

The Bible Standard





The Lord's Supper

Christ our Passover is sacrificed for us: therefore let us keep the feast

— 1 Cor. 5: 7

The Passover was a Jewish feast kept yearly, and it is still observed as a commemoration of their remarkable deliverance under the tenth plague upon Egypt — the passing over or sparing from death of the firstborn of the Israelites. The circumstances as narrated in Ex. 12: 1-51 — the setting aside and slaying of the lamb, the sprinkling of its blood on the headers and the doorposts, the roasting of its flesh with fire, and the eating of its roasted flesh with bitter herbs and unleavened bread while the eaters stood, girded and shod, and with staves in their hands, ready to depart out of Egypt for the Land of Promise — Canaan — are doubtless familiar to most of our readers.

Also, many know the antitypical meaning of these things which were but types: Jesus “the Lamb of God, who takes away the sin of the world” (John 1: 29); “Christ our Passover,” who was set aside for death and sacrificed not for the Church exclusively but also for the world of mankind (1 John 2: 2). The doorposts and headers represented Divine justice for those Christians who are sprinkled with the blood of our Lamb — Jesus’ merit, and how they feast by faith on His broken body. It was by His sacrificed life and shed blood that effected better things for the Church — those of that High Calling as pilgrims and strangers, not making Egypt (this present evil world) their

home, but with their feet shod and with staves in their hands were intent on their journey to their promised land, east of the Jordan, the spiritual phase of the Kingdom. The “bitter herbs” represented the *bitter experiences* and trials of life which were needful and tended to sharpen their appetites for the unleavened bread (truth and sincerity in their purity — *leaven* being a type of *sin, error, selfishness, and worldliness* (Matt. 13: 33; 16: 6-12; Mark 8: 15; 1 Cor. 5: 7, 8), and for the eating of the Lamb, who said: “Unless you eat [by faith] the flesh of the Son of Man [partake of the merit of His perfect humanity] . . . and drink His blood, you have no life in you” (John 6: 53).

In this way the members of Christ’s Bride participated with their Lord all during the Gospel Age of nearly 2,000 years, in the sacrifice of the sin-offering for the alleviation of sin. They therefore partook of Jesus as their Lamb — making use by faith in Jesus’ Ransom merit for their deliverance to the heavenly realm which we believe has already been accomplished for them.

JESUS’ DEATH WAS ON TIME

Jesus died on the fourteenth of Nisan, the very day that the Passover lamb was killed, in fulfillment of the type — *the death of the lamb* (Ex. 12: 5, 6) and how fitting it is that all Christians, not only those who were participants in the High Calling privileges of the past, but those of us

Many Scripture references in this issue are to the New King James Version.

“Lift up a standard for the people” — Isa. 62: 10

Contents — March-April 2005

The Lord's Supper 18

Annual commemoration of our Lord's death

The Only Begotten Son 22

Jesus, the first and last direct creation of God

Bible Question Box 26

- *Why did Jesus have to experience death?*
- *The Resurrection*
- *No tales — no fire to put out!*

Controlling Yourself 28

The importance of self-control

Features

Mail Box 31

Announcements back page

The Bible Standard is published by the Laymen's Home Missionary Movement, Ralph M. Herzig, Editor. Published regularly since December 1951.

Mailing Address: The Bible Standard, 1156 St. Matthew's Road, Chester Springs, Pennsylvania 19425-2700, U.S.A. Postage paid at the post office in Chester Springs, Pennsylvania 19425-2700. **Web Site:** www.biblestandard.com **Rates:** single issue — \$2.00; by subscription (12 issues) — \$12.00.

living now should commemorate the day on which “the Lamb of God” died! We certainly have much more interest in this day than have the Jews of today, “Israel after the flesh,” who recognize only the type. Then, while *we keep the feast daily* — partaking by faith of the merit of Christ and of His Word of Truth, is it not a great pleasure and a beautiful way to commemorate our Lord’s death on its anniversary?

BROKEN BODY AND SHED BLOOD

We understand that it was our Lord’s wish that this day be observed annually in remembrance of Him, and that He instituted what is termed, “the Lord’s supper” (1 Cor. 11: 20), of unleavened bread and the cup, the fruit of the vine — emblems of His broken body and shed blood, our antitypical Passover Supper — as a substitute for the annual Jewish observance of the type. Everything connected with it seems to show that this was His intention. He kept the Jewish Passover every year, and at the last one, on the night in which He was betrayed, He said: “With desire I have desired to eat this Passover with you before I suffer” (Luke 22: 15). What Jesus commemorated was *the killing of the Passover lamb* and not the “Feast of Passover” which followed it for seven days. The Jews at that time kept both, but particularly the latter. (They do not now, and have not for a long time, commemorated the killing of the Passover lamb, but the feast only.)

It was the last time that Jesus commemorated the killing of the typical lamb, and then He gave Himself *as the real sacrifice*. When He had instituted the new, the antitypical supper remembrancers, the bread and the cup, instead of the *old*, the typical annual lamb, He gave them to His disciples and said: “This do in remembrance of me [keep no longer the type or shadow but use these new emblems to commemorate Me — the antitype]” (Luke 22: 19). “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death [not the death of the typical lamb in Egypt] till he come [until the kingdom is established and the type is completed by the passing over, or sparing, of all the firstborn overcomers, the Church and the ultimate deliverance of the entire household of faith]” (1 Cor. 11: 26).



The killing of the antitypical Passover Lamb, Christ’s death, can be remembered at no time so appropriately as on the regular annual anniversary, the evening of the fourteenth day of Nisan, the first month, lunar time (Ex. 12: 2-8; Lev. 23: 5; Num. 9: 1-3; 28: 16), regardless of which day of the week it may come. According to God’s reckoning (Gen. 1: 5, 8, *etc.*), the “evening,” the night period of a 24-hour day, beginning at 6 p.m., precedes its “morning,” or day period. [This year the fourteenth of Nisan begins at 6 p.m., March 22 — *Ed.*] The feast of seven days’ eating of unleavened bread which followed, represents the

continuous, perfect, and everlasting feast of the Christian life which we enjoy after and because of partaking of Christ our ransom, *seven* being typical of perfection.

Some Christians observe the Lord’s Supper every Sunday, usually in the morning, and claim that their custom is based on the oft-repeated mention in Acts of the “breaking of bread,” *e.g.*, “upon the first day of the week, when the disciples were come together to break bread” (Acts 20: 7). They overlook the fact that in the days of the Apostles, bread-breaking was of necessity a frequent occurrence, and there is no mention of *the cup* in any of these instances, whereas the cup constitutes as important a feature in the Memorial as the bread. In addition, none of these meetings on the first day of the week were ever called “the Lord’s supper” or by any name that should lead us to the conclusion that they were observances of it.

