

The Bible Standard

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

Psalms 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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THE STATE OF ISRAEL

IN THESE TROUBLED DAYS, and probably for the first time ever, thinking people are puzzled and apprehensive on a truly universal scale as the prospect of a failure and collapse of our world order looms like a dark spectre before their minds. In the history of nations we read that, when their terms of living became unacceptable, men sought and usually found alternatives. It was always assumed that alternatives were there for the finding. At worst, when a nation or even an empire weakened and crumbled to anarchic decay, peoples from without would move in and take over. However unpalatable to some, there were always alternatives and with them hope in some way.

The puzzling, frightening thought which continually and ever more insistently asserts itself today is that the world of our times is fast running out—or has already run out—of alternatives. There are now no “peoples from without” to look to, since all nations are being drawn into a “one world” all enveloping situation by such influences as the advance of modern technology, the world-wide flow of information and communication, and the shift of corporate business and financial interests from a national basis to a global scale. Weapons of mass destruction proliferate. Whole populations are disturbed, no longer able to control affairs within their own national boundaries. They feel increasingly exposed to menacing situations and the effects of unmanageable crises of many kinds which, in recent years, have spilled out across traditional borders to encompass the whole world.

Many of the experts who study threats to our world order are sounding dire warnings. We hear their fears of world-wide economic collapse, ecological disaster, famine, epidemic disease, devastating environmental effects of modern weaponry, and the reaction to all of these in terms of social and political turmoil. There is even—as voiced by science—the potential for universal annihilation and planetary devastation. Such

things, it is believed, could well be the penalty for failing to find an alternative, a more viable world order. But so vast, complex and intractable are the problems now facing humanity, that here in what is sometimes dubbed “the brain age,” none of these—the world’s wisest men—can find a universally acceptable, workable alternative, and factions among them are even unsure that there is one. Fear begins to stalk the earth.

A UNIQUE EVENT

It is against this ominous setting that an event of truly historic extraordinary proportions has thrust itself, against all precedent and probability, upon the world scene. The regathering of the scattered people of Israel to their ancient homeland from all the countries in the world where they had been driven and exiled for over 2,500 years and their sudden, dramatic rise to nationhood and influence in world affairs, is unique in world history.

Hope among the Jews has appeared at a time when hope in the Gentile world is crumbling away; as uncertainty, fear and growing despair take over. Leaders of nations from both ends of the political spectrum, the Communistic and the Capitalist extremists, as well as economic leaders of the political and economic middle ground, have experimented with various schemes to gain and maintain economic and political stability and to secure future prosperity. Thus, the wise of this world are seeking by new economic measures, new forms of industrial growth, new social patterns, new political devices and alliances, new technologies, gigantic trusts in both business and financial mergers, and by every other means they can conceive, to stabilize and control national and world conditions. It is all to no avail; the news each day is a depressing dialogue of their failure.

Much to the contrary of all their understanding, the answer—and the only answer—to the world’s problems is not in present schemes, but is buried in the past, where

rejected truths have been lost through centuries of misuse and neglect—buried under the violations and abuse of justice both past and present, consequently shaping our present civilization’s affairs.

It is vital that the Jew, the Israeli Jew in particular, should understand this situation, for these violated and neglected truths are his and not only his, but have been embedded in the world’s society through the centuries. At the present time, the Gentile nations are losing confidence in the saving power of their traditions, false religious institutions and theories and are seeking to hold the line against disintegration; Israel, on the other hand, is arising out of her checkered historic and religious past to the vision of a future bright with promise and at last, a prophetic Hope.

Yet as we look at Israel today, who could believe such a thing? Under attack by terrorists and threatened by military forces with weapons of mass destruction at their disposal; vastly outnumbered by sworn enemies without; torn by political, religious and ethnic factions within, where is that Hope to be seen?

The best and probably the only possible answer to such a deep and perplexing question is a simple, conceptual one. Israel’s Hope, which in turn enshrines the hope of the whole world, is summarized in just one single word. That word is, “Zionism.” Even as it is written: *“The joy of the whole earth is Mount Zion . . . city of the great King.”* *“And many nations shall come and say, Come and let us go up to the mountain of the LORD, and to the house of the God of Jacob; He will teach us of His ways, and we will walk in His paths: for out of Zion the law shall go forth, and the Word of the LORD from Jerusalem. And . . . nation shall not lift up a sword against nation; neither shall they learn war any more”* (Psalm 48: 2; Micah 4: 2, 3).

ORIGINS

Over four thousand years have passed since Abraham, at the time of his father Terah’s death, passed from Haran into Canaan that there he might secure and bind the blessings that had been proposed to him by God, granting to him and to his seed the land of Canaan for an everlasting possession (Genesis 12: 1-4; 17: 1-8). Later, on Moriah’s mountain, a unilateral covenant was made with Abraham and sealed with God’s oath, revealing God’s purposes in calling him, and pledging that in Abraham’s seed should all the nations of earth be blessed (Genesis 22: 15-18).

Thereby was the foundation of Zionism laid, a thousand years before the word even entered the Hebrew language. As an embryo, the idea lived on and grew in Joseph’s request of faith to have his bones removed to Canaan, the Land of Promise (Genesis 50: 24, 25); but

the “birth” was long delayed. From Joseph’s day, two hundred years were to pass before the birth pangs began in Moses’ return to Egypt, the night of the Passover and Israel’s coming out from Egypt. They intensified in Sinai’s Law and Covenant, and in the wanderings of forty years under the leadership of Moses. Then came nearer the birth, as Israel crossing the Arnon river to conquer the lands East of Jordan, shortly thereafter, under Joshua’s leadership, issued forth through the breach of Jordan’s parted waters to take over Canaan, the Land of Promise.

ZION’S RISE

Yet it was an inconclusive birth. It was indeed the Land of Promise when the Judges ruled, but it was not yet Zion. Five hundred years rolled by in changing fortunes before David came, the man after God’s own heart (I Samuel 13: 14). From the Jebusites he took by siege and storm the fortress-hill of Zion in Jerusalem, and removed that reproach from the midst of the land (Joshua 15: 63; Judges 1: 21). He called the place the City of David, but its citadel “Zion” remains to this day, epitomizing to every believing Jew his inalienable right to the Land of Promise.

For the next three hundred years of alternating prosperity and failure according to their keeping or neglecting of God’s law, they occupied the whole land, but not as one nation. Following the death of Solomon, David’s son, ten tribes rebelled and founded the separate, Northern Kingdom of Israel. There, apostate and ruled by their chosen, non-Davidic kings from Jeroboam to Hoshea, and notwithstanding the prophet’s warnings, they degenerated until by God’s final judgement they were, by Assyrian invaders, carried away into captivity and obscurity (II Kings 17: 20-23).

While in the South of the land, Divinely ordained kings of David’s line (II Samuel 7: 12-17; Psa. 89: 3, 4) remained on Judah’s throne, and although they lasted another hundred years, they fared but little better. Kings ruled in pride, the people forgot their Covenant and sinned. In consequence the land failed and foreigners oppressed. In spite of Jeremiah’s pleas and dire predictions, Judah kept not the commandments of the LORD their God. Finally, the king of Babylon attacked with a great army and destroyed Jerusalem. King and people together followed their Northern brethren into captivity (Jeremiah 18: 15-17), but not into the same historic obscurity, for although God would surely punish His people, He would not forget them (Isaiah 49: 15). Among the captives, the faithful mourned as God in righteous anger thus moved against His people. Exiled

in the land beyond the great river Euphrates, they wept when they remembered Zion (Psalm 137: 1).

Yet even here a question must be raised—how many wept? They were but few indeed. Then how many, soon preoccupied in worldly pursuits, sought assimilation in advantageous Gentile environments, forgetting their spiritual allegiance to Jerusalem? It was by far the great majority.

