, while they are in the imperfect condition, and to bring them up by

restitution to full perfection, when they will be able, as originally designed, to all be kings, or failing to come up to this standard, they will be destroyed as incorrigible, lovers of iniquity.

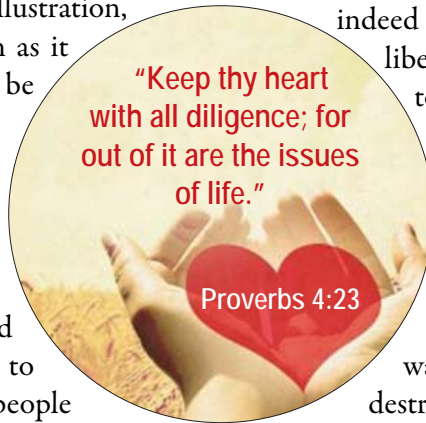
For the purposes of bringing mankind to perfection, the regulations of Christ’s Kingdom will be far more exacting than those of any earthly government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. Liberty to deceive, to misrepresent, to overreach and to defraud others, will be entirely denied. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God—liberty to do good to themselves and others in any and in every way, but nothing will be allowed to injure or destroy in all that Holy Kingdom. (Isa. 11:9; Rom. 8:21). That rule will consequently be felt by many to be a severe one, breaking up all former habits and customs, as well as breaking up present institutions founded upon false habits and false ideas of liberty. Because of its firmness and vigor, it is symbolically called an iron rule—“He shall rule them with a rod of iron” (Rev. 2:26, 27; 19:15).

Christ will be a creditable Dictator and His will shall be enforced in the earth. All who will not obey His righteous laws when granted ample knowledge and ability shall be cut off—shall die the second death, have life forever extinguished.

MESSIAH’S KINGDOM NOT A TYRANNY

In alarm some may ask, would not that be a dangerous condition of things? Could any royal family, however noble and generous, be entrusted with such autocratic power without fear of its being misused for the enslavement of the people, for the aggrandizement of the rulers? Have we not learned this in the history of the past 6,000 years? Do we not see the necessity for curtailing and controlling the power of dictatorial rulers? Are we not more and more brought to realize the necessity that the people should rule? Is not “people power” better than “prince power”?

If Christ’s kingdom were of the same character as present governments, operated upon the same selfish principles, it would be all the worse for the increase of power. But it will be based upon other principles. Not injustice and selfishness, but principles of justice and love will be the foundation of that throne. And backed, as it will be, by



Divine wisdom and power, good results, everlasting blessings, will result to the upright in heart. All its power and all the wisdom of its rulers will be exercised lovingly and justly, for the good of the fallen human family, for the elevation to perfection of all the willingly obedient.

CHARACTER OF THE KING

No one who understands the matter need have any fear, as He who is to take the throne to be the Emperor of the World is Jesus Christ, the One Who gave Himself a ransom for all. Instead of His empire being one of selfishness, which would ruin its subjects for its own aggrandizement, He has shown His Spirit to be the very reverse of this, in that He left the glory of the higher courts and humbled Himself to a lower nature and became man's substitute, a ransom for man's penalty, and "tasted death for every man." It is this One who is now highly exalted and appointed Heir of all things.

CHARACTER OF THE ARISTOCRACY

There will be an aristocratic class then, too; a class whom the great Autocrat will exalt to power and great glory and distinction, and to whom He will commit the ordering of this world's terribly disordered affairs. This class is the Church of God, of whom Christ Jesus is Lord and Chief. All authority and power will be claimed and exercised (Matt. 28:18; Rev. 11:17); and infallible laws will be rigorously enforced. Then every knee must bow and every tongue must confess.

Let us remember also that the Church selected from the world during the Gospel Age is composed only of such as have their Master's Spirit and delight to lay down their lives for the brethren and for the Truth in co-operation with their Lord and Head and Bridegroom. Let us remember that according to Jehovah's Divine Plan, none shall be of that elect class save those who are copies of God's dear Son, and that the tests of discipleship are such as to prove them—their love and loyalty to God, to the brethren, to their neighbors, yes, even to their enemies.

As assistants of Jesus and the Little Flock, the Lamb's Wife, in the spiritual or invisible phase of the Kingdom, will be the Great Multitude, described in Rev. 7:9-17 and 19:1-9. This class consists of those who were called to be members of Christ's Bride, but who more or less came short of the prize of the High Calling. They are nevertheless rewarded for their measurable faithfulness by being invited to the Marriage Supper of the Lamb (Rev.



19:9). They are not given a place in the throne, but *before* it (Rev. 7:15), as antitypical Levites and Noblemen. The Great Multitude as antitypical Levites are to "serve God day and night in his temple."

While the Kingdom class proper—Jesus and the Church—will during their reign be invisible to mankind, they will be visibly represented throughout the earth by certain human beings—the

Ancient Worthies and the Youthful Worthies. (In this present evil world Satan and his angels have been visibly represented by certain human beings, such as oppressive rulers, false religious teachers and predatory aristocrats.) But the Ancient and Youthful Worthies, before being made the visible representatives of the reigning Kingdom of Heaven in this earth (Gen. 13:14, 15; Acts 7:2-5; Heb. 11:39, 40) will have demonstrated, through their faithfulness while on trial in this life, their loyalty to Truth and righteousness. They will be suitable and dependable representatives of the invisible Rulers in the next Age. They will be the princes—not kings—that will rule in judgment—Truth and righteousness (Isa. 32:1).