SUNDAY RESURRECTION DAY

There are several reasons why “The Lord’s Day,” the first day of the week, commonly called Sunday, would not in its “day” portion, from 6 a.m. to 6 p.m., be at all appropriate for the commemoration of His *death*, the principal one being that “the first day,” or “Lord’s Day,” was instituted and used to commemorate an event the very opposite in its character, *viz.*, *the resurrection of our Lord*. The institution of the Memorial of His death was after 6 p.m., hence was in the “night” and was called a “supper,” not a breakfast (1 Cor. 11: 20, 23). On the other hand, the commemoration of His resurrection was observed *in the daylight hours*. The one was in a night of weeping and

sorrow, while the other was in a morning of joy and rejoicing, saying, "The Lord is risen indeed." The night was a type of the Gospel-Age time of suffering, while the day was a type of the bright Millennial Day, in which the Body members were resurrected very early in the beginning of that day and have now been raised to the spirit realm.

JOYFUL EXPERIENCE TO BREAK BREAD

After Jesus had risen from the dead He appeared to the disciples frequently, if not invariably, on the "first day" of the week, and on several occasions made Himself known to them in the breaking of bread at their ordinary meal. Upon the organization of the Church, what would be more reasonable than to suppose that they would set apart *the first day*, as especially a day for meeting with each other and with Him, and that they, because of coming from distances, as well as because He had thus revealed Himself first, would arrange for partaking of their food together on that day? But this was always *a day of joy*, as the other was properly *a night of sympathizing grief*. The proper observance of the Lord's Supper, like that of baptism, seems to have been lost sight of during papacy's reign. This one doubtless was made void to allow for the deathbed administration of the "so-called sacrament," which was supposed to keep the dying person from hell, to aid them in getting out of purgatory, *etc.* Protestants have not generally given the subject much attention, using the words, "as often as you drink it" (1 Cor. 11: 25), as authority for observing the Lord's Supper at any convenient time. Jesus' words really signify this: As often as you, my disciples (all of whom as Jews are accustomed to keeping the typical Passover annually on its anniversary, Nisan 14, at night), *keep this Passover supper*, do it in remembrance — not of the type, but of the antitype — Me. We do not say that a sin is committed by an untimely observance, but we do say that the observance of it as instituted by Jesus, in place of the annual Jewish Passover Supper, is the most appropriate and commemorative time.

Above we have given briefly an account of the Memorial. As further aids to preparation for participation in it, we would suggest that our readers study "The Passover of the New Creation," Chapter XI in Volume 6 of *Studies in the Scriptures*. May the Lord richly bless our preparation for and participation in the coming Memorial!

MODERN JEWISH PASSOVER CELEBRATION

As already shown, the Memorial Supper Jesus instituted to commemorate Him annually as the Lamb of God, our Passover, that "takes away the sin of the world"

(John 1: 29, 36), was founded upon and typed by the annual Jewish Passover Supper, which commemorated the original Passover celebration in Egypt. Thus the Lord's Memorial Supper, the antitype, supplants the annual Jewish Passover Supper. During the many centuries since the institution of the Scriptural observance of the Passover under the Mosaic Law, and even since the antitype has supplanted the type, the Jews continue to observe the annual Passover. Jesus said that they made the word of God of none effect through tradition (Mark 7: 8, 9, 13). Some of such traditions have attached to their annual Passover observance. The following letter (written to a newspaper), which gives a description of the modern-day observance of the Jewish Passover, may be of interest to our readers:

Dear Editor,

Passover, the spring festival of the Jewish people, signifies both the birth of a free Jewish nation and the return of spring. It begins on the 15th day of Nisan (Hebrew calendar) and lasts for eight days. The Hebrew word "Passach" literally means "act of passing over" — for according to the Bible, the "Angel of Death" passed over the homes of the Jews when he slew the firstborn in the homes of the Egyptians. The festival is also called "Z'man Cheruthenu" (the season of our freedom) because it commemorates the emancipation of their ancestors from Egyptian bondage. It is also frequently designated as Hag-Ha-Mazzoth, the feast of unleavened bread, reminding the Jews that in the hasty departure of the Israelites from Egypt they had no time to wait until the dough could ferment, but had to prepare their cakes from the unleavened dough.

Passover is chiefly a home festival and therefore the most important of the services incident thereto are celebrated in the home. This Passover feast called the Seder (observed on the first two nights of the festival) is always elaborately kept. The "Hagada" containing the whole story of the bondage and redemption is minutely repeated by the head of the family and explained to all the members of the household. It begins with a series of four questions which the youngest boy or girl on seeing the strange preparation, asks the head of the family. The whole of the Hagada constitutes an answer to these questions.

On the table are usually arranged all the silver dishes that the family possesses; this is remembrance of the fact that the Jews are now free men. The matzoh is prominently displayed. In a plate in the center of the table is kept a piece of roast

bone in remembrance of the sacrifice offered in the temple on the first day of the holiday; a cupful of charosheth, a mixture of wine apples and nuts, to recall the mortar with which their forefathers toiled when they built the store-cities for Pharaoh; and some bitter herbs or vegetables, to commemorate the fact that their lives were made bitter in slavery.

At the conclusion of the "Seder," the well-known "Chad Gadya," "The Only Kid," is sung. This is an allegory describing various events in Jewish history. Thus for example, the "only kid" is said to represent the Jewish nation, which God chose from among all other people to be the bearers of His message. The "dog," which is mentioned in the song, is said to be Persia; the "fire" is Rome, which conquered Greece, and so forth.

Prominently displayed on the table is the cup of wine set aside for the Prophet Elijah. In Jewish folklore, Elijah is the protector of the Jewish people, and the man who will announce the coming of the Messiah. It is for that reason that a cup of wine, a symbol of welcome, is always set aside for him.

And so year after year the Seder is repeated in the Jewish home, the symbols upon the table each commemorative of the ancient story. What was the great power that awakened a longing for freedom in a horde of slaves under Pharaoh? What was there that aroused 600,000 serfs (2,000,000), ever obedient, to rise like one man and rebel against that tyranny? It was a longing for freedom; the desire to express their innermost convictions which were pent up within their souls for nearly 400 years suddenly broke loose. That stored-up longing for a land, for independence, found an outlet with the coming of a leader, Moses, who stirred them to action. They threw off their shackles of bondage. They became a free people, God's people. Passover recalls to the Jew and the world not only a great past, but points out the way also to the future. Israel was redeemed. Israel will again be redeemed. Israel was master in "Eretz Yisrael." Israel is on the way to become so again.

As we read of this modern day Passover of the Jews, it shows how far they have degenerated from the God-given account in the book of Exodus. Here we are 3,620 from that original Passover and deliverance from Egyptian bondage under Moses who was a type of their greater promised Messiah: The Lord your God will raise up for you a Prophet like me from your

midst, from your brethren. Him shall you hear" (Deut. 18: 15, 18; Acts 3: 22). They are still looking for Him, having missed His presence when He came right in their midst at His first Advent. They failed to thoroughly study and understand the prophetic statements relating to their coming Deliverer as presented in the Law, Writings, and the Prophets. Their false pride prevented them from recognizing their Messiah in the person of the lowly Jesus.