After seventy years of exile there came the great King Cyrus, founder of the Medo-Persian Empire and the conqueror of Babylon. He had been named by the prophet Isaiah long years beforehand, at a time when Hezekiah had ruled in Judah, as the one who would bring release from this captivity (Isaiah 44: 28; 45: 1). Those who wept needed to weep no more as Zerubbabel and his small company set forth with the king's authority and protection to return to the Land and to rebuild the fallen Temple. Yet, who set out upon that journey of faith and hope? But fifty thousand souls from all of those scattered across a vast empire; and most of them from but two tribes, Judah and Benjamin. Some women, some children and some old ones who longed to lay their bones to rest with Joseph's in the Land, would be numbered among them (Ezra 3: 12), the faithful few from among a forgetful people.

In due time Ezra, by persuasion, found seventeen hundred more, and by these was the Temple raised again, albeit in a still broken, neglected city and a desolate land (Ezra 8: 1-36).

The faithful Nehemiah next returned, armed with the king's letters. He raised the spirits of the people. By him were the walls of the city rebuilt in the teeth of heathen opposition, and its gate was fastened securely in its place. Jerusalem and Zion stood up again to reassure the faithful, to reprove and warn the unfaithful, and to announce to the world that God's promises were sure, and that He will never completely cast off His people Israel.

Even so, Jerusalem was not yet free. In due time, the Persian overlord gave way to Greek and then to Roman, as God maintained the pattern of His judgment

in Ezekiel 21: 26, 27. So passed another four hundred years, during which time yet again, although possessed of City, Temple, Priest and Prophet, the Law fell into misuse and disuse among the many. At length, yet again besieged, this time by a Roman army, the city fell and the Temple was destroyed. Roman generals Vespasian and Titus featured briefly but bloodily in the reduction of Jerusalem and the fortress of Masada, as once more Jewish aspirations were crushed by a Gentile power. It was at this time that the years of the great eclipse set in, as Jews fled the Holy Land to join their brethren in the dispersion to Babylon in 607 B.C. The Bar Kokhba revolt some sixty years later raised brief hopes; but it was suppressed after two years with severe losses on both sides; it served only to intensify the rigor of the exile, for

Jews were subsequently forbidden even to enter the Holy City. From that time Zion became but a word on prayerful lips and a longing in the heart of the faithful among an exiled people; this time not for seventy, but for eighteen hundred years.

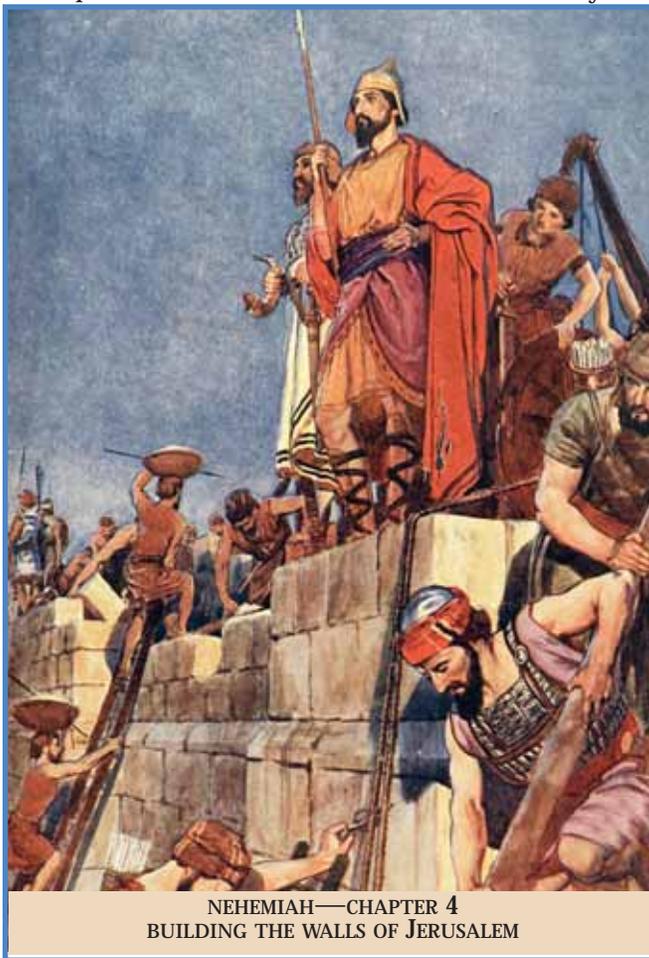
NO RESTING PLACE

Who can tell the miseries of Israel since that day? Gone was the Temple with its altars in the Holy, Most Holy and the Court. Gone was the Priesthood. Gone was the Bullock of Atonement. Gone was the ancient city; its people were scattered and the land lay desolate (Isaiah 64: 9-12).

In all the many lands to which they went, Jews found sometimes brief but no lasting respite from bitter persecutions of religious bigotry. Harried and hounded

from city to city and from nation to nation, a target for every insult and a convenient scapegoat to carry any blame, the history of their treatment brings shame upon their great traducer and oppressor, Christendom. Yet for all that, Jewish intellect flared up here and there in the gross darkness (Isaiah 60: 2) of Medieval Europe, only to be followed by further periodic spoliation, violence and expatriation.

As their homeland lay wasting under successive rule of Arab, Crusader, Kurd, Mameluke and Turk, the



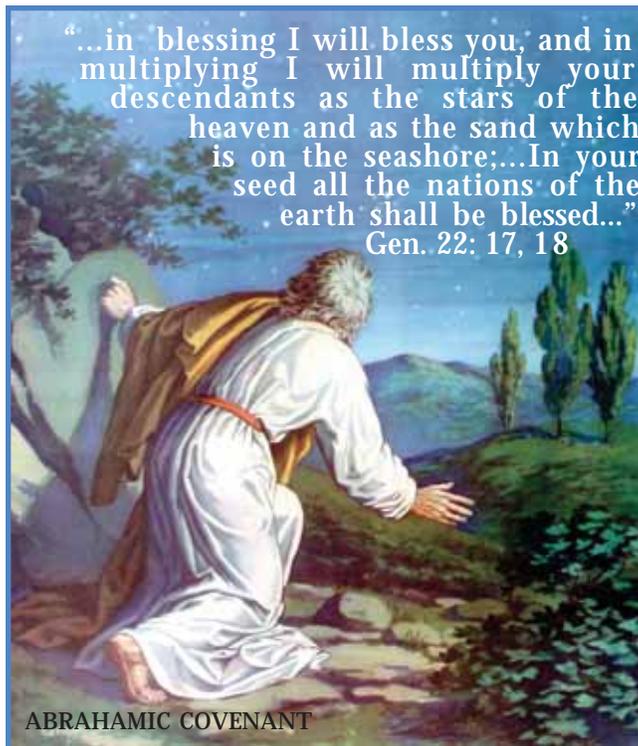
minds of Jewish intellectuals elsewhere were largely preoccupied with the Kabbala and the Talmud. The Torah's guiding light (Psalm 119: 105) shone but dimly through the mysticism, the intellectual exercises and endless commentaries that were penned in those dark days. Yet the force of each new wave of bitter persecution broke through the flimsy shroud thus spun by human intellect to expose its worthlessness (Isaiah 55: 8, 9), and again the Abrahamic Promise and the Torah came into focus as the only sure bases for their Hope. With each new onslaught, seeing once more the true needs and the destiny of Israel, the faithful cried out for their Messiah, and the people turned their hearts and minds again to Jerusalem, to Zion.