The Ancient Worthies will be princes throughout the earth (Psa. 45:16) and therein will have as their associates the Youthful Worthies (Joel 2:28; Heb. 11:38). These Ancient and Youthful Worthies will be the subordinate rulers under Christ, and the world of mankind will be subject to these Worthies. The Ancient and Youthful Worthies will stand before the world as the latter's visible rulers, and as such will be recognized and obeyed by the world.

Associated closely with the Worthies and subordinate to them will be the subordinate princes and captains, typed in Num. 1:5-16. The latter princes or captains represent the Quasi-elect, prominent 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 (Psa. 72:3). This is a result devoutly to be desired!

Another very clear scriptural help is found in Isa. 49:11 "I will make all my mountains a way and my highways shall be exalted." This text is speaking about pre-restitution consecrated classes. Oh, how wonderful God's Word is; He will make all five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great

Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Mt. Zion, Mt. Moriah, Hills Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. We compare Psa. 72:3 “The mountains shall bring peace to the people and the little hills, by righteousness.” God will exalt these five pre-restitution classes for this purpose. When the Millennial Mediatorial Reign of Christ begins, the non-elect will come from the various parts of the earth to receive the blessings that will be administered by the Christ and assisted by the other five pre-restitution consecrated classes (Isa. 49:12 “Behold, these shall come from afar...”). What a wonderful Heavenly Father we have! How gracious He is to us all! Let us keep ourselves in the love of God (Jude 21)!

These five called classes, under elective features of salvation, have in consecration to God unreservedly laid down or surrendered their own will and accepted God’s will as their own in all things, in the same spirit in which Jesus consecrated Himself (Psa. 40:8; Heb. 10:7). Faith in God’s trustworthiness and love—both in thankfulness to Him for past favors (“mercies”—Rom. 12:1) and in appreciation of Him for having such a noble character

as could bestow such unmerited favors—should prompt consecration. We recognize that there are differences in the uses and requirements that God makes of those who consecrate, who give their own selves to Him (2 Cor. 8:5). However, these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God’s plan, are *for God*, not *the consecrator*, to determine.

Who need fear an autocratic government in the hands of such glorious rulers? Indeed, we may say that such a government will be the most helpful, the most profitable, that the world could possibly have—wise, just, loving and helpful!



WORDS HAVE MEANING

“Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

But I say unto you, That every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof on the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” Matt. 12:34-37

These words of our Lord indicate that the heart and the mouth are under very special scrutiny, the former representing the individual character, and the latter being an index of the character. It is in this same view of the matter that those words of wisdom were penned,—“Keep thy heart with all diligence; for out of it *are* the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee” (Prov. 4:23, 24). The indication is clear that a right condition of heart is necessary to right words; for “out of the abundance of the heart the mouth speaketh,” as experience testifies to every man.

We open this study about “words have meaning” with sincere consideration of our Lord Jesus’ words. Jesus, whose heart was perfect—in whom was no sin, neither was guile found in His mouth, it was said, “Grace is poured into Thy lips;” and again, “All bare him witness, and wondered at the gracious words that proceeded out of his mouth” (Psa. 45:2; Luke 4:22). Moses, personating Christ, foretold the

blessed influences of the Lord’s words, saying, “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass” (Deut. 32:2). And Jesus said, “The words that I speak unto you, they are spirit and they are life” (John 6:63). So wise, just and true were the Lord’s words, that, though His enemies were continually seeking to find some fault, it is said, “They could not take hold of his words before the people: and they marveled at his answers and held their peace” (Luke 20:26). And others said, “Never man spake like this man” (John 7:46).

Oh, our Lord left a worthy example to His people, which the Apostle urges all to follow, saying, “Let your speech *be* always with grace [with manifest love and kindness], seasoned with salt [a purifying and preservative influence]” (Col. 4:6). And Peter adds, “If any man speak, let him speak as the oracles of God,”—wisely, and in accordance with the Spirit and Word of the Lord. Again, it is written, “Keep

thy tongue from evil, and thy lips from speaking guile [deceit].” “Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.” “The words of a wise man’s mouth *are* gracious; but the lips of a fool [an unwise, reckless talker] will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk *is* mischievous madness.” “Be not rash with thy mouth, and let not thy heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few” (1 Pet. 4:11; Psa. 34:13; Prov. 21:23; Eccl. 10:12, 13; 5:2).



of the abundance of the heart, the mouth speaketh.” Their heart attitude was shown in their words and, favor to their nation was terminated!

God has in the past and now continues to use “our words” [consecrated children of God] as a measure to choose those He will use in the blessing of all mankind. His truly consecrated children heed the words of Matt. 12:37 “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” We understand the word justified used in this scripture is not the justification generally referred to in the New Testament, the justification on the basis of faith in God.

In Matt. 12:37 our Lord is not addressing the general church at all—rather the word justified is used in a very limited sense. For instance, we might speak of some transaction we have made, and say, I felt justified [innocent] in taking that course. The Greek word is *dikaioo* = (just or innocent). “By thy words [including the thought] thou shalt be found innocent.” Also “By thy words thou shalt be condemned.” Our words are an index of our heart and if dishonest we will surely lose God’s special favor as did the Jewish nation.