In a more happy mode we wish to point out that the Old Testament prophecies indicate that the peoples of Israel as their attitudes change toward acceptance of Jesus as their Messiah, their God will forgive their mistakes and they will once again receive the blessings of Jehovah (Zech. 12: 9, 10; John 19: 37). They have already begun to have a change of mind in their leaders beginning in 1878 and gradually progressing to where they are now a separate and distinct nation since 1948. Israel's world position will continue to improve as they assume their leader position among the nations during the Millennial Kingdom as it is stated by the Apostle: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile" (Rom. 1: 16).

* * *



The killing of the antitypical Passover Lamb, Christ's death, can be remembered at no time so appropriately as on the regular annual anniversary, the evening of the fourteenth day of Nisan, the first month, lunar time . . . regardless of which day of the week it may come.

THE ONLY BEGOTTEN SON

In the beginning was the Word [Logos] and the Word [Logos] was with the God and the Word [Logos] was a God. The same was in the beginning with the God. By Him were all things made and without Him was not anything made that was made — *John 1:1, 2 (Diaglott)*

LET US discuss the first creative act as respects intelligent beings. Long before man was created, before our earth was brought from its chaotic condition, long before angels and cherubim were created, Divine wisdom and power created a Son on the spirit plane — Jehovah's First-Begotten — glorious, perfect, beautiful, in His own image and likeness. This glorious Being is in our text designated the *Logos* (Greek), the Word, the Message, the Expression of God. In the Old Testament He is symbolically referred to as "Wisdom" in the words, "Jehovah possessed Me in the beginning of His way, before His works of old. . . . Then I was by Him, as one brought up by Him, and I was daily His delight, rejoicing always before Him" (Prov. 8: 22-30). This mighty One, personified as Wisdom, is declared by St. Paul to be "the First-Born of all creation" (Col. 1: 15-18). The Psalmist similarly refers to Him as Jehovah's "First-Born, higher than the kings of earth" (Psa. 89: 27). Jesus thus refers to Himself as one who had a prehuman existence, saying, "What then if you should see the Son of Man ascend where He was before?" (John 6: 62). The glorified, ascended Christ, in Apocalyptic vision, declared the same great truth, that He was "the beginning of the creation of God" (Rev. 3: 14). And again He declared, "I am the First and the Last" (Rev. 1: 17; 2: 8).

THE PREEMINENT SON

All of these Scriptures fully corroborate the statement of our text that He who subsequently became the world's Redeemer was long before the primary Son of God in the spirit realm. He ranked first, not only in seniority, but also in honor, dignity, and station, above all other spirit-sons of God, not one of whom was like Himself — the direct creation of Jehovah. "For all things were made by the Logos, and without Him was not one thing made that was made" (John 1: 3). He was not the Creator in the primary sense of the word, but in the secondary sense. He was the active agent of

Jehovah in all of His subsequent creative work, therefore, He was not only the First-Born of all creation, but, individually, He was also the last of Jehovah's direct creation (John 1: 1-3). To this agrees the words of St. Paul, "All things are of the Father and all things are by the Son." Surely many have failed to appreciate not only the Divine personality of Jehovah, but also the greatness of Him who is styled, "The Son of God." There was a time when God's people did not possess the Bible in their own language, and when education, even to the extent of reading, was extremely limited, and nobody possessed such wonderful Bible helps (with references and concordances), as are common today. It should not surprise us that in that far-off time confusing errors crept into the traditional faith of the Church. The contention of the Jews was that Jesus of Nazareth was an impostor and that His mighty works were done under the influence of the fallen angel, Beelzebub. Should we think it strange that in the heat of discussion some of the followers of Jesus would make extravagant claims for Him in their endeavor to oppose the theory that He was sinful?

FALSE CLAIMS PUT FORWARD

It does not surprise us, therefore, that early in the third century claims were put forward in the name of Christ and His Apostles which neither He nor they ever authorized. The Apostles declared Him to be "the Son of God with power" and that He was "holy, harmless, undefiled and separate from sinners" (Heb. 7: 26). The Master Himself declared, "My Father is greater than I"; "He is above all"; "He sent me"; "I came to do not my own will but the will of my Father in Heaven" (John 5: 30); "I delight to do Your will, O my God, . . . Your law is within my heart." True, He also declared, "I and my Father are one," but He showed in what this oneness consisted — that it was a oneness of will, of purpose, of work. Because He had fully submitted His will to the Father's will and had made the Father's will His

own, therefore they are one. The Master again illustrated this oneness when He prayed for His disciples “that they all may be one, as you Father, are in Me and I in You . . . that they may be one just as We are one” (John 17: 11, 21, 22). Evidently the Master did not pray that His disciples should all become one in person or being, but that they should all become of one mind, of one heart, of one disposition through their loyalty and obedience to the Word and to the spirit of God. And this oneness, He declared, was the kind which subsisted between the Heavenly Father and Himself.

Leaving the simplicity of the teachings of Jesus and of the Apostles, some went to the extreme of declaring that Jesus was His own Father; that the terms Father, Son, and Holy Spirit all applied to one person or being who manifested Himself to mankind in three different ways corresponding to these names — one God in three manifestations. Others took a still different view and claimed that the Father, Son, and Holy Spirit were three Gods who operated as one. In proportion as these unscriptural human theories were received, they produced confusion. When asked how three persons could logically be one person or being, and how one person or being could be three persons equal in glory and power, of course, no answer could be given. Then the subterfuge was raised, “This is a great mystery which nobody can explain.” It should not surprise us from what we know of the structure of human nature that these extreme views were opposed by others of the opposite extreme, some claiming that Jesus was a mere man, that He was born as are other men, that Joseph was His father, *etc.* Thus we behold the danger of any variation whatever from the precise teachings of the Word of God.

THREE GODS UNSCRIPTURAL

There is nothing in the Bible which declares a plurality of Gods. There is one passage of Scripture quoted in proof of this idea, and seemingly proving it (1 John 5: 7), but informed scholars know that it was tampered with; several words were added in the 14th century which are not found in any Greek Testament manuscript of earlier date. And those added words make the statement as a whole foolish. If you will turn in your Bibles to this passage, you may strike out the spurious words as follows in verse 7: “In heaven the Father, the Word and the Holy Ghost, and these three are one”; and in verse 8 the words: “and there are three that bear witness in earth.” After thus eliminating the spurious additions from the inspired Word, this falsehood which

Evidently the Master did not pray that His disciples should all become one in person or being, but that they should all become of one mind, of one heart, of one disposition through their loyalty and obedience to the Word and to the spirit of God.

was inserted for the very purpose of deceiving, and because no Scripture could be found to give support the doctrine of three Gods, then you will be able to read that portion of the Word of God in its purity and simplicity. Let us read the genuine passage now: “There are three that bear witness the spirit, the water, and the blood.” The “mystery” part removed makes it in full accord with the entire Bible in declaring, “To us there is one God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things and we by Him” (1 Cor. 8: 6). How absurd the passage reads in our common version, stating that the Father and the Word and the Holy Ghost are bearing witness in heaven that Jesus is the Son of God!

The pure Word of God presents simply and beautifully the fact that the great Creator, the Father of all mercies, is Jehovah God, and that He has an only begotten Son who is yet to be the Savior or Deliverer of all Adam’s race willing to accept the grace of God provided in Him. And there is only one holy spirit, “the spirit of truth,” “the spirit of wisdom,” “the spirit of a sound mind,” the spirit of power, energy, will, mind of the Father — which is also the spirit of the Son, and which must be also the spirit, disposition, mind, will of all those who, during the Gospel Age, have come unto the Father as sons through the adoption which is in Christ Jesus (Isa. 11: 12).

JESUS HONORED

Before the creative work started in any sense, God was alone — no other being beside Him existed in the universe. The very first creative act of God was the creation of His only begotten Son on the spirit plane. In addition to this, the Father had wonderful purposes in mind for his great plan for the everlasting future. These included creating intelligent beings for the spirit world, and billions of galaxies and solar systems that

make up the universe. Then there are the wonderful provisions for our own solar system, its planet earth, and mankind. There were various necessities devised in the Great Architect's Plan for the permission of sin, and the redemption of man from sin and its penalty. In addition, the future restoration to be accomplished for fallen man by Messiah's Kingdom and the glorious work of eternity in further creations were projected. But as the Master declared, these things the Father had kept in His own power — in His own mind. He divulged them not to the angels, nor even to His dearly beloved "only begotten Son." We have seen how this Divine secret or Divine purpose was symbolically represented by the scroll in the hands of Jehovah, as pictured in Rev. 5: 1. We have seen that this revelation was delivered to the Lamb, the Only Begotten One, after His consecration at Jordan, and in its fullness after His death at Calvary, when He ascended up on high, glorified at the right hand of the Father's majesty. But before the Logos was made flesh, before He undertook to be man's Redeemer, the Heavenly Father set before Him the glorious proposition — that He had a plan, a scroll, and that the execution thereof was to be given to one who would prove Himself worthy, by demonstrating His loyalty to the Divine Will (Rev. 5: 2, 5).

THE JOYS SET BEFORE THE LOGOS

We read that God sent His only begotten Son into the world, but we are not to understand from this that He was put under Divine commandment, the refusal of which would have meant Divine displeasure and His own degradation. On the contrary, we understand the matter clearly when we observe the Apostle's statement. He declares that Messiah left the glory which He had with the Father before the world existed, humbled Himself to take upon Himself human form (a much lower nature), and then consecrated Himself, even unto death — all because of the joy that the Father had set before Him (Heb. 12: 2). The joy set before the Logos was that: (1) He might serve the Heavenly Father's gracious purposes; (2) He might recover mankind from the state of sin and death into which all were plunged by father Adam's act of disobedience; (3) He was promised the honor and distinction of the Messianic Kingdom, through which mankind would be blessed and uplifted; (4) He was promised a special Bride class to be selected from among the redeemed race of men. These would be Jewish and Christian people proven to have a character bent like His own — of loyalty to God and to right-

eousness and faithful unto death. Like Him, they would be exalted in the chief resurrection from the earthly to heavenly condition, far above principalities and powers and every name that is named; and (5) He was promised that His own personal distinction would be to all eternity a participation in the exaltation of the Divine nature and vicegerency for God. He would possess not only glory and honor, but also inherent life — deathlessness, immortality.

For these joys He left His glory with the Father, and was made flesh, He sacrificed His earthly life in faithfulness and, being raised from the dead, He entered into His promised joy. Now, after waiting for the development and completion of the Church, His Bride, and members of His Body for nearly 2,000 years, He now has them glorified with Him in the heavenly realm. They have laid hold of the promise that the Father will give Him the heathen for an inheritance and the uttermost parts of the earth for His possession, and they are working to accomplish this. He is in the process of binding Satan, putting down sin and uplifting the sinner, and bringing everlasting order out of earth's confusion now manifested in the present great Time of Trouble (Dan. 12: 1; Matt. 24: 21).

THE WORD *ELOHIM* EXAMINED

As informed Bible scholars know, the word *elohim* — God or gods — in Old Testament Hebrew is of plural form, somewhat like our English word "sheep." Thus we read in Genesis, "The *elohim* [gods] said, let us make man in our image." This would very properly apply to the Heavenly Father and the Heavenly Son, in full accord with our text, "Without Him [the Logos] was not anything made that was made." The word *elohim* signifies, literally, *the mighty, the powerful, and the great one*. Surely, it would be proper to consider the Logos mighty, great, and powerful as the active agent of the Almighty One, Jehovah, who is also styled the *Mighty Elohim*. The word *elohim* not only is used in respect to the Heavenly Father and His Heavenly Son, but it is also used in respect to angels as the messengers of God and Christ, mighty to the doing of the will of God (Psa. 8: 5): "Thou hast made man a little lower than the angels [*elohim*]." Still further notice that this word *elohim* is used in respect to men, for when Divinely appointed and active as God's agents, they were mighty, or *elohim*. Thus we read of the seventy judges of Israel appointed by Moses: "The master shall bring him unto the judges [*elohim*]" (Ex. 21: 6).

We have at the head of this article given a very literal rendering of our text, showing the fine distinctions of the Greek original in a way that our English version does not show it. As Bible students we have not in the past been sufficiently critical in our study of God's Word, but now, by Divine providence, it is possible for those even who have practically no knowledge of the Greek and Hebrew to understand the Scripture presentations thoroughly. If any of our readers are unsuccessful in finding authoritative works that show the interpolations and mistranslations of the Holy Scriptures, we shall be pleased to have them write to us for information. Our text in the common English version misrepresents the true thought of the original, but as we have rendered it, the matter is so simple and clear that a child may understand. Jehovah God is from everlasting to everlasting and had no beginning. The Logos had a beginning — He Himself was the beginning. "In the beginning was the Logos and the Logos was a god" — He was a mighty one, the beginning of creation, the first and the last direct creation of The God, the Almighty One, "of whom, by whom and through whom are all things."