TEMPORARY RESPITE

Dark Age superstition retreated before the advance of Renaissance thinking, and much of Europe was transformed in the upheavals of Christendom's Reformation. As Europe settled into its changed religious pattern there came new liberties to the people, new freedoms of which a large part of Jewish society took full advantage. Hasidism in Eastern Europe clung to piety; to the traditions and to the Yiddish language, but elsewhere the more liberal minds of Haskalah embraced the principles of the European Enlightenment, and much of Western culture. Of special benefit was that spiritual emancipation which first emerged with the adoption of the Virginia Statute of Religious Liberty of 1786 by the newly-constituted United States of America. At the same time, the growing movement of Reform Judaism, together with greater opportunities for assimilation in more tolerant lands, broadened the nature of Jewishness in Western society still further.

THE FIRST "ALIJAH"

In a further violent eruption of anti-Semitism, the Pogroms (*Pogrom* – devastation) of nineteenth and early twentieth century Russia brought terror to the Jewish people there, and led to another mass migration. While many sought liberty in lands where prosperity was established and Jewish emancipation was won, among the faithful few it was not so. Groups such as



the Bilu (Hebrew initials for “House of Jacob, come ye and let us go”), and Hibbat Zion (Hebrew for “Love of Zion”) promoted a return to the Holy Land, and developed schemes for settlement there, and the year 1882 saw in Palestine the start of a wave of immigration as the first “Aliyah” (ascent) got under way.

Furthermore, the forgetful sought quick prosperity and, frequently, assimilation in established and prosperous Gentile society, the faithful few sought their neglected Land with its ancient Promise. On desolate, stony earth, with a few primitive tools, a handful of men

cleared, dug, irrigated and planted in faith; and by these, Zionism began to move from its stopped-up past into the promise of a bright new era. The time had come for God to favor Zion. *“But you, O LORD, shall endure for ever; and the remembrance of your name to all generations. You will arise, and have mercy upon Zion: for the time to favour her, yes, the set time, is come. For your servants take pleasure in her stones, and show favor to her dust”* (Psalm 102: 12-14).

THE MODERN MOVEMENT

The modern Zionist movement was built on the unchanging foundation of Jewish longings for their homeland. From the early eighteenth century the “Rebbes,” charismatic leaders and rabbis of the Yiddish-speaking Hasidim, aided by the weariness of spirit, the constant danger of persecution and the grinding poverty of their flock among the Eastern exiles, had kept alive the hope of a Return. This prompted a few from time to time who made courageous but largely ineffectual attempts to re-settle in their ancient Land; but these were early days. The “set time” (Psalm 102: 13) was still future and this religious essential ingredient of largely Hasidic origin, having no logistic support, made little headway in promoting effective resettlement. Even so, it kept alive a Vision, and a Hope.

In 1878 the Berlin Congress of Nations, especially as a result of Benjamin Disraeli's efforts, decreed an amelioration of restrictions imposed on Jews in Palestine. Then from Vienna and Haskalah's influence



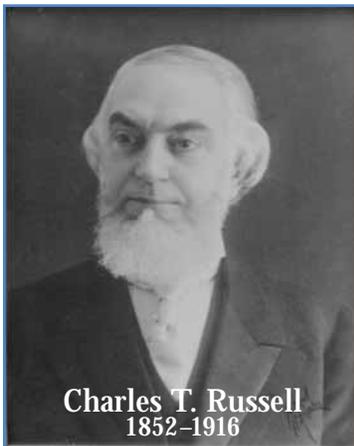
Theodor Herzl
1860-1904

in Central Europe came a new approach in the Statesman-ship of Zionism's great champion, Theodor Herzl. His view, that the founding of a sovereign Jewish State was the only solution to the Jewish problem (expressed in his book, *Der Judenstaat* – The Jewish State, published 1896), began to emerge as a realistic political

concept from the time of the first Zionist Congress in Basel in 1897. The modern movement was thus initiated as a political, not a religious, solution to the age-old problem of Jewish homelessness.

Herzl's early death in 1904, staggered early pioneers working for the emancipation of the Jews, and caused the Zionist movement to falter, but it was given new life by a message from an entirely unexpected quarter. In 1910 a Christian, Pastor Charles Taze Russell, Gentile friend of the Jewish people and a deep student of Hebrew prophecy, penned twelve articles under the title "God's Chosen People," which aroused great curiosity and interest among the Jews. Nineteen years earlier, which was six years before the first Zionist Congress took place and when even Herzl's work was little known, C.T. Russell had included in his book "Thy Kingdom Come," (\$4.50) a long chapter headed "*The Restoration of Israel*" (48 page booklet \$1.00).

Pastor Russell's twelve articles, which appeared in the widely read "*Overland Monthly*" magazine (published in San Francisco, USA, by the well-known journalist and author Francis Bret Harte), led to his being invited to address a Jewish mass meeting at the New York Hippodrome in that same year, 1910. More than 4,000 representative Jews attended and were uplifted and inspired as he spoke to them of their own Hebrew prophecies, assuring them of God's returning favor and a glorious future for Israel. In view of widespread interest among the Jews he published a special newspaper in



Charles T. Russell
1852-1916

Yiddish, "Die Stimme" (The Voice). As a result of this, he and his co-workers aroused fresh interest in the prophecies and kindled again the fires of Zionistic zeal along religious lines. One wonders why he figures so rarely in Jewish Zionistic literature.

In 1914 the Great War broke out in Europe and hostilities spilled over into the Middle East. The year 1917 saw the Turk, a ruthless overlord to the Jews, fleeing Palestine before the advancing British Expeditionary Force from Egypt under the command of General Allenby. There was no engagement of forces and, seemingly by a miracle, the city of Jerusalem was left intact.

From the Pripet Marshes of Minsk, a Yiddish society, and the abject poverty of Russia's Pale of Settlement, there came the boy destined to be the next champion of the Zionist cause. Chemist, inventor, life-long Zionist and later friend of British Statesmen, Chaim Weizmann used every available argument and opportunity to secure a National Home for the Jewish people. In 1917, in spite of opposition from influential assimilated Jews, his efforts were rewarded in the Balfour Declaration, formally issued by the British Imperial Government which "viewed with favor" the Zionist cause. Therefore, from that same year, while the blood and wealth of Christendom drained away on Flanders' fields, the Land promised to Abraham and his seed was cleared of heathen occupation and the Jews, supported by the power of an alien empire as in Cyrus' day, were directed to consider a return to the Promised Land. After years of negotiation, in 1922 the newly-constituted League of Nations approved a Mandate under which Britain would supervise the establishment of a National Home for the Jews, in Palestine.

Between the wars, violent Arab opposition, British hesitancy, European inflexibility and the indifference of many rich, assimilated Jews vitiated the purpose of the Mandate. Weizmann testifies that the land was bought from profiteering Arabs on the open market, not with the wealth of millionaires, but with money from the pockets of the Jewish poor. Zerubbabel and Nehemiah would no doubt have sympathized, remembering their own "Aliyah" experiences in the days of the Persian kings. Militant and uncompromising Zionists such as Trumpeldor and Jabotinsky worked tirelessly in support of the hard-pressed, faithful Jews and their still visionary purposes in the Land during those years of British vacillation.

Then Hitler arrived on the scene, the war, and the Holocaust. Before the war the call of Zionism, even in the face of rising German anti-Semitism, had not been

popular among the Jews. The wealthy were so closely woven into the fabric of European society that they felt secure, seeing the spread of Zionist ideas as zealotry, extremism, and a threat to their comfortable situation. The workers were hampered, the work faltered, and then it was too late, Hitler struck.



As the world recoiled from the horror of six million dead, the Jews of continental Europe who had survived the death-camps received a vital thrust toward their ancient homeland. Where the call of Zionism had failed, the terrors of Nazi Germany succeeded and European Jews poured south to reach Palestine by any means available. They crossed the Eastern Mediterranean waters in unseaworthy, dangerously overloaded ships and, in spite of British attempts to stem the tide, often by harsh and uncaring methods, many of the refugees got through. They came ashore, surging past harassed British soldiers to kiss the earth they would soon be fighting for. World opinion turned against the British, who terminated their mandate and withdrew their administration in 1948.