They perceived the good works of Jesus, but through jealousy and spite, they said all manner of evil against Him and crucified Him. What they said against Him showed their real heart condition! Yes, “by thy words” [including the thought] they showed themselves unworthy of God’s favor and His wrath came upon them “to the uttermost” (1 Thes. 2:16) during the forty-year harvest and in A.D. 70 the nation went to pieces. Had they said: we just do not see that this is the messiah, but we are convinced that some wonderful power is operating in Him; Oh had they used such words, they would have demonstrated themselves as desirous of knowing the right way which God would have shown them just as He has shown some others. Had they listened to wonderful Words of God they might have been justified. There is strong evidence that they did not speak those words, God’s Words, because they did not have the right condition of heart. Luke 6:45 says “Out

Let us consider the word, in the nominal Christian belief, Doomsday—the day of last judgment. This word, Doomsday, is an unprofitable, injurious, flippant, unholy and impure word. Oh, the power of a slanderous word! The power of an insinuation! Even the simple shrug of the shoulder! The bitter word of sarcasm or insinuation is shot out often without thinking, but the terrible poison goes from heart to heart and fresh roots continue to grow for years. The Lord’s consecrated people have a great responsibility—the responsibility our words and influence have upon others! Yes, words have meaning. Matt. 12:36 “Every idle word that men shall speak, they shall give account thereof in the day of judgment.” Not Doomsday. The term Day of Judgment signifies Day of Testing; as in our text, we read: men shall give an account in the Day of Judgment for every idle word.

God’s Words: “Shall give an account” should weigh heavily upon us; let us daily settle our accounts with the Lord, let us be sure that no record of idle words goes unrepented of. Yes, some have had their day of judgment and all will have their day of judgment, an individual personal trial. Our dear Pastor Russell had his: “As we think of the fact that these sermons reach the eyes of about seven millions of readers weekly, we feel the weight of our responsibility. It is our desire that they (our words) be just such as the Lord can approve and such as will be helpful to all” (Overland Monthly p. 211).

Let us now consider the words from God’s Servant Paul in 1 Cor. 9:26 “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.” Paul knew positively that he had entered the course, he had made his covenant vow with the Lord. He knew that nothing impossible was required of him in this race; the terms and conditions of this race include “grace to help in every time of need.”

There is no uncertainty for any consecrated Child of God, when under the guiding eye of the Great Redeemer. It is by the sure Word of God that we make our calling and election sure. Think on these words of Isa. 55:11 “So shall my words be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” Do you believe it?

God cannot dwell in a tabernacle unfit for His

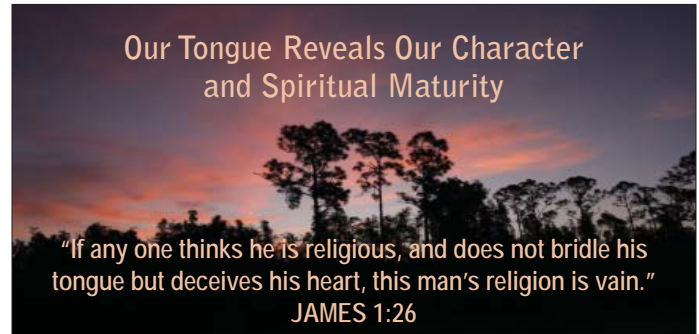
habitation—it is our duty and privilege to prepare our tabernacle like Paul did. “I keep under my body and bring it into subjection” (1 Cor. 9:27). Our old fleshly desires, the natural will cannot house the new heart, mind, and will. When the old will gave place to the new will it became owner of the body. When the new will, the disposition of God in us, takes into possession the old body—it is with much difficulty. It becomes the work of the new heart, mind and will to show its obedience to the Word of God, its full loyalty to the divine will, even though the old body should be, at times, treated shamefully its claim, its supposed necessities being ignored. God’s Word through Paul continues “lest by any means when I have preached to others, I myself should be a castaway.”

How important is this thought: if God’s Words are not our words they have no value, we are not to study or preach the doctrinal words of man: Psa. 39:1 “I will take heed to my ways, that I sin not with my tongue.” It is stated of our Lord Jesus that never man spake like this man! We believe there is wisdom in the Master’s words that is not to be found elsewhere. “I am the resurrection and the life” (John 11:25). “Lazarus come forth” (John 11:43). “Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth” (John 5:28, 29). “And I if I be lifted up from the earth, will draw (influence by His Word) all men to me” (John 12:32). You ask, what is so special about these words? The most special thing about these words is that you understand them. Most Christians do not.

We see in these words, the promised restitution blessings “lifted up” (*hupsoo*, to elevate). Most of our Christian friends have changed the word “lifted” to glorified because that is what they prefer it to mean. The passage clearly and distinctly says the lifting up referred to was a lifting up at the cross. “These words spake Jesus signifying what death he should die.” If we would always let the context tell us just what is meant, how much difficulty it would save ourselves and others. The same Greek words here rendered “lifted up,” are elsewhere used, as for instance, in John 8:28, “Then said Jesus unto them, When ye have *lifted up* the Son of man, then shall ye know that I am he, and *that* I do nothing of myself; but as the Father hath taught me, I speak these things.” Who was to do the lifting up? Not the Father, nor the Lord Jesus himself, nor the Holy Spirit, but *ye*—When *ye* have lifted up the Son of man. It evidently then does not refer to an exaltation to glory. The same Greek word is used also in John 3:14. “And as Moses *lifted up* the serpent in the wilderness.” Did Moses glorify the serpent? Not at all. “As Moses lifted up

the serpent in the wilderness, even so, must the Son of man be *lifted up*, that whosoever believeth in him should not perish but have eternal life” (R1054).