THE FATHER ABOVE ALL

It has pleased the Father so to honor His First Begotten Son, and so to reward His faithfulness unto death, and so to make Him the Head of all things over the Church, which is His Body. It is eminently proper that, in the language of the Master, "All men should honor the Son, even as they honor the Father" (John 5: 23). They should not honor the Son instead of the Father,

however, for God declares, "My glory will I not give to another." The exalted Christ is to be honored, yes, worshipped, because the Father has highly exalted Him, and given Him a name above every other name, that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father (Phil. 2: 8-11). Moreover, there is a special reason why all who recognize Jesus as the world's Redeemer should recognize the propriety of including Him with the Father in their thoughts and in their prayers. This is because, by Divine appointment, He is the Church's Advocate with the Father — the One through whom they were acceptable to God, even the Father. They therefore, could not ignore their Advocate, Attorney, and Intercessor? And with the world in the future, throughout Messiah's reign, this will be equally proper, because then He will be the world's Mediator, standing between God and men, until by His Mediatorial Kingdom He shall have lifted mankind from sin into harmony with God. Hence all should honor Him.

* * *

*The gentle sighing of the wind among the pines,
The joyous singing of the lark at break of day,
The rippling of the water-brooks
through cooling shade,
The patter of the softly falling rain at night,
Are sounds less sweet by far than
His most precious name.*

of interest . . .

The Roman Catholic Diocese of Orange, California has announced details of the largest single settlement in the church's child sexual-abuse scandal.

The diocese said that it had agreed to a \$100 million civil settlement with 90 victims of abuse. The largest previous settlement, \$85 million, was made in Boston in 2003. The latest settlement pushes the total cost of abuse, including care and counseling for victims and priests, to nearly \$900 million nationwide.

But victims, who battled the Southern California diocese for two years, say their victory won't be complete until they see the church's files on alleged abusers, which will be made public as part of the settlement. They could document what church officials knew of abuse complaints and what they did — or failed to do — to protect children.

Three dioceses facing mammoth settlements for abuse cases have declared bankruptcy: Portland, Oregon; Tucson, Arizona; and Spokane, Washington.

— USA Today



WHY CHRIST HAD TO DIE

Q In 1 Cor. 15: 3 and 2 Cor. 5: 15 we read that “Christ died for our sins according to the Scriptures,” and that “He died for all.” Why did He have to *die* in order to save us? Could He not have brought us salvation without His suffering *death*?

A The Bible makes it very plain that “the wages [penalty] of sin is *death*” (Rom. 6: 23). Sin’s sting brings *death*, for “the sting of *death* is sin” (1 Cor 15: 56). “When lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth *death*” (James 1: 15, ASV).

Adam was created a perfect human being. God tested his obedience, telling him plainly: “From the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die” (Gen. 2: 17, ASV). Adam by his sin of disobedience gradually *died* and finally returned to the dust of the earth, where he remains till this day. If Adam and his dying race were ever to have life again, some other perfect human being must pay his debt and arrange for his release at the bar of justice.

Jesus’ Death for Adam - Romans chapter 5

- “In due time Christ [who became flesh (John 1: 14) — a human being] *died* for the ungodly”;
- As “by one man sin entered into the world, and death by sin”;
- As “through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many”;
- “As by the offense of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [‘the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time’ — 1 Tim. 2: 6] the free gift [the forgiveness of sins, *i.e.*, release from Adamic condemnation] came [it should be shall come, as is evident from the words ‘shall be

made righteous’ in the next verse] upon all men unto justification of life” (Rom. 5: 6, 12, 15, 18).

Our only hope of a resurrection awakening from the unconscious condition of death (Psa. 6: 5; 146: 4; Eccles. 9: 5, 10), and of a future eternal existence, is because of Jesus’ laying down His human life as a ransom, a corresponding price, an equivalent for the forfeited human life of Adam.

Thus Jesus Himself testifies: “I am the living bread which came down from heaven: . . . the bread that I will give is my flesh [my life as a perfect human being], which I will give for the life of the world” (John 6: 51). “I am [as a result of this ransom sacrifice] the resurrection and the life” (John 11: 25; 14: 6). “He who believes in the Son has eternal life; but he who does not obey the Son will not see life [complete, perfect, everlasting life], but the wrath of God abides on him” (John 3: 36, ASV).

Thank God for the unspeakable gift of His love (2 Cor. 9: 15), and the hope of a resurrection to life again! “For if we believe that Jesus died and rose again [He was put to death in the flesh, but quickened — made alive, resurrected — in spirit — as a spirit being — 1 Pet. 3: 18], even so them also which sleep in Jesus will God bring with him” (1 Thes. 4: 14). “But if there is no resurrection of the dead, then . . . those who have fallen asleep in Christ have perished” (1 Cor. 15: 13, 18). Thank God that Jesus came to pay Adam’s debt and to set us free!

THE BIBLICAL VIEW OF RESURRECTION

Q Among Christians there are many different beliefs about the resurrection and all of them are claimed to be based upon the Bible. How can I know what to believe?

A You are right in your statement, although there is a difference between a belief that is claimed to be based upon the Bible and one that is actually based upon the Bible.

Let us briefly consider a few aspects of the subject of resurrection. We first ask: What does the word *resurrection* mean? Some claim it means the act of being awakened from the dead. That is true, but the complete meaning goes further, otherwise Jesus would not have been the first one to have experienced a resurrection. The word *resurrection* comes from the Greek word *anastasis*, and as it applies to mankind means *a gradual re-standing*, step by step, from the fallen condition into the perfection of God's image, as Adam was before he fell (1 Cor. 15: 21, 22; Acts 24: 15).

In fact, the need for a resurrection from the dead is due to Adam's sin of disobedience, which plunged him and the entire race by heredity, from perfection into sin, imperfection, and death. God, however, provided the ransom from these through the sacrifice and righteousness of Christ, so that in due time — during Christ's Millennial-Age Kingdom — all mankind will be given the opportunity to experience a complete resurrection.

Another misconception is that mankind will come back with the same bodies that were buried. The Scriptures teach that the body that is raised in the resurrection is not the body that was buried (1 Cor. 15: 35-37).

At the end of that thousand-year Kingdom, the perfected race will be given one final and searching test, and those who prove faithful will be given the privilege of entering the eternal Ages of glory beyond, and forever enjoy God's abundant blessings upon the perfected earth.

Different Kinds of Resurrection

We will mention the different kinds of resurrections. The first is the resurrection of the Church. Its resurrection is called the first resurrection (Rev. 20: 6; 1 Thes. 4: 16, 17), and it is to the Divine nature (2 Pet. 1: 4; 1 John 3: 2). Next in order is the resurrection of the Great Multitude (Rev. 7: 9-17; Psa. 45: 14, 15), and it is to the spirit nature. After that is the resurrection of the Ancient and Youthful Worthies (Heb. 11: 40), who also share in the resurrection of life, the resurrection of the just (John 5: 28, 29; Acts 24: 15), but are of the perfect earthly, human nature. After that is the resurrection of the world, the one we have been discussing. The world's resurrection is called the resurrection of the unjust (John 5: 28, 29 *A.R.V.*; Acts 24: 15; Isa. 25: 6-8), called so because in the present life they have been in an unjustified state.

*Anyone that has tended a fire knows
that when the wood runs out, in a
matter of time the fire will go out.
This pictures the precept in our verse:
If there is no talebearer,
strife will come to an end.*

PROVERBS 26: 20 EXAMINED

Q Proverbs 26: 20 reads: "Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases." Please explain this verse.

A The above verse contains an important ethical lesson for the Lord's people. The writer adds force to the lesson by using a common illustration. Anyone that has tended a fire knows that when the wood runs out, in a matter of time the fire will go out. This pictures the precept in our verse: If there is no talebearer, strife will come to an end.

What is a talebearer? *The American Heritage Dictionary of the English Language* defines it as: "One who spreads malicious stories or gossip." Strife, on the other hand, can best be understood by listing some synonyms, such as contention and quarrel. Have we not all witnessed contentions, fights, and quarrels, sometimes bitter and even violent, often fueled by one talebearer or quarrelsome person? What damage this has done to relationships in families, the workplace, and other associations.

But how dangerous this condition is when it exists among the Lord's people! The evil results often include damage to our Christian graces of character and injury to our Christian unity as God's family.

Lev. 19: 16 warns: "You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the Lord."

Psa. 15: 1-3 describes the characteristics of those the Lord approves: "Lord, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly, and works righteousness, and speaks the truth in his heart; He who does not backbite with his tongue, nor does evil to his neighbor, nor does he take up a reproach against his friend."

May we avoid this spirit of strife and instead become more and more filled with God's spirit of love.

* * *

Whoever has no rule over his own spirit is like a city broken down,
without walls — Proverbs 25: 28

CONTROLLING YOURSELF

He who is slow to anger is better than the mighty,
and he who rules his spirit than he who takes a city — Proverbs 16: 32

IN OLDEN TIMES cities filled the role of places of refuge — where the inhabitants of the surrounding countryside could go for protection. When the earth was less populous and the necessity for a strong government was less, any marauding band was likely to take possession of whatever was out in the open and unprotected. So the cities of ancient times had strong fortified walls. This was true, we remember, of Jerusalem and Jericho. It was true of ancient Troy, and also true of cities in Europe. But as improved forms of government were adopted with security provisions in place, cities no longer needed protecting walls to such a degree. The police nowadays constitute a wall of protection. Our text is referring to a wall such as was formerly used, and to a city which had become dilapidated and the wall broken down. King Solomon gives this as a picture of a human being who has no rule over his own mind or will. He is unable to protect himself against evil influences from within or without, as a result of having allowed his will to be broken down.

What is self-control? Self-control is the strength of character whereby through firmness of mind we rule ourselves in well-doing. It does not include all kinds of character strength — it is that particular kind that manifests itself in firmness, resoluteness of will, strongly fixed in the direction of one's determination to do good.

All are born with more or less of strength of will. Some have this in a very marked degree, others in a lesser degree; perhaps almost no one is wholly without this quality of will power and purpose, unless their wills have been invaded by evil spirit beings (Matt. 12: 22). But whether our wills are strong or weak they need direction and boundaries for areas in which they should not tread. Lessons in the directing of our wills come from various quarters. In our day, for instance, we have the laws of government, in city, state, and country which direct the people as to what we may do and may not do — particularly what we may not do. As

one looks into the source and history of these laws, he finds that they represent the accumulated will of a long period. Generally speaking, mankind today has many good laws. The problem is not so much the quality of the law, but rather lack of means to enforce it. Although very good laws may be made, yet some people ignore the law. A jury may set aside the law in a special case. A judge may pervert the law. Thus things that are unlawful can become a practice of an individual, a town, or a city. To cultivate in one's self a lawless disposition as is displayed for instance by a terrorist, is to cultivate the spirit of anarchy — a spirit of indifference to the rights and interests of others. There are some who manifest reasonable respect for the laws of society because necessity or public opinion makes it impossible or inadvisable to do otherwise — although they at heart are anarchists as regards the Law of God, the great Law-giver of the Universe.

A PERVERSION OF SOUND JUDGMENT

To investigate this subject along another line, let us consider what calamities might result if we were to yield ourselves to passion, and its intense power were to control us by emotion rather than the reasoning of the mind — we would possibly lose control to evil, allowing this influence to sweep over us and master us, devastating our Christian stand for truth, righteousness, or both. This passion can take the form of lust or intense anger or hate. The weak-minded have their limitations; the strong-minded have the excess of power and are more potent for evil if overcome. We hear many say, when they have lost control of their temper, or have been morose or ill-natured or discourteous: "Well, that's my way; I do not mean any harm." They acknowledge the matter and seek to justify themselves by saying that it is natural to them. In contradiction to this, no human being should live according to what is natural to his or her fallen imperfect nature.

An example of this is homosexuality, condemned by God but seemingly justified by medical research in that persons are born with homosexual tendencies (Rom. 1: 26, 27; Lev. 18: 22, 23). Undoubtedly such research is genuine, in fact, research is shedding light on the myriad physical and mental problems due to mankind's fallen condition, and in many cases has been of help to man. All are born with varying degrees of physical and mental derangement through the operation of sin in the human family. Some are brought into the world with tendencies toward kleptomania, murder, robbery, and the many variations of immorality. Does their condition justify a degraded life style in crime? Should we tell the bank robber: "Oh, too bad you inherited through imperfection your desire to rob banks, but you can't help it," so we give him a pat on the back and say: "Continue right on in your trade of robbery" — or does common sense and the law step in and through discipline, counseling, and rehabilitation help him to correct the criminal behavior. Should not immoral perversions, including homosexuality, be treated in the same way as other acts, and should we not seek to correct the behavior of those involved?

WHY DO WE NEED SELF-CONTROL?

Let us consider some of the advantages of attaining and retaining self-control. It prevents our becoming spiritual wrecks by enabling us to repel the attacks of evil. This is what our heading text describes: "A person without self-control is as defenseless as a city with broken-down walls."

A being created in the image of God and still retaining some traces of his original Godlikeness should live above the plane of the lower animals which follow merely their natural instincts and passions. Some people seem to glory in what they are pleased to term their high spirit, which will always stand up for their "rights." They are not as weak and childish as to let anybody run over them! If they do not like what others do or say, they will tell just what they think of the others. Oh, how the great Adversary and his hosts, together with the perverse fallen nature, can deceive and mislead and blind the judgment that is not guided and instructed by the only true Guide — the Word of God! How they can make that which is noble and truly strong and Godlike appear weak and childish — and make that which is weak, base, selfish, and animal appear strong and manly!

How the great Adversary and his hosts, together with the perverse fallen nature, can deceive and mislead and blind the judgment that is not guided and instructed by the only true Guide — the Word of God!

CORRECT STANDARDS NEED TO REGULATE

The inclinations, the impulses, and the preferences of the fallen nature are often contrary to that which is right, noble, and truly desirable. All should be regulated by some standard. The Law of God is the very highest standard of law. And the spirit of God's Law is embodied in the Golden Rule (Matt. 22: 37-39). This standard the whole world recognizes as right, and surely the Lord's people should measure all their conduct and their words, even their thoughts, by this standard. By doing this they will be rulers over their own spirit. The word spirit in the text under consideration represents the mind, the impulses of one's nature. We are to rule our mind, our natural impulses. This means that if a thought presents itself to the mind, or if we feel a certain impulse, we should be quick to perceive the nature of the thought or impulse, and if it is not in harmony with the principles of righteousness or with our covenant as children of God, we should at once resist it. If our will power gives way and no self-control is exercised, Satan can devastate every good quality we have developed so far. To save us from such devastation, to make secure for us the results of our past efforts, it is necessary that we exercise self-control. It will prevent ruination of our hearts and minds and enable us to repel the attacks of evil.

Another advantage of having self-control is that we will be able to destroy the evil that is in us. One who takes a symbolic city of the mind skillfully overcomes sustained defenses and destroys its wall of depravity, houses of evil qualities, and soldiers of sin, error, selfishness, and worldliness. This is the greatest of all victories. This symbolical warfare of the mind requires above all, self-control, then perseverance, executive ability, finally wisdom, justice, and love of the highest order, and therefore makes one greater than one who takes a natural city. By it we are enabled to lessen the hold evil habits or besetting sins have on

us. Because we desire greater freedom, this grace is the regulator and director we will need, every day and every hour.

If we are unable to do this successfully of ourselves, as is often the case, we should promptly lift our hearts to the Lord for His promised grace to help in time of need. If we feel an impulse toward a certain action or course, we should carefully weigh the matter, and decide as to its righteousness or propriety in the circumstances, looking to our unfailing Source of help and guidance. The world would say that this is too exacting — that they would have more pleasure in doing their own will. This is a subterfuge, for in doing their own will, they frequently get into difficulty. A Christian has covenanted not to follow his own will. He has given up his own will and has taken the will of God instead. The more advanced the Christian, the more ability should there be to rule the spirit — “casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought” to the will of God in Christ. And if we rule our mind, our thoughts, we will rule our tongue.

If the thought were not in the mind, the tongue would not utter it. There is a grave danger of saying things, or of doing things under a momentary impulse, that our heart, our consecrated judgment, would not approve, hence the necessity of bringing our thoughts and impulses into subjection. We are to consider, what would be the effect of our words or actions upon another? Would it be an injury or cause needless pain for me to say or do this thing, or would it therefore be all right? By scrutinizing one’s self, by taking ourselves in hand and ruling our spirit, we as children of God are showing our earnest desire of heart to be pleasing to the Lord and true to our covenant to Him. And those who learn to rule their own spirit according to the will of the Father are the ones whom He will be pleased to make partakers with His Son in the earthly or heavenly phase of His Kingdom.

HOW TO ATTAIN STRENGTH OF CHARACTER

In what way can a Christian cultivate this control of his own will? At first the individual has not the power to control himself in everything, but as he learns to exercise self-control in the little things, more and more doing what he can, he will gain strength of character. How do we proceed? By fixing the will firmly after making proper resolutions, and by firmly adhering to them, by forming the habit of saying with resolute-

ness, “I will! I will! I will!” Therefore brethren, we must be firm, standing for the right and not wavering from our resolution: I am *determined* that I will do right and not wrong. Subjecting our heart and mind to the influence of God’s Word, and by holding its instructions upon our hearts and minds, we will bring Divinely charged energy to bear for our benefit. As set forth in the Scriptures, let us learn from the examples of our Heavenly Father and our Lord Jesus as they met adverse conditions with self-control.

We would remember the story of the man who wished to develop his muscles, and began to practice each day by lifting a calf. He commenced when the calf was very young, and he lifted it day by day for weeks and months. In due time the calf became an ox, and he was then able to lift the ox. His daily practice had gradually strengthened his muscles. They increased in strength with the increase in the weight of the animal, until he was strong enough to lift the full-grown ox. And so with the Christian in his character development: if we daily practice self-control, we shall gradually attain a strong character along this line, which will be of inestimable advantage to us in our Christian warfare. The cultivation of self-control should properly begin in one before birth, yes, at the time of conception. The mother should practice self-control, that this disposition might be impressed upon the mind of her unborn child, that thus it might enter the world in a much more favorable condition. And this disciplined spirit will grow under the proper training of the parent, so that the child, approaching adulthood, will be able to exercise more natural self-control. These, if they become children of God, will make very noble Christians indeed. They will be strong in the Lord and be helpful to others. But all have not had this natural advantage, and must battle the more determinedly.

MORAL STRENGTH MORE DESIRABLE THAN PHYSICAL

There is no place where the proof of our ability to rule our spirit is better shown than in our own home. With husband and wife, with parent and child, with brother and sister, this is an important matter. The battle with self is the greatest battle we have to fight, and the Word of God declares that “he that rules his own spirit is greater than he that takes a city.” He is greater because he has learned to exercise the will, the determination, of a true character in the right direction, in the direction of control of self. Moral strength is infinitely nobler and more to be desired than the greatest degree of physical

strength or the keenest strategy. And it is only after we have conquered ourselves, only after we have become master of our own flesh, only after we have cast out the beam from our own eyes (Matt. 7: 3), have subdued anger, malice, hatred, and strife in our own hearts, that we are able by means of these severe battles with our own weaknesses, to assist the brethren, to assist our neighbors, to aid them by our example in overcoming their besetments and infirmities.

What a wonderful thing self-control is! There are few character graces that act so universally as self-control. Faith now is the most important, love is now and always will be the greatest, but self-control is and always will be one of the most universally acting graces. There is not a single good act that can be performed without its cooperation. Let us therefore add to our knowledge, self-control. The Lord blesses us in developing this, one of the most indispensable qualities of the future rulers in His Kingdom.

* * *

THREE GATES OF GOLD

Let every thought thy lips would utter
pass three gates of gold,
But if through these it fails to pass,
then let it not be told;

And o'er each gate in
silver letters written
thou wilt find,
Above the first one,
"Is it true?" the second,
"Is it kind?" and
"Is it necessary?" o'er
the third one and the last.

Then guard thy thoughts, let none escape,
save those these gates have passed!



CHANGE OF ADDRESS —

If you are moving please inform us as soon as possible.
The post office will not forward your magazine to your new address.

THE MAIL BOX



Dear friends,

We use your literature plus Bibles sometimes to reach others in F.S.M. and worldwide.

Thank you for your magazines. We pass to others when through with them. Yes, they are wonderful and informative.

Please keep us in your prayers. Now a small gift for your work.

Love in Jesus, P.K., Federated Micronesia

Bible Standard: I am enclosing a check for. . . . I am an older person and I plan to have little leaflets given out at my funeral. Thanks.

In His name, V.R., Wisconsin

Dear Laymen's Home Missionary:

I wish to thank you for sending me "The Chart of God's Plan." I found the book most interesting and sometimes I had to read pages over and over again to better understand. It is good food for this ole heart and mind, one that's lifting to the soul!

You have done so much for me over these years that I can't express enough my thanks and my prayers.

May our Lord keep you shining! God bless you all!

Sincerely, W.H., Texas

* * *

We welcome your letters for publication but reserve the right to edit them. We indicate only the correspondent's initials, except where the writer is an appointee of the Movement. Submit letters, marked "Editorial" to our mailing address, or e-mail us at: editorial@biblestandard.com (enter "Letters Column" in the subject line). Please give your full name and postal address.

THE BIBLE STANDARD

1156 St. Matthew's Road
Chester Springs
Pennsylvania 19425-2700
United States of America

NON-PROFIT ORG.
U.S. POSTAGE
PAID
Chester Springs, Pa.
Permit No. 9

announcements

MEMORIAL DATE FOR 2005

Tuesday, March 22, after 6:00 p.m.

Our Lord's Memorial is Tuesday, March 22, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 12:35 p.m.; the new moon nearest this equinox is March 10, 9:11 a.m.; add 2 hours 21 minutes to get Jerusalem time = March 10, 11:32 a.m.; so Nisan 1 is from 6:00 p.m. March 9, to 6:00 p.m. March 10; Nisan 14 begins 13 full days later, on Tuesday, March 22, 6:00 p.m., ending Wednesday, March 23, 6:00 p.m. The Memorial should therefore be kept after 6:00 p.m. Tuesday, March 22. We will be glad to receive reports of each commemoration.

BIBLE STANDARD CHANGE IN 2005

The LHMM headquarters staff have experienced the loss of several members. In 2005 we will publish *The Bible Standard* every other month, with the hope to resume it as a monthly in 2006. The subscription price will remain at \$12.00 for 12 issues — six issues in 2005 continuing into 2006 to complete 12 issues.

GENERAL CONVENTIONS FOR 2005

At-a-glance

France: *All at Barlin*, March 27-28, July 29-31, November 5-6

Germany: *Velbert*, May 14-16; *Altleiningen*, October 14-16

Nigeria: *Osusu Amukiri*, June 24-26; *Umunkiri*, September 25; *Aba, Abia State*, November 25-27

Poland: *Poznan*, April 30-May 2; *Bydgoszcz*, July 8-10; *Lodz*, July 11-13; *Krakow*, July 14-16; *Susiec*, July 14-16; *Wroclaw*, August 26-28

Ukraine: *Orlowka*, June 26-28; *Lwow*, August 19-21

United Kingdom: *Hyde*, August 5-7; *Sheffield*, October 29, 30

United States: *California*, March 11-13; *Massachusetts - revised dates* - May 28-30; *Ohio*, July 22-24; *Illinois*, September 23-25.

Please note: All United States conventions will conclude after the first (morning) session on the final day of the convention.

Details

United States

California, March 11-13 (Friday-Sunday)

Site: Country Side Suites, 204 N. Vineyard Ave., Ontario CA 91764; telephone (800) 248-4661, (909) 937-9700. *Rates and Reservations:* \$75.00 singles and doubles, plus 11.85% tax — includes breakfast. Call hotel for free van service from airport. Reserve rooms by February 25 through the Class Secretary: Mrs. Mary Detzler, 6941 Abel Stearns Ave., Riverside CA 92509; telephone (new 951) 779-0331. Give your reservation dates, one night's payment or credit card information (number and expiration date). **Massachusetts, revised dates May 28-30** (previous hotel cancelled; now Saturday-Monday)

Site: Double Tree Hotel, 16 Ella Grasso Turnpike, Windsor Locks CT 06096-0020; telephone, (800) 222-8733, (860) 627-5171 direct. *Rooms:* \$79.00+ tax for double occupancy and \$15.00 for each additional person. Reservations must be made by May 1 for special rate (higher rate after May 1). Contact the hotel to make reservations - mention the LHMM. 24-hour shuttle service provided to and from Bradley International Airport. Lunch provided each day. Hotel restaurant breakfasts and dinners are discounted by 15%.

SERVICES BY VISITING MINISTERS

Ralph Herzig

California Convention, March 11-13; Massachusetts Convention, May 28-30

Robert Herzig

Springfield, Massachusetts, April 3; Massachusetts Convention, May 28-30

John Wojnar

Boston, Massachusetts, March 27; New Haven, Connecticut, May 15; Massachusetts Convention, May 28-30

John Detzler

California Convention, March 11-13; Eugene, Oregon, March 18; Seattle, Washington, March 20

Leon Snyder

Due to illness, Bro. Snyder was forced to cancel the remaining services scheduled. We are sure that Bro. Leon and Sr. Virginia will be missed by the classes and those attending the California Convention. Please remember them in your prayers.

Baron Duncan

New Haven, Connecticut, March 20; Pittsfield, Massachusetts, April 10; Massachusetts Convention, May 28-30

Thomas Cimbur

Broomfield, Colorado, March 20; California Convention, March 11-13; Massachusetts Convention, May 28-30

Donald Lewis

California Convention, March 11-13; Chicago, Illinois, April 16, 17; Chester Springs, Pennsylvania, May 8, 11, 15; Massachusetts Convention, May 28-30

James Shaw

California Convention, March 11-13; Mustang, Oklahoma, April 10; Independence, Kansas, May 22

Robert Steenrod

Jamaica, March 25-28, Barbados, March 29, 30, Trinidad, April 1-3; North Canton, Ohio, April 24

Evangelists' Services

Robert Branconnier, Wilmington, North Carolina, March 5;

Raleigh, North Carolina, March 6; New York City, April 17

Harry Hammer, Grand Rapids, Michigan, April 2; Muskegon, Michigan, April 3

Jon Hanning, Cambridge Springs, Pennsylvania, April 1, 2; Derry,

Pennsylvania, April 3; Chester Springs, Pennsylvania, April 16, 17

David Lounsbury, New York City, March 6

William Sturges, Chicago, Illinois, March 19; Athens/Nelsonville,

Ohio, March 27; Sand Ridge, West Virginia, May 1

Edward Tomkiewicz, Minneapolis, Minnesota, April 30, May 1

* * *

For further information on The Bible Standard in English and to find additional articles of interest, please visit www.biblestandard.com
Associated sites available in French, German, and Polish. Links provided on the English-language sites.