On November 29, 1947 the General Assembly of the United Nations adopted a resolution calling for the establishment of a Jewish State in the land, and on May 14, 1948, in Tel Aviv, and against all historic precedent and probability, the Zionist leaders, with David Ben Gurion at their head, proclaimed the rebirth of the State of Israel (Ezek. 37: 11). Five Arab countries invaded the next day and quickly learned the first of a series of bitter lessons—that Israel had come to stay. Surely, since the pre-war Zionists had failed to persuade their Jewish brethren to return by “fishing” for them with the bait of a Zionist revival, the “hunters,” brutal as they were, had done their work (Jeremiah 16: 14-16). The world looked on in wonder; the Arab feared and Russia breathed out threats, but all to no avail, for the time had come for God to favor Zion.

ACCUSATIONS OF RACISM

From that time, the aims of Zionism have been the subject of much political misrepresentation. “Racism” is quite rightly repugnant to, and condemned among, the many nationalities gathered in the United Nations, and in that august assembly one may not overtly attack the Jew for being Jewish, or for having a homeland. And so, those nations and individuals that have hatred for the Jews attacked them—not because they were Jews but as Zionists who had worked for and found a home. Among the many raucous voices raised against the Jewish State, the unlikely partners of Communism and Islam have been made bed-fellows in their shared misunderstanding, fear and hatred of the Zionist cause. “Zionism,” they say in justification, “is Racism,” and the United Nations forum has long been used as a platform for this attack.

As oil supplies from Islamic nations become ever more vital to sustain the Western world’s economy, even Israel’s potential allies take fright and speak against her, or keep silent when they should speak in her defense. For many years there has been both overt and covert Arab pressure brought to bear on oil-hungry nations, to alienate Israel. This pressure accounts for peculiarities observable in the political stance of many nations, in the course of many international councils, in commercial and financial dealings, and in heavily biased news reportage and opinions which often appear in much of the world’s press.



Can Israel survive? With all these external difficulties, she has also religious and secular factions of her own population warring in the streets, and a racial, cultural mix that defies evaluation. Yet as its people are lovers of Zion, so will the God of Abraham, Isaac and Jacob prosper Israel, and He will reveal Himself to them through mighty works that are yet to come. Each difficulty they face will eventually be turned to good account as they learn, through the hard lessons that He is sending them, to return to the principles of their Covenant Law and to the pronouncements and promises of their inspired Prophets.

Let us approach the subject of the so-called “Anti-Zionist Jews.” Is not this a contradiction in terms? Where will such “Jews” stand when God delivers Zion (Psalm 69: 35; 102: 13-16; 132: 13; Isaiah 2: 3; 30: 19)? So far, this “Deliverance” has just begun. As we survey

that part of Prophecy which is not yet fulfilled we see that Israel's future is assured, and although her case seems fraught with many perils now, her future will indeed be secured and wonderful.

THE FUTURE

The guide to the future lies partly in the past, a point made quite clear in Isaiah 30: 20, 21. Those holy men

“But you, Israel, are My servant, Jacob whom I have chosen ... fear not, for I am with you ... I will strengthen you ... help you ... uphold you” (Isaiah 41: 8-10).

of old, the Prophets, had written as they were moved by the spirit of God. Through them, we have the Divine assurance that, in due time, all of the Bible's prophecies and promises must be fulfilled (Isaiah 55: 10, 11). There we read not only promises of joys to come, but also warnings of judgements against the sin and selfishness that pervade the affairs of the world. We note their allusions to waves of trouble that will afflict the earth (Psalm 107: 23-27; Isaiah 34: 1, 2, 8; 66: 16; Daniel 12: 1; Joel 1: 15; Zephaniah 1: 14-18; 3: 8; Malachi 4: 1), shaking terribly and eventually destroying all of those institutions which, over many centuries, man has set in place to direct and control his affairs.

Here in this day of trouble, distress and spiritual gloom, dark forces of international terrorism are active across the world. They work in secret, many plotting not only the destruction of Israel, but also the downfall of Christendom and Western culture.

From another quarter, politically radical revolutionaries with their hard core of anarchists are on the march against the powers and plans of Global Capitalism, seeking to destroy them. Under this threat, angry but fearful nations of the old autocratic order in Christendom gather themselves together, mustering and combining their supporting institutions to withstand the onslaught. These things mark the onset of the death-struggle of a worn-out world order. As knowledge increases, a great hail of Truth is sweeping away that “Refuge of Lies” wherein ruling powers, secular and religious, have heretofore hidden their unworthy deeds (Daniel 12: 1, 4; Isaiah 28: 17). Sensational revelations and exposures of corruption in high places are commonly reported in the world's press, exacerbating the cynicism, selfishness, suspicion and greed that abound on all sides of today's increasingly materialistic and amoral society.

The mounting trouble in the world, and the present critical situation in the Middle East, point forcefully to the imminence of Israel's final, desperate battle. It is “the time of Jacob's Trouble” (Jeremiah 30: 7; Zechariah 14: 1, 2).

ISRAEL SHALL BE SAVED

God has promised that He will save Israel in the hour of her greatest need and that He will break the nations that come against her in that day (Zechariah 14: 2, 3). Those awesome prophecies from Ezekiel 38 and 39 and Zechariah 14, extended the focus of eschatological studies, and began to emerge from the mists of chronological obscurity with the setting up of the Jewish state in 1948. For, since 2,500 years before that time, there had been no nation of Israel to be attacked. With today's reporting of world events, especially those that focus on Israel's plight, the import of these Scriptures comes ever more clearly into view. The signs of the prophetic times in which we live are plainly to be seen.

As for those among the Jews of the Diaspora who love not Zion, but have sought assimilation and found forgetfulness, there can be no awareness for them of these signs. The special blessings promised to the nation of Israel are lost to them. For these there can only be, at best, a share in the lesser blessings that will come to the Gentile world of which they have chosen to



become a part, at a time when all eventually come to know the Truth (Isaiah 11: 9, 10; 60: 3; Malachi 1: 11).

The great, unprecedented Time of Trouble foretold by Daniel (Daniel 12: 1) has been building up and gathering force since it set in with the outbreak of world-wide warfare in 1914. Its awful climax lies just ahead. The day nears when revolutionary and anarchistic masses will have finished their work in the world. The powers that rule the nations of this present world order will be no more (Isaiah 24: 17-20). Yet just beyond these clouds of trouble the joys, the promised blessings, are also to be discerned. It is the eye of Faith that sees the coming time when men, then under Divine guidance and

supervision, will beat their weapons of war into the tools of blessing, and learn to make war no more (Isaiah 2: 4; Micah 4: 3). God has promised that He will establish a new world order, wherein the people will learn to do that which is right (Hosea 2: 18; Psalm 46: 8-10; Psalm 67; Isaiah 26: 9), Then, *“All the ends of the Earth (will) have seen the salvation of our God”* (Psalm 67: 7).

FROM DESPAIR TO PROSPERITY

How can such a transformation be achieved? Since this question is far beyond the wit of Man to answer, again we turn to God’s wonderful Word, given by the Prophets of old. First of all, we are told, the Jews in their desperation at the height of “Jacob’s Trouble” (Jeremiah 30: 7), will cry out to God for help. God will hear them in that day and will save them miraculously from seemingly inevitable destruction (Psalm 107: 19-21; Zechariah 12: 1-10). As the significance of these things dawns upon them and, much chastened, they will turn their hearts again to the God of their Covenant and apply their minds to their Holy Scriptures, the undiluted words of the Law and the Prophets, so their true Messiah will be revealed to them. They will joyfully accept Him as their Deliverer and He will begin His reign over them in great power and glory (Isaiah 9: 6, 7), marking the great turning point in the affairs of Israel, and shortly thereafter for the entire human race.