Words Have Meaning! Most Bible students endeavor to make out of simple statements something more elaborate than the Lord put into them. “Will draw all men”: the truly consecrated Child of God is drawn by the word, in its simple statements: God’s influence. What was it that drew the early disciples, when they said, “Lord to whom shall we go” (John 6:68)? They confessed it was the Truth when they added; “thou hast the words of eternal life.” Yes, it was the simple Truth, God’s Word that both drew (influenced) and held them to the Lord and so it is with us. Let us be bound by two cords: (1) the word coming out from God and fastening upon honest hearts; (2) the faith and trust of our consecrated hearts (in His Word) reaching back to God.



OUR WORDS—OUR CHARACTERS’ INDEX

All our words are taken by the Lord as an index of our hearts. If our words be rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy or impure, the heart is judged accordingly, on the principle that, “out of the abundance of the heart the mouth speaketh.” Our words, in all the varied circumstances of our daily life, are bearing testimony continually before God of the condition of our hearts. So our Lord’s words imply, and in this view of the case how timely is the admonition in Eccl. 5:2, “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God” [and remember that “all things are naked and opened to the eyes of him with whom we have to do” Heb. 4:13]; “for God [our judge] is in heaven [upon the throne], and thou upon earth [under trial before the bar of justice]: therefore let thy words be few.” Let them be thoughtful and wise, as uttered before God, and not rash, hasty and unwisely considered.

Again, in harmony with the Lord’s statement of the responsibility incurred by our words, it is also written, “He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction” (Prov. 13:3). What a fearful responsibility attaches to the

tongue that wags in an evil, or even in a flippant, way, which is also dishonoring to God! And how necessary is the injunction of the Apostle Peter, “Be sober and watch unto prayer” (1 Pet. 4:7; 1:13; 5:8)!

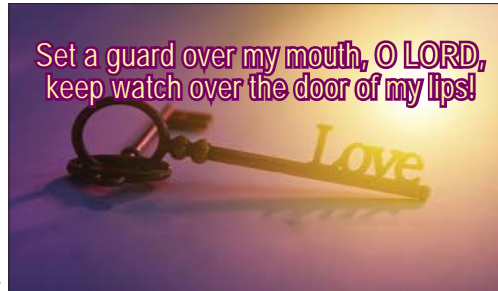
The Psalmist puts this prayer into the lips of all who feel this responsibility, “Set a guard, O Lord, over my mouth; Keep watch over the door of my lips. Do not incline my heart to any evil thing,” “Let the words of my mouth and the meditations of

my heart be acceptable in Thy sight, O Lord, my strength and my redeemer.” “My lips shall utter praise when Thou hast taught me Thy statutes. My tongue shall speak of Thy word: for all Thy commandments are righteousness. Let Thy hand help me: for I have chosen Thy precepts. I have longed for Thy salvation [from all sin, and for the perfection and beauty of holiness], O Lord; and Thy law is my delight” (Psa. 141: 3, 4 [NKJ]; 19:14; 119:171-174).

That, as imperfect beings, we may always be perfect in word and deed is not possible. Despite our best endeavors, we will sometimes err in word as well as in deed, yet the perfect mastery of our words and ways is the thing to be sought by vigilant and faithful effort.

We should render up our account for every idle word, and by our words of repentance, supplemented by the merits of Christ applied by faith, shall we be acquitted. Otherwise, the idle words, dishonoring to the Lord, will stand against us and condemn us, and we will be obliged to suffer the consequences. The first consequence will be self-injury; for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is a bad example to others, and the stirring up of evil in them. “A soft answer turneth away wrath: but grievous words stir up anger” (Prov. 15:1). As the result of unwise or unkind words, we may stir up about us difficulties which will become the agents of retributive justice to teach us the lesson of self-control, and consideration for the feelings and opinions of others. It is often the case that the Lord (or the devil) is blamed for sending trials which are simply the natural results of our own mistakes. And those who fail to locate the root of the trouble (in themselves) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word, and vigorous self-discipline. “If we would judge [and correct] ourselves, we should not be judged. But when we are judged we are chastened of the Lord [largely by the experiences through which our

own faults put us], that we should not be condemned with the world” (1 Cor. 11:31, 32).



But even should it be admitted that the difficulties are not directly caused by God, or the devil (“Every man is tempted [tried] when he is drawn away of his own lusts [desires] and enticed”), the natural tendency is to blame the matter on someone else, and to think that our loss of patience, our hasty word or act was the fault of

another. How many deceive and encourage themselves with the thought: “If everybody else had as reasonable and generous a nature as I have, our family or church gathering or community would be a veritable heaven upon earth!” Beloved let us examine ourselves, let us be very humble, lest the very words of self-congratulation and self-satisfaction which we consider in our hearts (if we do not utter them aloud) bring our condemnation. “If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]” (Luke 6:33-38)? It is only when we “endure grief, suffering wrongfully,” that our suffering is acceptable to God as a sacrifice of sweet incense. “What glory is it if, when ye be buffeted for your faults, ye take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called” (1 Pet. 2:19-21). Beloved, let us see to it that our sufferings are for righteousness’ sake only, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our inherited or cultivated faults.

“In many things we are all faulty. If any one does not err in Word, he is a Perfect Man, able to control the Whole body” (Jas. 3:2 Diaglott). But such a man does not exist. We all need and must continually plead the merit of our Redeemer and tentative Advocate, while we strive daily to bring every thought into captivity to the will of Christ and to perfect holiness in the fear (reverence) of the Lord.

In view of this fact, which we trust all of the Lord’s people will endeavor more and more fully to realize, *viz.*, that we now stand before the bar of judgment, we inquire, in the words of Peter, “What manner of persons ought ye to be in all holy conversation and godliness?” God-likeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let such things be put far away from all who name the name of Christ in sincerity and Truth. And let

us remember daily to settle our accounts with the Lord, to make sure that no record of idle words, unrepented of, and consequently unforgiven, stands against us. “Let your conversation be as becometh the gospel of Christ.” “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.” Out of the good treasure of the heart we shall be able to speak the words of Truth and soberness, to honor our Lord by a godly walk and conversation, to subdue the evil tendencies of our fallen nature, and to have our conversation “honest among the Gentiles: that, whereas they speak against you as evil doers, they may, by *your* good works which they shall behold, glorify God in the day of visitation” (Phil. 1:27; 4:8; 1 Pet. 2:12).

If daily we render up our accounts to God and seek His grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God through Christ, having the testimony of His Holy Spirit with our spirits that we are pleasing and acceptable to Him.

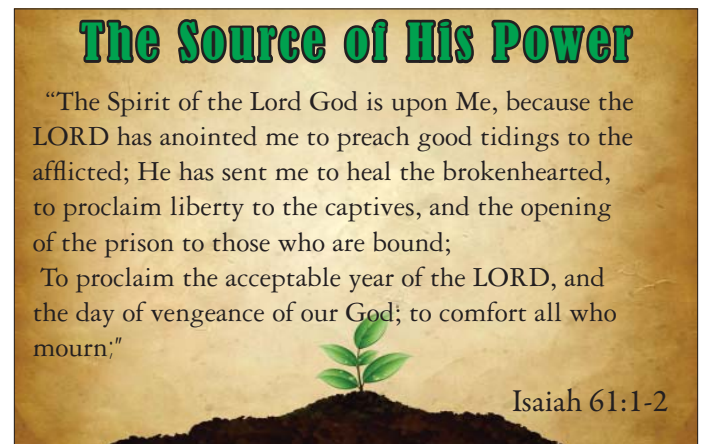
JOB’S WORDS

Job, in the midst of all his afflictions, was very careful not to sin with his lips. He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and the words right, saying, “What? shall we receive good at the hand of God, and shall we not receive evil” (Job 2:10)? Evil in this text represents calamities, troubles for the purpose of discipline or refining. “The LORD gave, and the LORD hath taken away; blessed be the name of the LORD” (Job 1:21). There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience, and faith under severe testings, and that, too, without a clear apprehension of the Divine wisdom in permitting them. The Psalmist puts into the mouth of God’s consecrated and tried people these words of firm resolution:—“I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked [who tempts and tries the righteous] is before me” (Psa. 39:1).

How necessary to the stability of Christian character is such a resolution, and the self-control which developed under a firm adherence to it. In an unfriendly world, we can expect to receive only the reproaches of our Master, for the servant is not above his Lord. The world, the flesh, and the devil oppose our way: there are fighting within
44 — THE BIBLE STANDARD

and fears without, and many are the arrows and fiery darts aimed at the righteous. But what is the safe attitude of the soul under afflictions and severe testings? Is it not in silence before God, waiting and watching first to see His leading, His will, in every matter before presuming to touch things that often involve so much? So the Psalmist suggests, saying, I was dumb with silence; I held my peace, even from good [even from doing or saying what seemed good in my own sight]; and my sorrow was stirred. My heart was hot within me, and in my self-communing there burnt a fire [description of a fiery trial]. “Then spake I with my tongue” —not to the revilers, nor to others, but to the Lord.

He does it, as the Psalmist suggests (vs. 4-6), by showing us, through experience, the vanity of all earthly things and their utter inability to satisfy the soul’s cravings, or to comfort the wounded spirit. Then comes the thought that the present life, with its cares, vexations, and sorrows is passing away, that our days are but as a handbreadth, and however vexing our experiences, they will soon be over, and if we permit them to do so they will only work out in us the peaceable fruits of righteousness, and develop in us strong and noble characters, disciplined to thorough self-control, thoughtful consideration, patient endurance of affliction and loving loyalty and faithfulness and trust in God.



JESUS’ WORDS

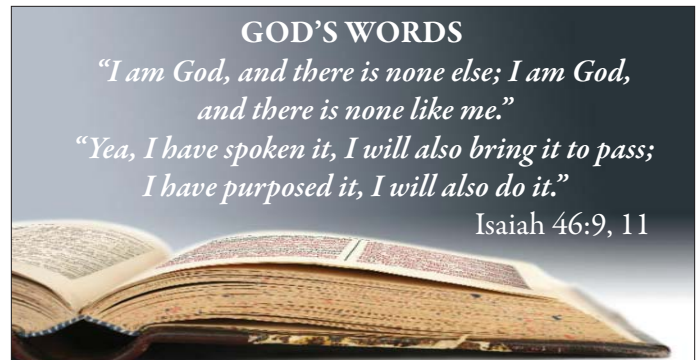
“The Spirit if the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord” (Luke 4: 18,19). Jehovah’s salvation comes through the Messiah. The Messiah, Jesus Himself, testifies of this: “The Spirit of the Lord GOD is upon me [from the time of Jesus’ baptism]; because the LORD hath anointed me to preach good tidings [the Gospel] unto the meek; he

hath sent me to bind up the brokenhearted, to proclaim liberty to the captives [in death], and the opening of the prison [the great prison house of death; He comes at His Second Advent with the keys of hell, the tomb, and of death to comfort all that mourn]" (Isa. 61:1, 2).