At this time, Zionism will be in the forefront of every Jewish mind. The New Covenant foretold by Jeremiah will be made between God and the Jewish Nation in the Land of Israel (Jeremiah 31: 31-34; Isaiah 44: 23). Under its terms, those who keep it will be led as individuals into the way of peace, prosperity and everlasting life (Ezekiel 36: 26-28). Thus will the “still small voice” of Divine reason (1 Kings 19: 12; Isaiah 55: 7-11) begin to be heard and heeded—first by the nation of Israel, and then, gradually and through the agency of Israel, it will go out to the whole world.

THE PROMISED BLESSING

The very essence of Zionism will be revealed at a time when not only the nation of Israel, but the whole world, is directed to look back to that original, Oath-bound Covenant which God made with Abraham. As many nations come to see Israel in a new light, Micah 4: 2 will be fulfilled, and the Word of the LORD expressing the Law of this New Covenant will be extended

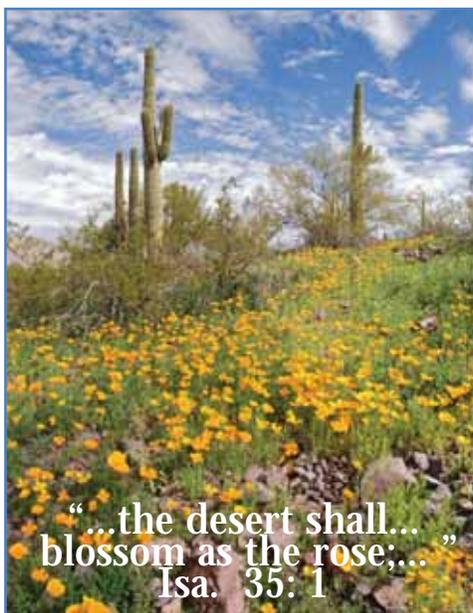
from Jerusalem to reach all nations throughout the earth for their blessing (Isaiah 2: 2-5; Genesis 22: 18). Both Jew and Gentile, humbled and chastened by their terrible experiences and at the things that they have done in the excesses of the Time of Trouble, will earnestly seek righteousness and peace (Zechariah 8: 20-23; 2: 9-13).

As earth’s inhabitants come under the terms of the New Covenant, the curse of dying and death will be repealed. Then, the full force of the love and power of God will be revealed to a joyful creation as in a remarkable display of Divine power, all graves throughout the earth will give up their dead (Ezekiel 37; Isaiah 38: 18; Hosea 13: 14). Evil on the earth will begin to be eradicated (Isaiah 25: 6-9), and a vast work of rehabilitation will be directed toward the nations of the world. All—whosoever will—shall be brought to a full and accurate knowledge of the Truth (Isaiah 11: 9).

As time and events progress under the great Messiah’s reign, with every possible aid freely given, the heart of each individual will be carefully and surely tested. When all this work is done, those found in harmony with righteousness and Truth will be granted the joys of everlasting life in a perfected earth (Isaiah 35: 10): but those who will oppose, neglect or despise the salvation offered by God’s perfecting laws and arrangements will be removed, entirely and forever, from the land of the living. For these, there will be no Hell of torture, no Limbo of waiting; but simply oblivion, total

extinction. As it is written, “They shall be as though they had not been” (Obadiah 15, 16). Hence, will the earth be cleansed of the corrupting influence of those who will be incorrigible; depraved ones who, in spite of every opportunity and encouragement to turn from their wickedness and live (Ezekiel 18: 32), will ever choose to oppose the God-given, generous, right, proper and only terms by which the human race can secure peace, prosperity, and everlasting life. “The soul that sins, it shall die” (Ezekiel 18: 4). In this as in all things, the decree of God is unchanging and absolute.

But what say the Scriptures of those who will learn to love the Lord and seek righteousness? The power and beauty of expression in prophecies such as those from Isaiah 35; Isaiah 65: 17 and Psalm 67 is such that the



believing heart is uplifted in joyful anticipation and praise to God at the glorious prospect. There, in words of timeless grace, we are told of things we otherwise could never have known, how that just beyond the storm-clouds of trouble now breaking over the world in this evil day there shall come, from the presence of Messiah, the glorious fulfilment of all God's promises for the eradication of evil and the blessing of all mankind. In that day Abraham will return and walk again on this earth. He, and all Israel with him, will see the great Oath-bound

Promise kept. And he, and they, will be glad.

"Sing praises to the LORD, who dwells in Zion! Declare His deeds among the people" (Psalm 9: 11). *"Beautiful for elevation, the joy of the whole earth, is Mount Zion . . . The city of the great King"* (Psalm 48: 2).

Thanks be to God for His precious promises! Reverence for Him is the beginning of wisdom, therefore let us worship and bow down. Let us kneel before the Lord our Maker (Psalm 111: 10; Psalm 95: 6).

* * *

THE BIBLE VS. THE KORAN

There are many subjects on which the Bible's teachings are directly contradicted by the Koran's statements, as the following few sample quotations and citations will show:

JESUS' PRE-EXISTENCE AND HUMAN BIRTH

The Bible clearly states that Jesus existed before His human birth as the Word, or Logos. "In the beginning was the Word, and the Word was with God. . . . The same was in the beginning with God. All things were made by Him. . . . And the Word was made flesh and dwelt among us" (John 1: 1-3, 14, compare 3: 13; 8: 23, 42, 58). The Koran, on the contrary, says, "Jesus is as Adam in the sight of God. He created him of dust" (sura 3: 58). Unlike the Bible (Luke 1: 5—2: 7), the Koran gives a highly imaginative (rather than informed) account of Jesus' birth (sura 19: 1-37). The Koran teaches that Jesus was no more than a servant of God, a Jewish prophet, and that it would be unseemly for God to beget a son, to have offspring.

THE BIBLE STATES

"And suddenly a voice came from heaven saying, *This is My beloved Son, in whom I am well pleased*" (Matt. 3: 17). "These are written, that you might believe that *Jesus is the Christ, the Son of God*" (John 20: 31; see also Matt. 16: 13-17). "Moses verily was faithful in all his house, as a servant . . . but *Christ as a Son over His own house*" (Heb. 3: 5, 6). "The law and the prophets were until John" (Luke 16: 16). "God so loved the world that *He gave His only begotten Son*, that whoever believes in Him should not perish, but have everlasting life" (John 3: 16, 17; see also Rom. 1: 3, 4; Heb. 1: 2; 4: 14).

THE KORAN STATES

"The Christians say, The Messiah is a son of God." Such sayings . . . resemble the sayings of the infidels of old! "God do battle with them! How are they misguided!"

(sura 9: 30.) "*Jesus is no more than a servant* whom we favored, and proposed as an instance of Divine power to the children of Israel" (sura 43: 59). "In the footsteps of the prophets caused we Jesus, the son of Mary, to follow, confirming the law which was before him" (sura 5: 50). "*It beseemeth not God to beget a son . . . They say: 'The God . . . hath gotten offspring.'* Now have ye done a monstrous thing!" (sura 19: 36, 91-93.)

Part of Mohammed's reasoning in this connection is apparent: "Sole maker of the Heavens and of the Earth! How, when He hath no consort, should He have a son?" (sura 6: 101), and again, "He . . . hath taken no spouse neither hath he any offspring" (sura 72: 3). However, this reasoning is based on false premises. God requires no "wife" in the accepted sense (although He has covenants as symbolic wives—Isa. 54: 1-5; Jer. 3: 14; 31: 31, 32), for even in the physical creation we see, in the plant and animal kingdom creations, some do not "mate" to reproduce their kind. These do embody both male and female qualities, as did Adam when created in God's likeness and image. Therefore, we reason, God is not limited in begetting offspring by the absence of a sexual counterpart. God's creative work is sometimes referred to in the Bible as a figurative begettal.

Additionally, the Bible states that angels are sons of God (Gen. 6: 2, 4; Job 38: 7) and that from the human family, Jesus brings *many sons* to glory (John 1: 12; 1 John 3: 1, 2; Heb. 2: 9-11). All believers who correctly and sincerely pray to God as "Father" are children of God, actually or prospectively (Luke 11: 1, 2, 13; Eph. 5: 1; 1 John 5: 18). In fact, Adam himself was a son of God! (Luke 3: 38.) Surely God has sons!

God, in His attribute of love, figuratively joined Himself with the Oath-bound promise (symbolized in

Sarah—Gen. 18: 10; 22: 16-18) as a symbolic “wife,” and in due time from that union has come forth the Church. First He had joined Himself with the Law Covenant, as represented in Hagar, and from this union the nation of Israel, represented in Ishmael, was born as a symbolic son (Gen. 16: 15; Gal. 4: 22-31).

Yet again, God, in the soon-coming Millennial Mediatorial Kingdom on earth, will unite Himself with the New Covenant as His symbolic wife, represented in Keturah, Abraham’s third wife, and as offspring, He will give life to many figurative children (Gen. 25: 1-4). These “children of the resurrection,” will come forth through the ministry of Jesus and the Church, the Christ—Head and Body; and will bring forth, on His behalf, those who, willing and obedient, will live forever on the earthly plane of being (Luke 20: 27-36). Therefore, we see that Mohammed, despite good intentions, was not in accord with God in this matter, as in so many others.

The Bible clearly states in many places that Jesus was crucified and died for our sins (*e.g.*, Matt. 27: 35-50; John 19: 16-30; 1 Cor 15: 3, 4). To the contrary the Koran says concerning Jesus, “They slew him not, and they crucified him not, but they had only his likeness. . . . They did not really slay him, but God took him up to Himself.” Mohammed evidently believed that “a double,” “a likeness” of Jesus, was crucified, and not Jesus Himself, and that *before the crucifixion Jesus was taken to heaven! This error of the Koran would vitiate the Ransom, the central doctrine of the Bible, which required the death of a perfect man, Jesus, as a ransom, a corresponding price, for Adam and his race* (Matt. 20: 28; 1 Tim. 2: 5, 6).

Incidentally, there is a tradition based on the Koran (sura 17: 1) that Mohammed was carried on a celestial steed, Barak, accompanied by the angel Gabriel, “from the sacred temple of Mecca to the temple” at Jerusalem in a single night, from where he ascended by means of a celestial ladder to God and communed with Him!

ANGELS AND INTERCESSION

The Bible teaches that man, even in his original condition of perfection, was made *lower* than the angels (Psa. 8: 4, 5; Heb. 2: 6, 7; 2 Pet. 2: 10, 11) and that not even God’s holy angels, but only God and Christ, should be worshiped. However, according to the Koran, *God required the angels to worship the perfect Adam*: “When we said to the angels, ‘Bow down and worship Adam,’” “‘Prostrate yourselves before Adam,’ they all prostrated them save Eblis, who was of the Djinn” (sura 2: 32; 7: 10; 17: 63; 18: 48; 20: 115). The leader of the Djinn, the evil spirits, is called “the Shaitan,” or Eblis. His fall is said to have been due to his refusal to worship Adam and because of it

he was accursed! Also, he was given authority over those of mankind who were to be seduced by him.

The Bible tells us that the Church’s advocate is Jesus (1 John 2: 1, 2), that it is Christ who makes intercession for believers (Rom. 8: 27, 34). Therefore, He *ever lives* to intercede (Heb. 7: 24; 9: 24) and that there is hope for eternal life in none other (John 14: 4, 6; 15: 4, 5; Luke 10: 22; Acts 4: 12; 16: 31). To the contrary, the Koran gives the good angels the offices of Christ, as interceders and advocates on behalf of believers: “O our Lord!” the angels allegedly say, “forgive . . . those who turn to thee and follow thy path; keep them from the pains of hell . . . and bring them into the Gardens of Eden.” “The angels celebrate the praise of their Lord, and ask forgiveness for the dwellers on earth” (sura 40: 7, 8; 42: 3).

THE COMFORTER

The Bible tells us that Jesus before His crucifixion and death promised His disciples that in His personal absence He would send them, for their enlightenment, assistance and encouragement, “the Comforter [or *Helper*, Greek, *parakletos*], which is the “Holy Spirit” (John 14: 26; 15: 26).

There is a similar-sounding Greek word, *pericyltos*, which, when translated into Arabic, is *ahmed*, meaning *praised*, from the same root word *hamad* as Mohammed’s name. Accordingly, Mohammed, evidently mistaking *parakletos* as being *pericyltos*, wrongly took this as a *proof that he himself was the promised one!* Therefore, we read in the Koran: “And remember when Jesus the son of Mary said, ‘O children of Israel! of a truth I am God’s apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad!’” (sura 61: 6.)

Mohammed seems in the Koran to have downgraded Jesus from being God’s only begotten Son to being no more than a servant of God. Additionally he gives the impression in this instance to have upgraded himself to be the promised Comforter, all with a purpose—of exalting himself as the greatest, the sum and seal of all the prophets, the one who outshines all of them, even Jesus Christ!

THE PUNISHMENT FOR SIN

The Bible teaches that devils and evil men seek to and do mislead mankind (Zech. 3: 1; James 4: 7; 1 Pet. 5: 8) and that God does not do so (Hab. 1: 13; James 1: 13-15). However, the Koran plainly states: “God truly will mislead whom He will.” “Verily God misleadeth whom He will.” “And when they went astray, God led their hearts astray” (sura 13: 27; 35: 9; 41: 5).

The Bible clearly teaches that God created Adam perfect, “very good,” in His own image and likeness

and that Adam by disobedience sinned and went astray of his own free will, with the whole human race in his loins. This resulted therefore, that all men are born in sin—sinners by heredity (Gen. 1: 26, 27, 31; Psa. 51: 9; Eccles. 7: 29; Isa. 53: 6; Rom. 3: 10-19; 5: 12-19; 1 Cor. 15: 21, 22). But Imam Ata Ullah Kaleem, Missionary In Charge, USA, in a tract “What is Islam?” says, “Islam does not support the idea that man is born in sin.” Thus Islam on this subject also flatly contradicts the Scriptures.

The Bible clearly states, “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,” “the soul that sins, it shall die” (Rom. 6: 23; Ezek. 18: 4). In addition, *death* according to the Bible means *cessation of life, of conscious existence*—not merely *separation from God* (see BS 461, pg. 62—a copy free on request).

Accordingly, the Bible says plainly, “*The dead know nothing*,” “*there is no work, or device, or knowledge, or wisdom, in the grave [sheol], where you are going*”; when a person dies, “*in that very day his thoughts perish*” (Eccles. 9: 4, 5, 10; Psa. 146: 4). *Sheol* (which is translated *hades* in the New Testament Greek; Psa. 16: 10; Acts. 2: 27-34) is *the unconscious condition of the first death state*. *Gehenna* is the Second Death—utter, *complete and eternal annihilation*, which is symbolized by the lake of fire (Rev. 20: 14, 15; 21: 8). *All hope for a future life is based on a resurrection awakening from the sleep of the first death state; if there were no resurrection, those fallen asleep in Christ would be perished, out of existence forever* (Job 14: 12-15; John 11: 24; Acts 26: 8; 1 Cor. 15: 18).

Those who have examined carefully and without bias the Scripture testimony (John 5: 39; 2 Tim. 2: 15), and have cast off the errors engrafted on to Christianity in the Dark Ages, have come to understand that the devil-inspired, blasphemous heathen doctrine of eternal torment in a literal fiery hell is not taught in the Bible. Satan’s first lie, “you will not surely die” (Gen. 3: 4; John 8: 44), gave rise to grievous errors among men such as the consciousness of the dead, the immortality of the soul and eternal torment. (For a careful examination of this entire greatly misunderstood subject, including an examination of every text in the Bible where the word *hell* is found, see our *Life—Death—Hereafter* book.)