In God's due time the world of mankind will be delivered from the slavery to Sin. We see that the race is still going down daily into death—"Dying thou shalt die" is still written against the race of Adam. Why is this so? The Scriptures, and the Scriptures only, answer this question. They declare that God is still selecting the pre-Millennial seed of Abraham, who will on different planes share with Christ in the Kingdom. They will at that time break off the shackles of sin and open the prison doors of death and set free all the captives who long for freedom upon the Divine conditions. This, we remember, was our Lord's own declaration on this subject: He declared at His First Advent that the ultimate result of His work would be "to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1). As we gladly accept the Divine arrangement and realize it to be best, so we must also accept the Divine times and seasons and realize that they are wisely ordained; and indeed all whose eyes are anointed with "present Truth" may already see much of this wisdom.

We also recognize in these two verses how our Lord Jesus did not pray for Caesar, or Pilate, or Herod; nor did He make any special effort to reach these with the Gospel message. Our Lord gave His disciples a formula for prayer which contains no petition for rulers of this Age, nor for mankind in general, except as this is implied in the expressions of forgiveness of debtors, and the prayer for the coming Kingdom, which will ultimately bless all mankind. By the study of these words we realize we cannot pray our Father to grant abundant harvests, send rains, prevent famines, droughts, wars and pestilences; we find no example of such presumption in the Master, and realize from His words that God will permit disasters until the earthly phase of the reign of Christ is inaugurated (Luke 21:9). Further, we are informed by the Master that the present day will be one of trouble caused by the new Prince binding the strong ruler of earth and spoiling his house (Matt. 12:26-29). We rejoice in confident hope, knowing that all things are so overruled as to work out the accomplishment of our Father's grand designs, revealed to us in His Word.

In Jesus' words we are promised a Comforter in John 14:26: "But the Comforter, *which is* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you."



Isa. 1:3 states "the ox knoweth his owner, and the ass his master's crib." These expressions are used as illustrations in our Heavenly Father's complaint through His Prophet Isaiah against many whom He has favored both in Natural and in Spiritual Israel—He tells them that they do not exhibit the wisdom of even the brute beast. One would think that after our blind gropings in the past, and after the satisfaction, blessing, enlightenment, and refreshment that the Lord has so bountifully given to us in the unfolding of the precious Truth during the earthly lifetime of His last two star-members and since, none of us would think of casting any of it aside. Surely we should be able to recognize all Scripturally proven Truth as coming from the Lord. As the ox would be able to know his owner, we surely ought to be able to know our God and to recognize His providence and His supervision in our affairs.

But not so with all. Some, we are sorry to say, seem to overlook the Lord's supervision of His people, His arrangements respecting the time we are now living in, the present message of Truth now due to be declared (Rev. 19:5-9), the Great Company's attestorial work of building up the Epiphany Camp, *etc.*, and the *present unfolding of the Truth*. The miraculous supply of manna to Natural Israel in the wilderness was not more wonderful nor a better foundation for faith in the Divine providences than is the *present supply* of spiritual manna to the Spiritual Israelites—the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—the Lord's consecrated people of the present time. Nevertheless, some know not the Lord as their owner. "They profess that they know God; but in works they deny *him*" (Titus 1:16). Let us, then, dear brethren, take heed to our ways. Let us not lose our taste for "the good word of God"; let us not hate instruction, or cast God's words behind us.

MAN'S WORDS

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord of host" (Jer. 15:16).

It has been brought to our attention in Matt. 4:4 that

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Our Lord’s words accept the suggestion that bread, food, is necessary to human sustenance under present conditions, but they carry the thought further—they draw our attention to a higher life than the present one. The present life is not really *life*, but *death*: the world is under the Divine sentence of death, and only those who have come by faith into relationship with God through Christ have “passed from death unto life.” As the Apostle said (1 John 5:12), “He that hath the Son hath life; and he that hath not the Son of God hath not life.” Jesus said to one who was thinking of becoming His servant, His follower, but wanted to wait until his father died—“Follow me; and let the dead bury their dead” (Matt. 8:22).

From this standpoint, we see that man cannot live by bread alone. He has the Divine sentence against him, “dying thou shalt die” (Gen. 2:17, margin), and he can find no kind of bread, no kind of food, that will produce *life* in the full and complete sense of that word—that will swallow up death in life. He must look for another kind of “bread of life” than any earthly food; he must have another kind of “water of life” than any earthly drink. It is this heavenly food or supply to which our Lord refers, saying, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God’s words give us life? By being obedient to them!

All hopes of eternal life depend on God—on the Divine Plan and its promises. Looking into these promises we can see distinctly that the Divine Plan, dating from before the foundation of the world, is that all of God’s creatures, made in His likeness and abiding in faith, love, and obedience, in harmony with Him, will have life everlasting. This is God’s general word upon the subject, namely, that *obedience is the condition of life everlasting*. This is, undoubtedly, what our Lord had in mind in using the words of our text. He may also have had the thought that He had come into the world upon a special mission, to do the Father’s will, and that His understanding from the beginning was that His perfect obedience to the Divine will would insure to Him glory, honor, and immortality with the Father, eventually, but that any disobedience would mean the forfeiture of Divine favor, and would involve the sentence of disobedience, namely, *death*.

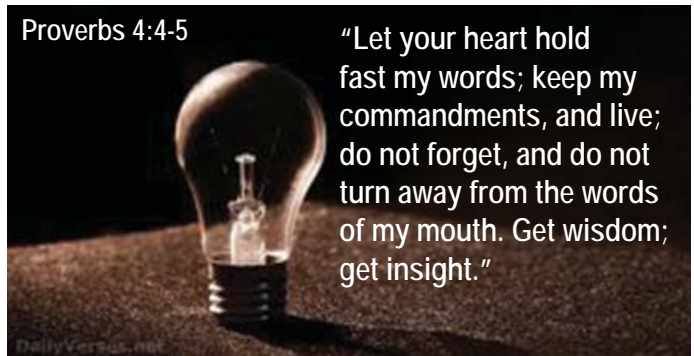
Man’s words must include the thought given in Gal. 6:7 “whatsoever a man soweth, that shall he also reap.” Although St. Paul, as we have seen, made a general

observation to the effect that whatever any man sows, that shall he also reap, nevertheless, he evidently used these words with particular reference to the experiences of the “brethren.” The context makes such an application. The context applies these words directly to the consecrated people of God, assuring them that a consecration to be dead with Christ is not sufficient. On the contrary, God cannot be mocked, cannot be deceived, cannot be trifled with. If God has entered into a covenant with us, nothing else than our agreement will stand.

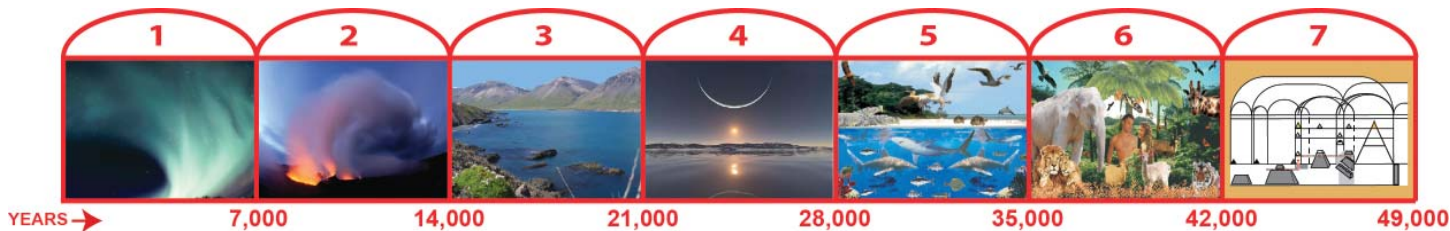
Then the Apostle recites the agreement which Christians covenant with the Lord. They covenant to deny self and all earthly interests, aims and hope that thereby they may be pleasing and acceptable to God, and to serve Him in all things, under the Headship of Christ, that they may ultimately have a share in His Kingdom. He says, “He that soweth to the flesh, shall of the flesh reap corruption.” By this he means that if any Christian who has entered into this covenant with God to become dead to the will of the flesh and alive to the will of God, shall live after the flesh—according to its desires, its promptings, its leadings, its appetites—the end of that man’s way will be death—the Second Death, symbolized by the Gehenna fire, which destroyed the offal outside the City of Jerusalem.

On the other hand, if any man sow to the Spirit, if he live according to the Truth and its Spirit, by living in harmony with his covenant of consecration—not merely making a start in the right direction—this would decide the matter in his favor. Some of the best people who have ever lived have made more or less serious blunders, under the temptations of the flesh. But stumbling into sin would not be living after the flesh—it would merely be a start to so live. The soul, rightly exercised by his sin, by the weakness, may recover himself, and come back to God in repentance and prayer, and in the name of Jesus obtain mercy and find grace to help for further time of need. But if these opportunities and privileges are not used, and if the course of living after the flesh is pursued, the result will be death. As God’s consecrated Children let our words be “Here am I, send me” (Isa 6:8).

Proverbs 4:4-5



“Let your heart hold fast my words; keep my commandments, and live; do not forget, and do not turn away from the words of my mouth. Get wisdom; get insight.”



HUSS, WYCLIFF, TYNDALE, etc.

The lessons of the past should never be forgotten. But we should cover with a broad mantle of charity much of its wickedness. The Church early lost the inspired Message, and unconsciously adopted the error that the teachings of the Bishops were the equivalent in authority of those of the Apostles. Through this broad channel grievous errors swept away precious truths. Lord's *Old Roman World* declares, "In the Second Century there were quiet bishops, intrepid martyrs, who addressed their flocks in upper chambers, and who held no worldly rank. The Third Century saw the Church more powerful as an institution. When Christianity, in the Fourth Century, became the religion of the court, it was used to support the very evils against which it originally protested. The clergy, ambitious and worldly, sought rank and distinction. They became lazy, arrogant and independent. The Church was allied with the State, and religious dogmas were enforced by the sword of the magistrates."

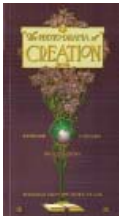
Fortunately there are always advanced thinkers on all lines. Such are generally considered fools, and persecuted. In reality they are the greatest benefactors of mankind. Huss suffered for his faithfulness to the Bible. Wycliffe and Tyndale were persecuted. Tyndale's Bible was burned publicly by high ecclesiastics, in front of St. Paul's Cathedral, London.

Later on, Cranmer, Latimer and Ridley, once associated with the Roman Hierarchy, but subsequently with the English Hierarchy, were publicly burned, because of their change of faith. In the light of today we see less difference between the two Hierarchies. Both Catholics and Protestants agree in condemnation of the atrocities of the past, perpetrated in the name of our Redeemer, one of whose titles is "Prince of Peace," and who admonished, "Blessed are the peacemakers, for they shall be called the children of God." Thank God! Our mental eyes, with clearer light, see greater lengths and breadths and heights and depths of Love Divine!

LESSON 81

- 1* How should we feel about the lessons of the past? Par. 1
- 2* What did the early Church lose?
- 3* They unconsciously adopted what error?
- 4* What happened to the precious truths?
- 5 What does Lord's *Old Roman World* say about those early times of the Church and its leaders?
- 6* In the Third Century what changes took place in the Church?
- 7* What became of Christianity in the Fourth Century?
- 8* How was the clergy characterized?
- 9* The Church was allied with the State but who enforced the religious dogmas and by what method?
- 10* Many advanced thinkers were persecuted and were considered what for their beliefs? What were they really? Par. 2
- 11* Who were Huss, Wycliffe, and Tyndale? What happened to them? See Encyclopedia.
- 12 Tyndale's Bible was burned by whom and where?
- 13* Name three other heroes of faith? Par. 3
- 14* What circumstance caused them to be publicly burned?
- 15 Do we see much difference between the Roman Hierarchy and English Hierarchy?
- 16* What do both Catholics and Protestants agree on in relation to past atrocities?
- 17* Why should we thank God for our mental eyes?

* 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**



TRIALS SURROUNDING THE CORONA VIRUS

We open this note of support to all Consecrated Believers, especially those associated with Bible Standard Ministries [LHMM], with some thoughtful words: Isa. 32:17 “And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.” With this pandemic in 2020 we are reminded of Jehovah’s 7,000 years long plan of the ages and especially the time of trouble phase in which we now live.

Our first thought is for the safety and well-being of all individuals and then the business world impacted by these difficult circumstances. While the birth pangs of trouble affect all mankind, we have an ability to find calm during this storm; It’s called God’s word: Dan. 12:1 “And there shall be a time of trouble, such as never was since there was a nation.” This statement is followed in Matt. 24:21: “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor shall be.” Perhaps one of the most precious texts in our Bible is Isa. 55:11 “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Let us, as we imitate our Lord and Master, do our part in letting our light shine forth, in faith and trust in God’s plan, that we will not be discouraged as the Time of Trouble continues. The additional time involved for the outworking of God’s plan has brought a trial, of the faith, of some believers. Let us not become discouraged but believe in the great promise of Isa. 55:11. We are living in the expanded Gospel Age Harvest which is a transitional period of which may be painful, yet it will be blessed, marking the overthrow of Satan’s empire and the reign of sin and death and the inauguration of Messiah’s Kingdom and its reign of righteousness and life eternal.

We thank God for the privilege of prayer in these prophetic times as we see Jehovah’s Kingdom manifesting itself. Let us be of good spirit during this time of trouble by looking through these clouds of darkness into God’s marvelous light!

TO:

BIBLE STANDARD MINISTRIES 2020 CONVENTIONS

MUSKEGON MICHIGAN CONVENTION MAY 15, 16, 17, 2020

The Quality Inn & Suites, 1675 East Sherman Blvd., Muskegon, MI 49444, Phone 231-739-9092. Rate: \$78.99 plus tax single or double and includes free hot breakfast. **Make Reservations by April 14, 2020. State that you are attending the Bible Standard Ministries Convention to secure the special rate.** The Muskegon class will provide a buffet lunch Friday & Saturday. For any questions call Carlla Olson 231-894-4131 or David Seebald 231- 670-7281

CHESTER SPRINGS, PA JULY 23, 24, 25 & 26, 2020

Clarion Hotel & Conference Center, 815 N. Pottstown Pike, Exton, PA 19341, Phone: 610-363-1100. Rate per night \$78.99 plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday. **Make reservations directly with the hotel by June 20. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. There will be a Bible House Service on Wednesday evening July 22, at 7:30 PM and a Picnic and Services Thursday, July 23, starting at 10:00 AM. Location: 1156 St. Matthews Road, Chester Springs, PA, 19425.

CINCINNATI, OH CONVENTION OCTOBER 23, 24, 25 2020

Embassy Suites Hotel, 4554 Lake Forest Drive; Blue Ash, Ohio 45242. Phone number 1-513-733-8900. Rates and reservations: \$112/night plus tax. Rate includes a “free” made-to-order hot breakfast each day. Lunch is provided by the class on Friday and Saturday. **Reservations must be made directly with the hotel by 9/15/2020. For the stated rates you must mention that you are attending the Bible Standard Ministries Convention.** For inquiries contact class Secretary: Jennifer Williams, 513-312-2341.