Mohammed believed in and taught the God-dishonoring doctrine of eternal torment in a fiery hell, as God’s punishment after death for the unbelievers and the wicked. The Koran states: “As for the infidels . . . They shall be the inmates of the fire, to abide therein eternally.” “He shall say, ‘Enter ye into the Fire with the

generations of djinn and man who have preceded you’ . . . As oft as a fresh generation entereth, it shall curse its sister . . . the last comers shall say ‘O our Lord! . . . these are they, who led us astray: assign them therefore a double torment of the fire.’ He will say, ‘Ye shall *all* have double.” “The word of thy Lord shall be fulfilled, ‘I will wholly fill hell with djinn and men’” “We will surely cast him into Hell-fire. . . . Over it are nineteen angels.” “It hath seven Portals; at each Portal is a separate band of them” (sura 3: 112; 7: 36-39; 11: 120; 15: 44; 64: 26, 30).

PARADISE

The Bible uses the word *Paradise* as another name for the Garden of Eden, the blissful abode of our first parents, Adam and Eve. The Bible says “God planted a paradise eastward in Eden” (Gen. 2: 8). Because of Adam’s sin, he lost that Paradise for himself and his race. The Bible declares that, when God’s Kingdom is re-established on earth in “the times of restoration of all things” (Acts 3: 21 ASV), the whole earth will be made a Paradise. It will be like the garden of Eden (Ezek. 36: 35, 36; Isa. 35: 1, 2; Rev. 21: 1-4; 22: 3) and mankind will be restored also, and live together in peace, happiness and harmony with God and one another (request our free tract—*Restitution*).

Also, the Bible uses the expression “the paradise of God” (Rev. 2: 7) in a figurative sense to describe the glorious position in heaven for the Church, selected in the Gospel, or Church Age. However, neither this Paradise nor the restored Paradise on earth is described in the Bible as a place of sensual, sexual indulgence. In fact, the Sacred Word shows that those who will be in Paradise will be “as the angels of God in heaven”—sexless (Matt. 22: 30; Luke 20: 34-36).

However, the condition of those in the Paradise promised to faithful Islamites in the Koran differs considerably from and is vastly inferior to the descriptions given in the Sacred Scriptures of that future blissful estate for the faithful in God’s Paradise. Mohammed describes Paradise as a place of sensual delights for males. The condition of the females is not described, other than that the wives of the faithful will accompany them to Paradise (to see their husbands attended by dark-eyed maidens?).

The poor arid ground and the waterless heat of the desert lands where most of them lived colored Arab’s thinking. The Koran says, “Two gardens . . . in each two fountains flowing . . . in each two kinds of every fruit . . . on couches with linings of brocade shall they recline. . . . Therein shall be the damsels . . . whom no man nor djinn hath touched before them . . . and . . .

two other gardens . . . of dark green . . . with gushing fountains . . . fruits and palm and the pomegranate. In each, the fair, the beauteous ones . . . with large dark eyeballs . . . whom man hath never touched, nor any djinn . . . *their spouses* on soft green cushions and on beauteous carpets shall recline” (sura 55; see also 56).

How different this is from that high and holy condition of restored humanity promised in the Bible. When under the New Covenant, aided by the Holy Spirit (Joel 2: 28) and under guidance from the Christ, they will have been drawn out of sin’s miry pit into a sexless, sinless state, in the image and the likeness of God (Gen. 1: 26, 27).

HEAVENLY AND EARTHLY SALVATION

Furthermore, Mohammed shows no knowledge of the correct relationship between the heavenly and the earthly salvation. The existence of a class of Divine beings, the Church, and Bride of Christ, raised to their heavenly abode from out of this evil world (Acts 15: 14; Rev. 5: 9, 10), for the future purposes of God “in ages to come” is ignored in the Koran. In addition, the calling out from the world of other elect classes as subsidiary parts of His eternal purpose and Plan (Eph. 1: 11, 3: 9-11), are nowhere mentioned in the Koran. The “Gardens of Delight,” with fountains, fruits and dark-eyed maidens, are the rewards promised in the Koran. Such rewards and conditions are not to be compared with those in the Millennial Kingdom of Christ, leading to Ages of Glory in which are things beyond human imagination, but which are held in the mind of God until His due time. Surely the rewards for obedience promised in the Koran really dishonor God, when we consider the true rewards of either the elect (1 Cor. 2: 9, 10; 1 John 3: 2) or the non-elect (Isa. 35: 10; Rev. 21: 1-7), which He in His great love offers to His creatures (Heb 11: 6).

THE TRUE HOPE OF HUMANITY

A study of Church history shows that at the end of the sixth century, when Mohammed began his work, the Dark Ages were setting in. Satanic errors were more and more replacing the great truths of Apostolic times, and sectarian influences and false Christians (the “tares” of Matt. 13: 25-40) abounded (Isa. 60: 2). These counterfeit teachings that Mohammed encountered were but a very small part of the whole—and even those he met were mixed with Dark-Age errors and sectarian influences, so that he saw but very little of the full light of the Gospel and the all-embracing Divine Plan of the Ages.

In consequence, such deep and solemn truths as were brought forth in the Apostolic writings of Paul and other Apostles, all given by Divine inspiration,

do not appear in the teachings of Mohammed. The understanding of the Ransom, the Blood of Atonement, the Sin-offering, Spirit-begetting, the High Calling, the identity of the Messiah, the World’s High Priest, the New Covenant, the Millennium, Restitution and many other wonderful truths fundamental to the understanding of God’s great Plan, are nowhere to be found in any of the Islamic writings.

In consequence, and in spite of his reverence for “Allah,” the Muslim’s concept of religious truth, apart from being largely erroneous, is pale and insignificant beside the rich and grand designs of the mighty Jehovah as He has revealed them through His servants (Amos 3: 7; Psa. 25: 14; John 15: 15). All are invited to feed at the table of His Word, on a “feast of fat things” (Psa. 23: 5; 63: 4, 5), which by the grace of God, shall be made available to everyone in due time in the Millennial Mediatorial Reign (Isa. 25: 6-8; Rev. 22: 16-17).

The Koran teaches submission only, which is a ritual acceptance of the Articles and Pillars of the Islamic faith. This requirement falls far below the elevation in heart and mind of the Christian, to accept Jesus as Savior and Lord, in justification and consecration and to develop those wonderful character fruits (graces) of the Spirit (Gal. 5: 22; Eph 5: 8-10) in both duty love (Matt. 22: 37-40), and unselfish, disinterested love (1 Cor. 13). The doctrine of “eye for eye, tooth for tooth, man’s life for man’s life,” so prevalent among Muslims in the past, is still strong in Islam today. Doubtless Muslims would take kindly to the saying “Thou shalt love thy neighbor and hate thine enemy” (Matt. 5: 43), but not the higher injunction (v. 44), “love your enemies,” sounds very strange to them, for what has been enjoined upon them from the earliest days of the Community at Medina is to slaughter the enemies of Islam, to “strike off their heads and strike off from them every finger-tip.’ This, because they have opposed God and his apostle. . . . “This *for you!* Taste it then!’ . . . when ye meet the marshalled hosts of the infidels . . . whoso shall turn his back to them . . . shall incur wrath from God: Hell shall be his abode and wretched his journey thither. So it was not ye who slew them, but God . . . and those shafts were God’s, not thine.” “O believers! retaliation for blood-shedding is prescribed to you: the free man for the free and the slave for the slave and the woman for the woman” (sura 2: 173; 8: 12-17).

How different is Mohammed’s bitter harangue to justify the slaughter of opponents, from the majestic teaching of Jesus, “Love your enemies, do good to those who

hate you, bless those who curse you, and pray for those who spitefully use you. To him that strikes you on the one cheek, offer the other also. . . . But if you love those [only] which love you, what credit is that to you? For even sinners love those who love them” (Luke 6: 28-33).

Assuredly God and Jesus have set a pattern for the Christian (John 3: 16, 17; Eph. 2: 2-6; Rom. 5: 6-8) which is far above the highest moral injunction in all Islam, for the end of the commandment for the Christian is not slavish obedience, but *love* (1 Tim. 1: 5).

The superiority of Christ, the Captain of our Salvation, to Mohammed, the founder of Islam, is the superiority of the living (Rom. 6: 9; 14: 9; Heb. 7: 24, 25) over the dead (which Mohammed assuredly is, even according to Muslim belief). Beyond the resurrection in the Ages of Glory, and supposing Mohammed gains everlasting life, in “that day,” this superiority will still be maintained, eternal and immeasurable, as the superiority of immortality over mortality, and as that of the Divine, spiritual nature over that which is flesh.

By the grace of God and in His due time, Muslims will be granted an opportunity to submit under the terms of the New Covenant, a form of salvation and *submission*, yet unknown to them; to the healing, uplifting influences of Christ in His Millennial Mediatorial Reign. Together with all the willing and obedient of the human race, “the ransomed of the Lord” (Isa. 35: 10), they will be granted the joy of perfect humanity and everlasting life in a perfect earth—a

reward far, far above their highest hopes—but not consisting of sensual pleasures in “Gardens of Delight.” It will be Paradise restored (Acts 3: 19-21) they will have joy evermore as God’s children, a relationship made possible especially because of the good offices of Christ (Luke 20: 35, 36; Rev. 21: 1-6).

We encourage Muslims, and all others, to approach God and make prayerful supplication in the name of Jesus, for spiritual enlightenment and nourishment and direction in this evil day. “Ho, everyone that thirsts, come to the waters, and you who have no money, come, buy and eat. Yes, come, buy wine and milk without money and without price” (Isa. 55: 1).

WORLDWIDE ISLAMIC CONVERSION EFFORTS

Islam is on the move on a scale that is world-wide. Spreading throughout the world is a rising tide of Islam, originating in Arabia. One Muslim leader says: “Unless we win London to Islam, we will fail to win the whole of the western world.” They speak with determination. At the present time there are 100 mosques in London, and 607,000 Muslims. In 1977 the Central Mosque and Islamic Cultural Centre was built in Regent’s Park at a cost of 7.5 million dollars.

It was recently stated by the Vatican, that the Islamic faith is now the largest religious group in the world surpassing the Catholic denomination.

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PUBLICATIONS

Please note that there has been a price increase on some of our publications due to the rising cost of postage and handling.

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ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig

Lionville, PA Convention, July, 10-13

Leon Snyder

Michigan Convention, May 16-18; Calgary, Canada, June 7, 8; Lionville, PA Convention, July, 10-13

Robert Herzig

Michigan Convention, May 16-18; New Haven, CT, June 15; Lionville, PA Convention, July, 10-13

John Wojnar

Springfield, MA, June 1; Lionville, PA Convention, July, 10-13

Thomas Cimbura

Michigan Convention, May 16-18; Denver, CO, June 21, 22; Lionville, PA Convention, July, 10-13

Donald Lewis

Michigan Convention, May 16-18; Lionville, PA Convention, July, 10-13; Muskegon, MI, July 26; Grand Rapids, MI, July 27

James Shaw

Independence, KS, June 8

Robert Steenrod

Michigan Convention, May 16-18; Erie, PA, May 25; Erie, PA, July 6; Lionville, PA Convention, July, 10-13

Daniel Herzig

Michigan Convention, May 16-18; Marietta, GA, June 7; Cleveland, GA, June 8; Lauderdale Lakes, FL, June 22; Lionville, PA Convention, July, 10-13

2008 LHMM CONVENTIONS

United States:

Muskegon, Michigan, May 16, 17, 18

NOTE CORRECTED DATES FOR MUSKEGON, MI

Lionville, Pennsylvania, July 10, 11, 12, 13

Tulsa, Oklahoma, September 19, 20, 21

France: All conventions in Barlin: *Summer, August 1, 2, 3; Autumn, November 1, 2*

Germany: *Velbert, May 10-12*

Wandlitz, October 3, 4, 5

Lithuania: *Kowno, June 20, 21, 22*

Nigeria: *Benue State Convention, Makurdi, June 27-29*

National Convention, Akwa Ibom State, November 28-30

Poland: *Poznan, May 1-3; Bydgoszcz, July 9, 10, 11;*

Lodz, July 12, 13, 14; Gliwice, July 15, 16, 17;

Susiec, July 19, 20, 21; Krakow, August 22, 23, 24

Ukraine: *Orlowka, June 27, 28, 29;*

Lwow, August 15, 16, 17

United Kingdom: *Hyde, August 1-3;*

Sheffield/Barlborough, October 25, 26

EVANGELISTS' SERVICES

David F. Hanning

Derry, PA, July 27

Jon Hanning

Cincinnati, OH, June 7, 8

Roger Mullen

Boston, MA, May 25; Chester Springs, PA, June 28, 29;

Richard Piquine

Mustang, OK, June 8

Harold Solomon

Roanoke Rapide, NC, June 14

Lawrence Williams

Athens/Nelsonville, OH, May 11; Derry, PA, June 22

Michael Williams

West Frankfort, IL, June 14, 15

Elders' Services

Carlstadt NJ, May 4

Pittsfield, MA, June 8

Minneapolis, MN, June 28, 29

MUSKEGON, MICHIGAN CONVENTION

May 16, 17, 18 (Friday-Sunday)

SITE: Comfort Inn Muskegon, U.S. Route 31 at Sherman Boulevard, Muskegon, MI 49444. Telephone: (231) 739-9092. Rates: \$54.00 + 11% room tax; children 18 and under stay free with parents; Continental breakfast included (served in motel lobby). Reservations must be made directly to the hotel by April 26, 2008. ***Request the discount rate for the LHMM, and for a confirmation number.*** Each room must be guaranteed as early as possible by credit card or check: you may cancel with 48 hours notice. For further information contact C. Olson, (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-1903. Telephone: (231) 894-4131

LIONVILLE, PENNSYLVANIA CONVENTION — JULY 10-13, 2008 (THURSDAY-SUNDAY)

Picnic, Thursday, July 10: Come and join in the HOME GATHERING at the Headquarters in Chester Springs, PA. Meetings begin at 10:00 a.m. Spiritual and temporal food will be supplied. **Convention, July 11-13** held at The Inn at Chester Springs, Route 100 & Gordon Drive, Exton Pennsylvania, 19341. Telephone: (610) 363-1100 or (888) 253-6119. Rates: \$79.00 + 8% tax; children 18 and under stay free with parents; Reservations must be made directly to the Inn by June 17, 2006 to obtain the discounted rate. ***Please make your reservations early,*** also be sure to reference the LHMM for the discount rates and request a confirmation number. Each room must be guaranteed by credit card or check. Contact Rainbow Limo; (610) 696-6060 for transportation from and to the Philadelphia Airport. For further information contact L. Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester Springs, PA 19425-2700. Telephone: (610) 827-7665.

THE JEW

*Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.*

*Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
Who traced those lines of love for you?—
Each sacred writer was a Jew.*

*And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.*

*And when the great Messiah came
For guilty man to bleed,
He did not take an angel's name,
No--born of Abraham's seed—
Jesus, who gave His life for you,
The gentle Savior was a Jew*

*And though His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No; God in pity turned to you—
Have you no pity for the Jew?*

*Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew.*

—Author Unknown



HAVE YOU MOVED OR ARE YOU
GOING TO BE MOVING?

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TO: