

The Bible Standard

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

Psalm 43:3

"LIFT UP A STANDARD FOR THE PEOPLE"

Isaiah 62:10

INSIDE

Great Day of Atonement	66
Resurrection by Divine Power.....	70
Self-Esteem--Exaggerated.....	72
Letters to the Editor	
Questions & Answers	75
Mother Eve Beguiled.....	77
Publications	78
Announcements	79

GREAT DAY OF ATONEMENT

“...Without shedding of blood is no remission” (Heb. 9: 22).

MANY intelligent people are coming to a realization of the fact of their own imperfection, their sin. With the Psalmist they admit, “I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51: 5). Whether the how and the why, the philosophy of the matter be discerned or not, the fact is recognized. However much we may theorize that the same Creator who made the angels pure, happy, holy, sinless, also made us. We, nevertheless, are aware of the fact that we are not pure, holy, sinless, undefiled. Righteousness should not, however, be considered as being the phenomenon, but the original creation in perfection and fall of man portrays the correct viewpoint. Sin is the occurrence, the peculiarity, the disorder—the disarrangement of the proper order which would have prevailed if disobedience had not manifested its ugly head.

Nowhere in the world do we find any explanation of present human conditions that is satisfactory to heart and intellect, except in the pages of the Bible. Revealed therein, it is stated that God’s work is perfect (Deut. 32: 4, 5)—that He created man in His own character image and likeness, as earth’s king and ruler; however, man rebelled against the Divine regulations and sin resulted. Therefore, the present disorder, human degradation—mental, moral, physical and religious—and dying and death, are the result of that rebellion in Eden (Rom. 5: 12; 1 Cor. 15: 21).

It is true that human philosophy has sought, aside from the Bible, to solve the question of man’s condition of sin and imperfection. Its claim is that the Bible record is untrue; that man never was perfect; that man never fell from perfection into sin and death; that man, consequently, needs no savior from sin and death and no restitution to original Edenic perfection. Its claim is that, if there is a personal God, He is not

exercising any special powers, but merely allowing so-called laws of nature to operate.

Furthermore, this unreasonable human philosophy claims, that in ages past in the surging of the salt waters of the ocean, protoplasmic life was spontaneously generated, and that the microscopic germ that thus developed, evolved into a thousand different forms. Among these were worms, snakes, fish, reptiles, whales, birds and beasts, and that finally one division of these families attained to an ape and gradually developed into a human person. This viewpoint ignores and denies sin and its downward tendencies that we all know afflict the human family and must be opposed. It denies the need of a savior, a mediator, and holds that each generation of humanity, in dying, helps onward the succeeding generation to grander development and that eventually human perfection will be attained by an evolutionary process, by man’s own exertion, regardless of whether there is a creator or not.

Man’s present position and his future outlook stands in direct opposition to such an illogical conclusion, for he is, and we as a race, are century by century, increasing in physical, mental, moral and religious degradation by leaps and bounds. The gap between the sought-after human excellence and present imperfection is ever widening. Anyone with but meager comprehension surely can see that since the world wars, revolution, anarchy, terrorism, and 9/11, the human race without God has been on a downward course leading to the grave and not improving their position in society by their claims of intellectual improvement.

We believe that one reason that the evolution theory has found friends and advocates is because the Bible teaching, the plan of God, has been grossly misunderstood by mainline Christian denominations. The Bible

is misrepresented as teaching that practically all of the human family were born under a Divine sentence of eternal torture. As a result, only the comparatively few that are reached in the present life by the Gospel, can by faith in the Savior and by a thorough, ongoing conversion to sainthood, escape eternal torture and gain eternal bliss. Many thinking people, not comprehending that the Bible has been misrepresented by its own friends, by the creeds of the Dark Ages, have looked about for a substitute for the Bible. Evolution, although quite unsatisfactory to them, furnished the only substitute they could find, even though it contradicted God's Word; particularly the teaching of the Scriptures that God created our first parents perfect, "in His own image" (Gen. 1: 26, 27) and that man by sin fell from that standing.

SIN'S PENALTY

As electric lights help us to see much more clearly than it was possible to see with the aid of kerosene lamps and candles, so concordances and other Bible study helps enable us to understand the Bible, God's revelation, much clearer than it was possible to understand it in past centuries. One Sacred text is found to throw light upon another; and gradually the errors and superstition which prevailed so generally in the Dark Ages, flee away and the Lamp of Divine Truth, the Bible, gives forth a brilliant ray which makes things clear to our heads and hearts and glorifies our Creator.

In the light of this newly-trimmed Lamp of Divine Truth, the Sacred Word, we now can see that the real penalty of sin is not a coming eternal torture at the hands of fireproof devils, but instead is death—cessation of life. Now, we understand how disobedience on the part of Father Adam brought upon him a death sentence, a dying condition. This sentence, transmitted by heredity from parent to child, has increased the depravity, century by century until today, even among the most civilized, many are in mental hospitals, and many of those in these institutions are mentally dead to the extent that they are unable to care for themselves. Millions more of our race are in prisons and penitentiaries because of moral

blemishes, for the reason that, in many cases, of being born in sin and shapen in iniquity, and thereby inheriting bad tendencies from their parents (Psa. 51: 5). Consequently, with some people, these blemishes have been developed and accentuated by close association with those contaminated with moral and religious blemishes. There are the world-over, hospitals, infirmaries and cemeteries, which are additional evidences of man's depravity. The reason is exactly what the Word of God teaches, that, "The wages of sin is death." "The soul that sins, he will die" (Rom. 6: 23; Ezek. 18: 4, 20). The great disease of sin, started by our first parents in Eden, has spread as a plague among all their children, blemishing some in one particular and others in another, but corrupting them all and bringing death eventually to all.

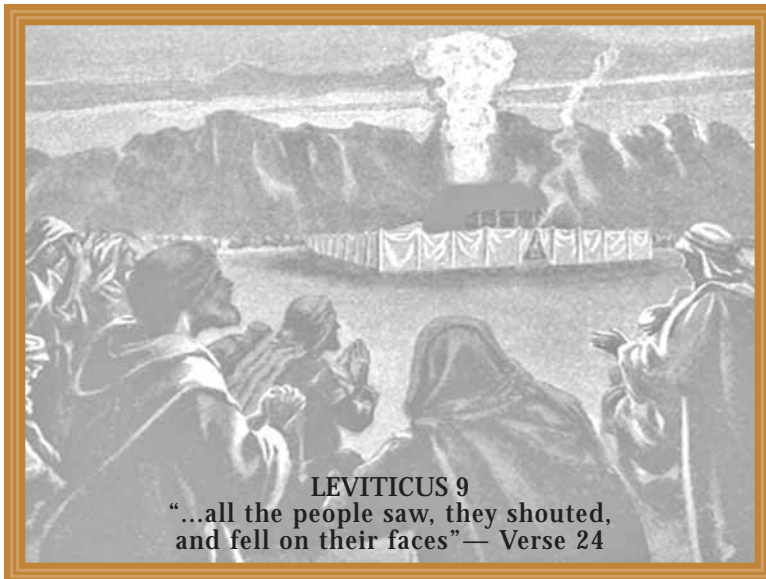
SIN ATONEMENT

Our minds agree to the foregoing, and we agree too that it is proper that the Almighty God should be a just God, that justice should be the foundation of His throne (Psa. 89: 14), His government. We may well inquire as to what is possible in the way of sin atonement, by which original sin is offset for Adam and his entire race.

He fell through disobedience and we ask how might humanity be brought back into Divine favor again and be made holy and happy again, as the good angels are, and thus be recipients of Divine blessings, including eternal life?

The Old Testament is replete with assurances that God's mercy will ultimately come to the human race in general through our Redeemer,

the Messiah, and in addition through the instrumentality of the nation of Fleshly Israel, upon which He will, in the coming Age, confer a special privilege and honor in bearing the Truth to other nations. The New Testament contains the record which shows that when the Messiah came at His First Coming, the world and His own nation knew Him not. The record tells us that, in crucifying Him, the people of Fleshly Israel really fulfilled the Divine intention as foretold through the prophets, that thereby they slew "the Lamb of God, who takes away the sin of the world" (John 1: 29, 36).



LEVITICUS 9
"...all the people saw, they shouted,
and fell on their faces"— Verse 24

The Scriptures tell us that before the prophesied blessings to and from Israel, the Plan of God called for another work to take precedence in the Gospel Age, which was the gathering of Spiritual Israel, from among both Jews and Gentiles (Acts 15: 14). Otherwise called the True Church, the Little Flock (Luke 12: 32), is that which the Apostle styles “the mystery of God” (Col. 2: 2).

RESTITUTION

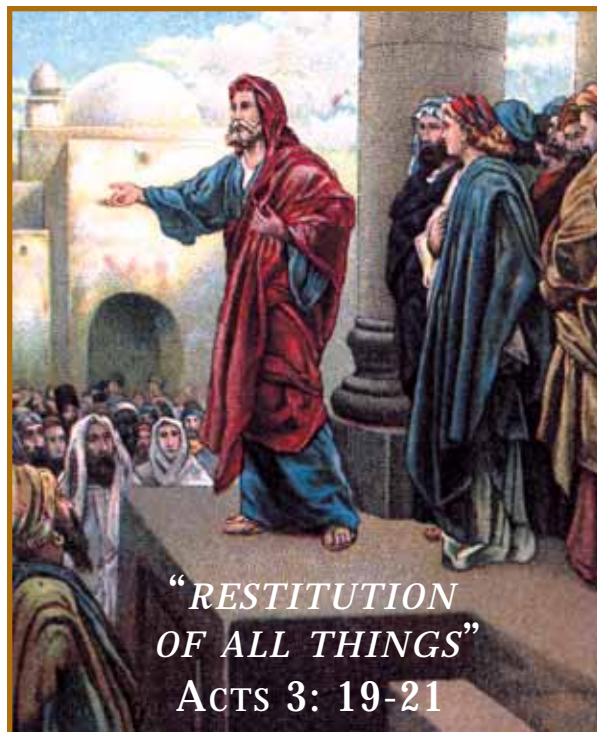
While the result of the great sin atonement provided by our Redeemer means for Spiritual Israel a change of nature from human to spirit nature, it does not mean such a change for Fleshly Israel and mankind in general, for they are to have restitution or restoration to what was lost by Adam. The Edenic life and home first provided for Father Adam was human perfection in the garden of Eden, but it was all lost by his disobedience. The proposition of the Scriptures is that the great Redeemer will restore Paradise and make it worldwide; the home not only for Adam, but also for many millions of his now multitudinous progeny. The Scriptures abound with promises concerning Fleshly Israel and their regathering to their homeland, and their restoration to God’s favor and show that they will be made God’s instrumentality for helping to spread the blessings of Messiah’s Kingdom to other nations. The Scriptures tell us how the paradisiacal condition will be brought about. They explain that the wilderness shall blossom as the rose and that the solitary place shall be glad (Isa. 35: 1). St. Peter points us down to the time of the Second Coming of Christ for the fulfillment of all these great Restitution promises. He tells us that then “times of refreshing” will come to earth, and assures us that then will be accomplished the Restitution of all things, which God spoke by the mouth of all His holy prophets since the world began (Acts 3: 19-21).

BETTER SACRIFICES

Now we inquire, Why the long delay in bringing to pass “the times of restitution”? Why did the great Redeemer not begin at once to accomplish this restoring work for the human race, after it was secured by His death at Calvary? How could He bear the delay, since He loved

the world so much that He died for all, and since He knows that the whole creation is groaning and travailing in pain together, waiting for the great deliverance made possible by His sacrifice (Rom. 8: 19-22)?

Ah! The Scriptures answer the question. They indicate that in the Divine program the gathering of the elect church and the other elect classes must precede the bringing of Restitution blessings to the human race. They tell us that God imposed special crucial tests (James 1: 12) upon those called and chosen members of His Bride (Rev. 17: 14). Their invitation was to joint-heirship with Christ in a heavenly, spiritual nature, the Divine nature, and to sharing with Him in the earthly, Millennial Kingdom and glory and in the work, which these will accomplish for the world. The Scriptures tell



us that those accounted worthy of that high exaltation to glory, honor and immortality must first have proven their loyalty to the Lord to the extent of sacrifice, and faithfulness therein unto death (Rev. 2: 10). This does not mean merely a putting away of sin, for that would not be sacrifice. It means the laying down of earthly rights and privileges, after the manner and example of the Redeemer, who knew no sin. The exhortation to them is to sacrifice. The Apostle says, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable

service” (Rom. 12: 1).

The Scriptures inform us that God has attached the glories of the future to the sufferings of God’s consecrated people during the Gospel Age. It is written respecting the Body of Christ, “If we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him” (2 Tim. 2: 10-12). Accordingly, we see that this entire Christian Age has been set aside as a period of sacrificing. Jesus began the sacrificing as the Ransom price, and in accepting believers as His Body members, it was only on the condition that they be sanctified, separated from the world, and to present and use day-by-day their bodies as living sacrifices. Therefore, the Body members throughout the Age have suffered with their Lord and Head, and have been, as the Apostle Paul declares, “filling up that which is behind of the

afflictions of Christ” (Col. 1: 24). The ransom merit is all in the great ransom sacrifice of Jesus, but He passed that merit through the Body members to the intent that they have received a share in the glories and honors of the spiritual phase of the Kingdom. This will in turn introduce His Millennial Kingdom, which will eventually be established on earth, after all of the elect will have finished their earthly course.

The Apostle, after pointing out the typical sin-offerings under the Jewish arrangement, shows us that the sacrifices of Jesus and the Church, which is His Body, are the antitypes of those sin-offerings made year by year under the Jewish economy. He styles the antitypical sacrifices as the “better sacrifices than these” (Heb. 9: 23).

THE TYPICAL DAY OF ATONEMENT

We are at the time of the year when our Hebrew friends are accustomed to celebrate their great Day of Atonement. They do so, however, in a rather meaningless manner. Those of them who are acquainted with the facts, know that the whole procedure is only a ceremony. In their confusion, which God has permitted to come upon them during the Gospel Age, they have no priest (Hos. 3: 4). Since the rejection of their Messiah, their priestly records are all lost, so that no Jew in the world can make claim to the position of high priest or rightfully seek to perform the functions of the high priest in connection with the Day of Atonement sacrifices.

Our Hebrew friends deserve our sympathy. The tenth day of the seventh month, which corresponds approximately with Oct. 1, was their appointed Day of Atonement. The sacrifices of that day, when properly performed, made reconciliation for their iniquities for the coming year, at the end of which they would again become unclean and need another Atonement Day. As the Apostle says, the arrangement God made by them for the forgiveness of sins was “year by year continually” (Heb. 10: 1). Moreover, the yearly repetition indicated that the sins were not actually canceled, but merely covered for the year.

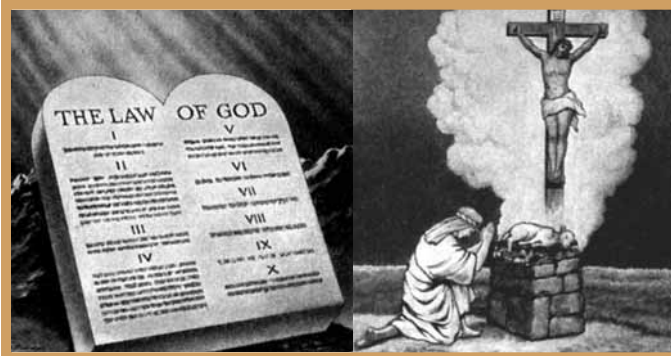
Now when the anniversary of their Day of Atonement comes, they bemoan their sins and fast and pray; but they have no High Priest to offer the bullock of a sin-offering and then to take its blood into the Holy

and into the Most Holy, and there to sprinkle it for the cleansing of his household and tribe (Lev. 16). It was The bullock’s sacrifice which represented Jesus sacrifice primarily for the Church. Additionally, they have no High Priest later on to come and take the blood of the goat as a sin-offering and do with it as he did with the bullock’s blood—*i.e.*, sprinkle it on the Mercy Seat in the Most Holy, for all the people of Israel. Nor have they any High Priest to come out of the Most Holy and the Holy to bless the people at large, as the High Priest did in olden times, telling them that their sins are forgiven through the merit of the sacrificial blood. The goat’s blood antitypically applies to the future redemption of the entire human race in the times of Restitution during the Millennial Age. For the Jews today after waiting the entire day, and knowing that they have no High Priest, no advocate, no intercessor, no sin-bearer, they endeavor to be cheerful and happy at the close of the Atonement Day, and to suppose that their sins are forgiven. On the other hand, in other cases, they endeavor to forget all about the matter, not understanding what their Atonement Day really means.

THE GREAT ANTITYPICAL ATONEMENT DAY

Would that all our Hebrew friends, as well as Christians, could understand the true antitype of that great Day of Atonement, which the Jews celebrated annually in a typical manner! The antitype of the sacrificing part of that Atonement Day has been the sacrifice of Jesus and the Church in the Christian Age, and the antitype of the blessing part, will occur in the future Messianic Age for the world. At the beginning of this great antitypical Atonement Day our Lord Jesus offered up Himself. When He ascended up on high forty days after His resurrection, He deposited the

merit of that great Ransom sacrifice with the Father, who then imputed the merit for the Church. Beginning at Pentecost the Church, as typed by the Lord’s goat (Lev. 16: 9, 15), as the second sacrifice of the antitypical Day of Atonement was then offered. The Gospel Age was set aside as the acceptable time (2 Cor. 6: 2), in which the great High Priest (Jesus) received consecrated believers as members of His Body. He invited them to share with Him in His sacrificial cup. They who were “baptized into Christ Jesus were baptized into His



death” (Rom. 6: 3), and were exhorted as the antitypical goat to “go forth to Him outside the camp, bearing his reproach” (Heb. 13: 13).

This sacrificing of the antitypical Body members progressed during the Gospel Age. The antitypical blood of the Lord’s Goat, the Body of Christ, was made ready for sprinkling on the antitypical Mercy Seat in the Most Holy. In antitype it is the all-sufficient merit of Jesus’ sacrifice that has during the Christian Age, offset the sins of the Church. Eventually Jesus’ merit, represented by the goat’s blood, will be applied on behalf of the entire human race. Then it will be accepted “for the sins of the whole world” (1 John 2: 2) and will be acknowledged by the Father! In God’s due time the great antitypical High

Priest, Head and Body members, will come forth, clothed in the great glory, honor, dignity and power represented in the garments of glory and beauty of the typical High Priest (Lev. 16: 23, 24), and will bless mankind! Then will come the time for the lifting up the hands of the great antitypical High Priest, the display of His power in the blessing of all the families of the earth! Eventually, the blessing will descend upon all of the people—upon natural Israel first and shouts of rejoicing will arise from the whole human race as conditions of sorrow, pain and death shall pass away, giving place to praise, as men shall seek to glorify God and to lift up their endeavors in His service (Isa. 35: 10)!

* * *

RESURRECTION BY DIVINE POWER

We understand that the resurrection of the Church was to be in Divine spirit bodies, quietly, unobtrusive, unseen by human beings, who cannot see spirit beings (John 1: 18; 1 John 4: 12). But with the world in general, how will their awakening in the earthly Kingdom be? They will be raised human beings and will be visible to all; will not their resurrection cause a great disorder, and, indeed, concern? Will not the appearing of millions of human beings, needing food, clothing and shelter, produce a general famine and shortage for all, and interrupt all the affairs of the world? We answer: “No!” Although our Father’s Word has not given us clear and direct information on these points, we who have come to some knowledge of His wisdom and power, and of His orderly methods of working out His great designs, can safely trust all to Him.

The Time of Trouble started with the onset of World War I (Dan. 12: 1; Matt. 24: 21); this marked the close of all opportunity to be a member of the elect Church; for the full number of the Bride had been reaped and there was no room for any more. (Rev. 7: 3). The door was then shut (Matt. 25: 10). Since then, society has moved more and more toward a chaotic condition—with the beginning of the twentieth century; spiritual darkness has come for light, with selfishness, having worked general discontent. This has led to the rejection of the Sacred Word and the overall discontent throughout the

world. The light of Divine truth having shaken the foundations of sectarianism, which for so long misrepresented the Word of God, the natural result followed and the degenerate conduct of many of Christendom’s leaders has been manifested. When sectarianism began to fall, it subverted faith in the Bible. This condition was then followed in an attempt for the union of the confederacy of Protestants and an attempt at affiliation with Catholics, to rule the Christian world along lines of morality and formalism. This had its day; but finally the masses, freed from the chains of superstition, revolted against class and clerical domination, and overthrew them. Then followed various efforts to establish world peace, prosperity and general welfare, according to various theories—Nationalism, Socialism, Nihilism, Communism and, finally, Anarchism. Each proved impracticable—all failed to improve world conditions. Together they proved worse than the most degraded of earth’s despotic governments, because they were based on selfishness, while supposedly built on justice and love; leaders selfishly and in pride exalted themselves, while violently speaking against others, who had done the same under previous social arrangements.

The world is becoming disgusted with its own futile efforts to institute and maintain peace and prosperity in government. The time is approaching for God’s

Kingdom to begin to reconstruct society upon the principles of righteousness and love. The spiritual Kingdom of Christ and the Church is working unostentatiously for the destruction of Satan's evil empire. The Ancient Worthies will eventually come forth perfect men, because they passed their trial in ages past, and that satisfactorily in God's sight (Heb. 11: 39). "These all" are but few—Abraham, Isaac, Jacob and Moses, will by their appearance among the regathering Jews in Palestine not be a complete surprise, since many are looking for some favor of God for Israel. Their appearance, no less than their superior talents and wisdom, will contrast strongly with those of imperfect men around them, and bring them at once the respect and obedience of the Jews in Israel. Those who have faith in the Scriptures and believe in the resurrection will be able to discern these leaders as representatives of the Divine government. Soon they will be recognized world-wide as the rulers of Palestine.

Before long, the news will no doubt be that Palestine is prospering under these new governors; as attention is drawn to their laws and methods, which bring the very results so long and so fruitlessly sought through the centuries. Finally, the world in general will, by petition, seek for the same government and laws, saying in the language of the prophet: "Come, let us go up to the mountain [Kingdom] of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Micah 4: 2). In this way the Worthies, as the earthly representatives of the heavenly Kingdom of God, will come into control of the earthly phase of the Kingdom; and then will begin the work of Restitution—the formation of the "new earth" the new social order under the "new heavens" [the heavenly spiritual Kingdom, the glorified Church]; "and new earth, [the earthly Kingdom for the human race in the Millennial Age] wherein dwells righteousness" (Isa. 66: 22; 2 Pet. 3: 13).

Now let us step one hundred or more years farther into the Millennial Age, and take a view. By then the blessings of peace and wise government will have been instituted by the Worthies. The Ancients of old and the Youthful of more recent times, perfect rulers, in whose hearts selfishness has no place, they will produce wonders in transforming the world's society (Joel 2: 28); the people will rejoice in being a part of the new world order then in operation; the idle rich are gone, the unemployed poor are gone, all trouble-makers and breeders of discontent are under restraint; most will have a changed purpose, they will be walking the "highway" toward human perfection (Isa. 35: 8, 9).

Love, Wisdom, Justice and Power will be in control over the earthly phase of the Kingdom of God. Education and learning will be general under the new order. Wisdom will then be present, assisting in the developing of character as the ruling principle in everyone's heart and mind. With climatic changes improved, the wisdom of these perfect rulers will cause the earth to yield great increase in quantity as well as in quality of food. Machinery then will be marvelously improved and the results will benefit everyone. Technology beyond man's highest dreams will come forth as an every day occurrence. The race will then be undergoing Restitution, being prepared for the work relative to the future population of the other planets of our solar system; brought about by the creative efforts of Jesus and the Church in "ages to come." Health will improve proportionately, as people obey the laws of the Kingdom; and none will die except the wilfully perverse, who resist all the beneficial arrangements provided for their welfare then and in the everlasting future. Those who then die have no hope of future trial—for all then living will be living under the second trial secured for all by our Lord's ransom-sacrifice, and failure for them will mean Second Death—"everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thes. 1: 9; Heb. 10: 26).

The knowledge of the Lord in the Kingdom will be everywhere: the knowledge of the Lord will fill the whole earth, and none need say to his neighbor, "Know the Lord; for they shall all know Me, from the least of them to the greatest of them, says the LORD" (Jer. 31: 34). Seeing that the blessings of Restitution will then be enjoyed and are the result of the ransom-sacrifice of our Lord, and that it was "a ransom for all—to be testified in due time." The Scriptures teach that all the world must be awakened from death and brought to the knowledge of the Truth and to an opportunity to reach full restitution—up to the perfection lost—many will talk about this, and when and how it will come about. It will be the conversation of the day. Looking forward to when the great awakening will be operative it will probably be common to understand that it is a miracle from God (John 11: 40-44).

It may readily be surmised that it will be those who have done the most good in this life, those who have exercised and developed patience and benevolence to some extent, that will first be reached in the awakening. Not until nature and invention shall have made the necessities and comforts of life quite abundant, nor until the hearts of the world have become greatly

enlarged with generosity and sympathy, will the viler characters of the world be remembered and brought back. Those remembered as brutal and devilish, such as Nero, Diocletian, Herod, Torquemada, Hitler and thousands less notorious, may be expected among the last. They will “come forth to shame and lasting contempt” as the prophet expresses it (Dan. 12: 2). By that time human society will be much nearer perfection than now, and, with the greater powers of perfection, will be able to read the minds, the very thoughts, of these miserable, depraved, fellow-creatures. The evil tendency of their lives of selfish gratification will then be seen. They who had shunned the pure, the generous, the good, will come to loathe themselves.

But, although in contempt with all, all will recognize that a share in the great redemptive sacrifice of Christ belongs to even these; because Jesus Christ, by the grace of God, tasted death for every man. Yet even while despising their miserable characters, all will be ready and anxious to help them to gain knowledge of God and Christ, and to direct their faith and hope. Those who have previously entered on the “highway” will rejoice at their every evidence of progress toward God and righteousness and restitution and eternal life. Hence, whichever of these shall, by full consecration, yield himself entirely to the Lord, shall proportionately gain the

support of the faithful; but those who then, after seeing righteousness and sin fully contrasted, choose the ways of evil, the wrath of God and the contempt of all who love righteousness will abide, and they “shall be punished with an everlasting destruction”—the Second Death (2 Thes. 1: 9; Rev. 2: 11).

Hence, there will be the “coming forth” of “all that are in their graves.” And it is written that “They that hear [give attention to, or obey the voice of the Son of Man, at that time] shall live” (John 5: 25). Their awakening will not be living, in the full sense of the word “live”—as in perfection. Their condition, when they “come forth,” will resemble the present condition of humanity—a dying condition, until they make reformation toward righteousness. As they make progress, their situation will properly be called a living state; because the merit of our Lord’s great sacrifice will then be fully operative toward all, and because the general tendencies surrounding them will then be directed for attaining life instead of, as now, leading to death. Then all, who under those favorable circumstances, do not oppose, but hear and obey the Lord, will find themselves coming more and more into man’s original estate, “very good,” the earthly image of their spiritual Creator, and finally be accounted worthy of everlasting life.

* * *

SELF-ESTEEM EXAGGERATED

Continued from our last issue

Having briefly looked at the opposite of self-esteem, we might now profitably consider its exaggeration. The exaggeration of self-esteem is pride, which is the worst of all the lower primary disgraces, as it is also the opposite of the highest of the secondary graces—humility. Against none of the other selfish disgraces does the Bible speak so much as against pride, which is exaggerated self-esteem. A consideration of a few things that it says against this disgrace will prove this point.

The Bible teaches that God does not respect the proud (Job 37: 24). It accuses pride of persecuting the poor, of boasting, of ignoring God and His Word, of



despising one’s fellows and of self-security (Psa. 10: 2-6, 11). It charges pride with enslaving its subjects, with violence, corruption, oppression and arrogance, and with blasphemy against God and man (Psa. 73: 6, 8, 9). It says that God cannot bear the proud (Psa. 101: 5). It holds that the proud are cursed, that pride makes them liars, and that they will be brought to shame (Psa. 119: 21, 69, 78). It declares that pride is an abomination to God (Prov. 6: 16, 17), a quality hated by Him (8: 13), that it makes people go astray (10: 17), despise others (11: 12), and be foolish (12: 15), contentious and sinful (13: 10; 21: 4; 28: 25), and that it

brings to destruction (15: 25; 16: 18; 17: 19; 18: 12) and is ensnaring and degrading (29: 8, 23).

The Bible teaches also that pride brings woe (Luke 11: 43), makes people lose God's favor (Rom. 11: 18-20), puffs them up (1 Cor. 5: 2), perverts knowledge (8: 2), exalts oneself above the knowledge of God (2 Cor. 10: 5), requires sore experiences to subdue it (12: 7), leads to self-deception (Gal. 6: 3), brings condemnation and a snare (1 Tim. 3: 6), makes one a false teacher (6: 3-5), is one of the characteristics of the wicked (2 Tim. 3: 2, 4), brings resistance from God (Jas. 4: 6), makes one a lord over God's heritage (1 Pet. 5: 3), is not of the Father, but of the world (1 John 2: 16), makes wretched, miserable, poor, blind and naked (Rev. 3: 17) and will bring torment, sorrow, death, mourning, famine and destruction (Rev. 18: 7, 8).

The Scriptures give many personal examples of pride's exercise: Ahithophel (2 Sam. 17: 23), Naaman (2 Kings 5: 11-13), Shebna (Isa. 22: 15-19), Hezekiah (Isa. 39: 2-8), Uzziah (2 Chro. 26: 16-19), Haman (Esth. 3: 5; 7: 10), Nebuchadnezzar (Dan. 5: 20), *etc.* The Bible condemns it as one of our worst foes.

Exaggerated self-esteem, pride, has three elements; and these are the exaggerations of its three elements, confidence, satisfaction (which in fallen humans is always exaggerated) and respect. An overweening confidence takes on various forms, like sufficiency, audacity, forwardness, self-assurance, and presumptuousness. It is preeminently the quality that makes men "rush in where angels fear to tread," to aspire to things beyond their capacity and to attempt things for which they lack the necessary abilities. It makes them attempt things wherein they are sure to fail, and despise to do the things which their talents are fit to perform. Thus it makes them attempt impossibilities, and makes them become fools in others' estimation. History and our observation furnish us many examples of this evil quality.

The second form of esteem is personal exaggerations of self-esteem, self-satisfaction, which are also multi-form. While all forms of self-satisfaction are wrong in fallen man, because exaggerated in every case, there are varying degrees of it. And when its exaggeration is

extreme it becomes the most dangerous element of pride. Its essence is self-conceit, self-complacency and self-admiration; and in its worst exaggeration it makes one puffed up, swollen, inflated, lofty minded, high-minded, self-important and bloated. By such exaggerations of self-satisfaction one feels himself the center of the universe, the sun about which all others, as more or less distant planets, revolve, and by which they are kept in their place, subordinate, of course, to this fancied sun. They feel themselves the pink of all perfection, the acme of all attainments and the climax of all

achievements. But after all they are sure to burst, like the fabled frog that sought to inflate himself to the size of the cow.

The exaggeration of the third element of self-esteem is inflated self-respect. This quality exists in varying degrees and has many forms. It is vaunting ambition that overleaps itself. It is the haughtiness that leads to refusal to notice others.

It is the arrogance that disdains others.

It is the contempt that despises others. It

is the high-mindedness that is discontented with a lowly station, and aspires to the highest station, and in the attempt to attain it, practices self-exaltation that refrains not from forcing others down. It assumes lordliness regardless of whether it possesses it or not. It is the

superciliousness that cares not whose

feelings it tramples under foot. It is the proud Pharisee that disdains

and despises the lowly publican. It practices aloofness from real or

imagined inferiority. It passes by the poor, the afflicted and the humble,

with loftiness of manner and upraised and back tilted head. It struts about with

the swagger of self-importance and others' assumed inferiority or nothingness. It is self-

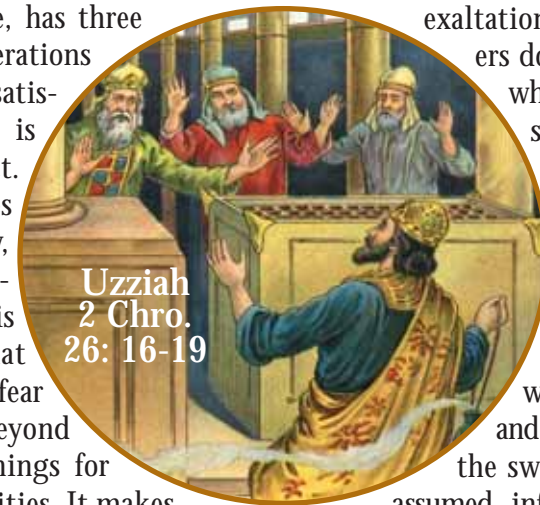
important in its carriage, magisterial in its tones and imperious in its speech. It turns dignity into pomposity,

self-respect into self-worship and high position into tyranny. It is often present where there is superiority in those that it disdains and despises.

Pride is present often in rulers and other high officers of the state. The clergy frequently exemplify it. The aristocrats and the wealthy often affect it. Great military and naval commanders generally manifest it. Especially have the great conquerors of history been guilty of exaggerated self-respect. But it



Mordecai & Haman
Esther 3: 5; 7: 10



Uzziah
2 Chro.
26: 16-19

is also often manifested by people of inferior talents, attainments, achievements and position. Yes, so fallen are some that even the least talented, the most unfruitful workers and most inconspicuous agents are victims of this disgrace; for many seek to be the "biggest frog in the puddle," who have not the slightest qualification for it. But it is one of the evils of pride, exaggerated self-esteem, that it produces the spirit of an unsound mind that makes people incapable of judging themselves aright. Pride has led to the fall of more leaders among the Lord's people than all other causes combined many times multiplied. It surely is one of the Christian's worst enemies, and should be slain on sight. Another delusion that it fosters is that it considers those who oppose it as filled with pride, and hates in them the real or imagined quality that it actually has. Certainly in itself and in its three elements it is a very bad disgrace for anyone to have.

THE FUNCTION OF SELF-ESTEEM

Let us next turn to the study of the function of self-esteem. When we speak of its function we do not mean the function of its extremes, regardless of whether in its exaggeration in pride or in its exaggeration of humility. Rather, we mean the office that self-esteem has as a commendable part of character. That it is intended for good uses is evident in that God made it an endowment of the human disposition, a part of man's moral makeup. This is also apparent from the fact that God, Christ, the good angels and the saints in glory have it as an element of their characters. Accordingly, it has a Divinely approved and intended function in our dispositions and characters.

What, then, is the function of self-esteem? It is that of a servant, not that of a master; for as a master it becomes exaggerated, pride. It can be set to work as a servant of Truth, righteousness and holiness; it is to be used so as to promote the advancement of Truth, righteousness and holiness in ourselves and in others. This function of self-esteem can be seen in those of its two elements now usable by us: self-confidence and self-respect.

The amount of self-confidence that we may rightly use is the belief in ourselves as able to be and to do whatever God desires us to be and to do, and not either more or less. Thus we may properly use it as a servant of Truth to the degree of arousing ourselves to believe that we can gain and retain as much of Truth for ourselves as God desires us to have, and to believe that we have as sufficient a hold on the Truth as God desires us to have in order to help others to receive it. When we

have that amount of self-confidence to believe that we can and should use it for these two purposes, then we have made a servant use of the self-confidence of our self-esteem as to the proper use of Truth. Similarly, when we use our self-confidence to arouse us to advance righteousness and holiness in us and in others in ways and degrees that God indicates that He desires us to do, then we make the self-confidence of self-esteem a servant of righteousness and holiness.

We can see this function of self-esteem also in its element of self-respect and of the dignity that true self-respect produces. The servant use of the self-respect of self-esteem is manifest in the activity of self-esteem toward the Truth that makes one respect himself enough to act worthily of the estimate that God puts on him as fit to be privileged to receive and keep the Truth and to give it to others. In giving it to others from the standpoint of self-respect he will regard himself as God regards him; as worthy by God's grace and Christ's merit to be an ambassador of God to help others into harmony with God through the Truth; and in receiving and retaining the Truth from the standpoint of self-respect, he will regard himself as God regards him; as worthy by God's grace and Christ's merit as a child of God to be favored with a knowledge of the Truth. Similarly, when we use our self-respect to arouse us as God's children to feel above doing anything out of harmony with righteousness and holiness and to arouse us as God's children to walk worthily of our calling and election in the practice of righteousness and holiness, we are giving self-esteem in its element of self-respect its proper use. We are exercising its proper function or office and acting as a servant of Truth, righteousness and holiness. Such a use is a proper exercise in character development. With what becoming self-reliance and dignity will such an exercise make us act! And with what good influence upon others will such an activity enable us to exercise! Let us, therefore, as children of God exercise such functions of self-esteem.

It goes, of course, without saying, that since in our present state no use of the self-satisfaction element of self-esteem is proper, it now has no function for our use, though it will, after we attain perfection.

THE LACK OF SELF-ESTEEM

The lack of self-esteem is a blemish in character. This is evident, among other things, from the fact that self-esteem is a part of the image of God, and as such was implanted in man's disposition as a part of that image. It is evident also from the fact that they who lack it become, through that lack, guilty of character-injurious

acts, as well as acts that often have a degrading effect on others. Such lacks show themselves in the failure to undertake what one is capable of doing and that duty and interest require him to undertake, as it is also often manifest in a halfhearted mission of such things and in a spoiling of such undertakings through distrust of ability to carry them out to successful conclusions. Thus one's lack of self-confidence frequently makes him a failure in matters in which he is qualified to succeed, and that by his disqualifying himself through his disbelief in his own qualifications for it. Those who are thereby handicapped need to believe in their ability to do anything *that God desires them to do as God's will for them.*

The lack of self-esteem in its elements of self-respect is also a grave character blemish, and that not only for the reasons given above on the lack of self-esteem in general as a character blemish, but also for reasons that lie in the nature of the lack of self-respect itself; for there is no doubt that the lack of self-respect frequently leads people to degrade themselves by conduct unworthy of themselves, in sin, selfishness and worldliness, of which they would not have become guilty, had they exercised a proper self-respect. Certainly, carelessness as to personal appearance and unclean personal habits, like unchastity, drunkenness, gluttony, tobacco and drug addiction and filthiness of person would

not be indulged in, if people respected themselves appropriately. Many a base act of taking advantage of others in business and social ways would never have been performed, had their perpetrators respected themselves properly. How many an act on the part of the strong taking advantage of the weak would not have been committed, if such strong ones had proper self-respect! How many an act of oppression of the poor, the orphan, the widow and other helpless ones would never have been performed, if the oppressor had had proper self-respect!

Proper self-respect would have restrained the commission of most of the shameful deeds recorded in history and of many unrecorded, done in the private lives of many people. Certainly it is the lack of self-respect that frequently moves people to engage in gossip and slander, in betrayal of confidences, in overreaching and defrauding, in dispossessing people of their property, rights and privileges. It is lack of self-respect that is in part responsible for the sneak, the traitor, the meddler in others' business and the underminer of others' reputations, influence and stations in life. Above all, it is due in part to the lack of self-respect that people degrade themselves by contamination with idolatry, especially self-idolatry, with blasphemy and unbelief in its various forms.

* * *

Developing Self-Esteem — continued in our next issue.



LETTERS TO THE EDITOR QUESTIONS & ANSWERS

Laymen's Home Missionary,

You say when someone dies, their bodies stay in the grave, some, don't go straight to heaven? I have heard some people have had out-of-body experiences when they were near death. Sylvia Brown on the Montel Williams' show says she has communicated with some of the dead—dead spirits. What is your opinion on this?

C. D., Hesperia, MI

Dear C.D.: Christian Greetings!

Thanks for your letter with accompanying questions. It is indeed heartening to receive word that some of the Lord's people are questioning and seeking Scriptural answers. Let us engage in the exhortation of 2 Tim. 2: 15 to "Study to show thyself approved unto God, a workman who needeth not to be ashamed, rightly dividing the word of truth."

Now notice what Paul says concerning the resurrection of the dead. He first asks the question, "How are the

dead raised up? And with what body do they come?" Then he proceeds to answer it. "And what you sow, you do not sow that body that shall be" (1 Cor. 15: 35-38). You will notice that I am not quoting the verses in their entirety, in order to save space. What the Apostle is saying in these verses is that the fleshly human body that is buried in the tomb or eaten by sharks or alligators is not that to which life is given. That human body deteriorates and is not the body that is given life. This fact every farmer can attest to, because the corn that he sows in the ground does not itself come up as a kernel of corn but remains in the soil and after germination provides some nutrients for the new growth that comes forth above ground. Reasoning further on the subject the inspired message says that those who come forth in the awakening from death are not all going to the heavenly reward, the Divine nature—the wheat class. Notice how he put it—"perhaps wheat or some other grain." So it is

that in the Millennial Age those of mankind undergoing restitution (other grain) will receive perfect human nature and live here on the earth (Acts. 3: 19-21). Along this same line vs. 38 states: "God gives it a body as He pleases, and to each seed its own body."

The treatise "Spiritism—Ancient and Modern" should help you to understand the Spirit World in relation to the human life and near death experiences. If after reading the sent information you still have questions, please feel free to write again.

Wishing God's blessing for you as you study His Word, I am yours in the service of the Master,

Bro. Ralph Herzig, Editor

Dear Sir,

I am a Bible Student who is writing you with 2 requests and several questions. I study with the Jehovah's Witnesses and would like to make sure that what I'm being taught is correct. I would like to receive the book titled "*Life—Death—Hereafter*" and the booklet titled "*the Teachings of 'Jehovah's Witnesses' Examined in the Light of the Scriptures*."

I recognize the name Paul S. L. Johnson from Witness material as being apostate. What happened? I read the limited amount of information they would share. After thumbing through some material from you, I see similarities in your teachings and theirs. Where is the difference and why? Why do you have for sale materials written by C. T. Russell? It seems to me, that material would be owned by the organization (their organization). Patiently awaiting your reply! Thank you.

Sincerely,

J. J., Helena, OK

Dear J. J., Christian Greetings!

Your order has been received and is in the process of preparation and it will be sent to you soon. You may even receive it before this letter arrives. I am happy for the information that you sent about yourself along with accompanying questions. The booklet that you ordered should help you to understand some of the points where the Laymen's Home Missionary Movement differs from the teachings of the Jehovah's Witnesses.

You may know that the Truths concerning the two salvations, the Elect class—the Anointed Saints, the Little Flock who receive the Divine nature and a heavenly reward, and the Truths for the world of mankind who receive perfect human nature here on earth during the Millennial age, were first brought forth, by the Lord, through the pen of Pastor Charles Taze Russell. He published, among many other things, six volumes of *Studies in the Scriptures* and also the magazine titled "*Zion's Watchtower, and Herald of Christ's Presence*."

Now to the question: Why does the LHMM publish Pastor Russell's writings while the Witnesses do not publish or even use them? There are probably many reasons for this but the main reason is that they do not believe that his teachings are truth any more. While to the contrary, we believe that a true statement always remains true. The truth that God brought the great flood in Noah's day, or the truth that through Abraham and his seed all families of the earth are to be blessed, are still true (Gen 22: 17, 18). Truth does not become outdated with age.

The Jehovah's Witnesses claim Pastor Russell as their founder, which is not true. Brother Russell died in 1916 and the name "Jehovah's Witnesses" was not given to their organization until 1931 by Judge Joseph Rutherford. We of the LHMM believe that the Lord used Pastor Russell to bring many truths of the Bible to light and his writings are still true today and this is why we still publish them. The Witnesses, on the other hand, teach many things contrary to these publications and therefore seek not to further his Scriptural presentations for fear that their errors would be manifested as such.

Brother Paul S. L. Johnson was appointed a pilgrim by Bro. Russell, as were others and after Bro. Russell's death, because of the falling away into error, he separated himself therefrom and started the LHMM which was a name of one of Bro. Russell's subsidiaries. As the light of God's Word progressed during Bro. Russell's ministry during the Parousia from 1874-1914 and beyond, so the Truth will progress even to the fullness of the Millennial Age (Prov. 4: 18). But it must be remembered that advancing Truth—new Truth—must always be based on and supported by past Truth and not in opposition to it.

Please be advised, dear Brother, that the prices on the items sent to you have changed but the publications are still available. My hope is that these thoughts will be helpful to you in your search and study of God's Word (2 Tim. 2: 15). I have taken the liberty of sending you a free copy of our latest magazine "*The Bible Standard*." I trust that it will be a blessing to you. If you have more questions feel free to send them to me.

Yours in the furtherance of the Gospel,

Bro. Ralph Herzig, Editor

Question—How are we to understand Rev. 1: 7, which says that every eye will see Him at His Second Coming? Answer—Rev. 1: 7 reads: "Behold, He is coming with clouds [of trouble in the Great Tribulation Matt. 24: 21] and every eye will see Him, even they who pierced Him." If we would interpret the "clouds" of this passage literally it would make no sense... Letters continued on page 78



MOTHER EVE BEGUILED

The New Testament bears out the story of Genesis, of Mother Eve's deception, and that Father Adam yielded to disobedience through her influence. St. Paul declares that Adam was not deceived, and that he therefore had the greater responsibility. The Scriptures everywhere portray that it is through Adam's disobedience that the condemnation passed upon his entire race. He was its responsible head. "By one man sin entered into the world, and death by sin, and so death passed upon all men."—Romans 5:12.

The Bible account tells of Mother Eve's thirst for knowledge, and of Satan's taking advantage of this, beguiling her into disobedience. We need not suppose that the serpent spoke audibly; rather, as we say, "Actions speak louder than words." It is probable that the serpent spoke in this manner.

God had authorized our first parents to freely eat of all the fruits of Paradise except of the species called "*The Tree of the Knowledge of Good and Evil*." It was forbidden for a time as a test of their loyalty. The eating of the fruit of this tree, they were forewarned, would bring upon them the curse—the Death Sentence. The serpent ate of various fruits, and seemed especially fond of the forbidden fruit. Observation proved that the fruit did not kill the serpent, and the inference drawn by Mother Eve was that God had forbidden the use of the very best tree in Eden. Her conclusion was that God had a selfish motive in forbidding the use of that fruit; that He feared His creatures would become as wise as Himself.

Mother Eve did not broach these suspicions to her husband. She would eat, acquire the knowledge God was withholding, and then assist Adam to it—Genesis 3: 6.

Adam realized the seriousness of Eve's disobedience. He thought of the long days before he had her companionship. Now, he would be lonely again. In desperation Adam determined to join Eve in the Sin and its penalty. Adam's death was a slow suicide! His dying lasted 930 years

LESSON 10

GENESIS 3: 1-8

1. Who was deceived, Adam or Eve? 1 Tim. 2: 14
2. Why did Adam have the greater responsibility? Par. 1
3. What was the result of Adam's disobedience? Rom. 5: 12
4. Who tempted Eve and how? Par. 2
5. Did God tell Adam and Eve that they could eat of every tree in the Garden of Eden? Gen. 2: 16, 17; Par. 3
6. Why did God forbid the eating of this particular fruit?
7. What was evidently Eve's conclusion as to God's purpose in forbidding them?
8. Explain Eve's method of deceiving her husband. Par. 4
9. Did Adam realize the seriousness of Eve's disobedience? Par. 5
10. If Adam had not yielded, what would have been the result in view of the fact that Eve had already sinned?
11. How long did Adam live? Gen. 5: 5
12. Harmonize this with God's sentence that he would die in the day he ate of the forbidden fruit. 2 Pet. 3: 8
13. What lesson may we learn from this test put upon Adam and Eve?
14. What will be the reward for obedience?

GENESIS 3: 1-8



The Photo Drama of Creation and Study Guide may be purchased separately or as a set. Photo-Drama \$7.50; Study Guide \$5.75 or \$12.00 for the set.

Letters continued from page 76

and if we interpret the expression “every eye” as applying to physical eyesight we would make it contradict 1 Tim. 6: 16 and John 14: 19. It goes without saying that reverence for God’s Word should withhold us from interpreting Scriptures in a way that would be contradictory to other clear statements of the Bible.

How may we interpret this and similar passages and preserve the harmony of the Bible? We answer, evidently 1 Tim. 6: 16 and John 14:19 are literal and refer to literal sight; hence the eyes of Rev. 1: 7 must be figurative and refer to our mental sight—our eyes of understanding. Evidently this verse, therefore, means that our Lord’s Second Presence is accompanied with clouds of trouble and that the eyes of understanding of all people, including even the Jews, will be opened eventually to a proper knowledge of Him. In this sense of seeing, St. Paul says, “We see Jesus” (Heb. 2: 9). Certainly he did not mean that he and those with him saw Him with their physical eyes, for Jesus was then in Heaven, but rather with his and our eyes of understanding, our mental eyes.

Not only the reasonableness of such an interpretation, and its harmony with the Scriptural usage in other passages, but also the figurative character of the book of Revelation warrants it. Our Lord gave the Revelation to John in signs or symbols. Therefore it would be proper to interpret the clouds, the eye and seeing of Rev. 1: 7 symbolically. The reference made in this passage to the Jews, who pierced Him, as seeing

Him, clinches the matter; for Jesus told them on the Wednesday before His crucifixion, two days before the Jews last saw Him with their physical eyes, that they would no more see Him at His Second Coming when they would hail Him with the acclamation, “Blessed is He who comes in the name of the Lord” (Matt. 23: 39). This passage proves that the physical sight is not meant here, because they saw Him at the Cross with their physical eyes two days after He uttered these words.

So mental sight is here meant, and this shows those who pierced Him would see Him during His Second Coming, not with their physical, but with their mental eyes of understanding.

We further know this because Jesus two days before, on the day of His triumphal entry into Jerusalem and four days before His death, He had pronounced mental blindness upon the Jews for their sins (Luke 19: 42, 44); and St. Paul assures us that such blindness must continue with them until the full number of the Gentile Elect is won (Rom. 11: 7-10, 25-33). Then, at the Second Advent, their blindness will be gradually removed and they will come to see (understand) Jesus as their Messiah and Deliverer. A passage very similar in sense and method of interpretation to Rev. 1: 7 is Matt. 26: 64. These passages as presented above harmonize with the clear statements of 1 Tim. 6: 16 and John 14: 19, and together they therefore prove, that our Lord’s Return is invisible to men’s physical eyes, though He will be discernible eventually to them by their mental perception, with the eyes of understanding. * * *

PUBLICATIONS

Please note that there has been a price increase on some of our publications.

ATTRACTIVE HARDBOUND BOOKS

<i>Life — Death — Hereafter</i> (224 pages) paperback	\$3.50, cloth	\$4.50
<i>God</i> (547 pages; describing Jehovah’s great attributes, etc.)		\$4.50
<i>Creation</i> (585 pages; describing God’s creative work, etc.)		\$4.50
<i>The Bible</i> (794 pages; much useful information on it, its uses)		\$4.50
<i>Christ — Spirit — Covenants</i> (744 pages, very informative)		\$4.50
<i>The Chart of God’s Plan</i> (360 pages)		\$5.00
<i>The Millennium</i> (480 pages; expounding many Scriptures)		\$7.00
<i>Daily Heavenly Manna and Devotional Service</i>		\$6.75
<i>Poems of Dawn</i> (300 choice Christian poems for many occasions)		\$5.00
<i>Hymns of Millennial Dawn</i> (350 hymns hardbound)		\$6.00

HELPFUL BOOKLETS

<i>Focus on Zionism</i> (a Christian Zionist view)	\$1.50
<i>The Restoration of Israel</i> (48 pages)	\$1.00
<i>Anglo-Israelism</i> (80 pages; errors of H. W. and G. T. Armstrong refuted)	\$1.00
<i>The Gift of Tongues — Should We Seek or Shun It?</i> (80 pages)	\$1.00
<i>Is there Hope for Any of the Unsaved Dead?</i> (80 pages)	\$1.00
<i>Satan, Satanism, Demonism and Exorcism</i> (80 pages)	\$1.00
<i>Born Again</i> (48 pages)	\$1.00
<i>The Great Pyramid and the Bible</i> (48 pages)	\$1.00
<i>The Hell of the Bible</i> (60 pages; treats every Bible text relating to Hell)	\$1.25
<i>Spiritism—Ancient & Modern</i> (67 pages; proves it to be Demonism)	\$1.25
<i>Jewish Hopes and Prospects</i> (52 pages)	\$.75
<i>The Teachings of “Jehovah’s Witnesses” Examined in the Light of the Scriptures</i> (29 pages)	\$1.50

FREE 24 PAGE BOOKLETS

(Please select one to six booklets and or leaflets)

Life and Immortality • What is the Soul? • The Resurrection of the Dead • Spiritism is Demonism • Why Does A Loving God Permit Calamities? • The Sabbath Day • Faith Healing • Baptism • Speaking in Tongues — Is it of God? • The Kingdom of God • Mormonism — A Modern Delusion • Preservation of Identity in the Resurrection • The Evolution Theory Examined • Why We Believe in God’s Existence • The Rapture • Future Life By Resurrection — Not Reincarnation • Must Christians Pay Tithes?

LEAFLETS

Do You Know? • Thieves In Paradise • Israel’s Return • What is Hell? • The Bible vs. Evolution • Jesus’ Second Advent • Judgment Day • God Loves You! • Earth’s Coming Theocratic Government • War on Poverty • Oath-bound Promise • Man’s Eternal Destiny • Pollution Crisis • What is the Truth? • Great Pyramid • Restitution • Is God or Satan Winning? • The Full Gospel • Peace — How it Will Come • UFO Sightings • The Gospel in a Nutshell • True Freedom • The New Earth • Bible Standard Ad • Bible Standard Ministries, L.H.M.M • Coming By and By • Christ’s Glorious Reign • Desolation/Restoration • Father Take My Hand • A Good New Year Recipe • How Readest Thou? • Nearing God’s Kingdom • My Lord and I & Picture • 23rd Psalm • Watchman, What of the Night?

ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig

Tulsa, OK Convention, September 19-21

Leon Snyder

Denver, CO, September 13, 14; Tulsa, OK Convention, September 19-21; Independence, KS, September 22; Mustang, OK, September 24; Jacksboro, TX, September 25; Dallas, TX, September 26; Tulsa, OK, September 28; Minneapolis, MN, October 11, 12; Muskegon, MI, October 18

John Wojnar

New Haven, CT, October 26

Thomas Cimbura

Tulsa, OK Convention, September 19-21

Donald Lewis

Tulsa, OK Convention, September 19-21; Calgary, Canada, September 27, 28

James Shaw

Tulsa, OK Convention, September 19-21; Independence, KS, November 9

Robert Steenrod

Tulsa, OK Convention, September 19-21; North Canton, OH, November 30

Daniel Herzig

Tulsa, OK Convention, September 19-21; Marietta, GA, October 4; Cleveland, GA, October 5; Iuka, MS, October 7; Chester Springs, PA, October 25, 26

2008 LHMM CONVENTIONS

United States:

Tulsa, Oklahoma, September 19, 20, 21

France: All conventions in Barlin:

Autumn, November 1, 2

Germany: *Wandlitz, October 3, 4, 5*

Nigeria: *National Convention,*

Akwa Ibom State, November 28-30

United Kingdom: *Sheffield/Barlborough, October 25, 26*

PASTOR RUSSELL'S WRITINGS

Tabernacle Shadows (168 pages, types explained)	\$ 5.00
Overland Monthly (456 pages)	\$ 8.00
Pastor Russell's Sermons	\$ 9.50
What Pastor Russell Taught	\$ 8.50
What Pastor Russell Said— Questions/Answers (894 pages)	\$11.50
Studies in the Scriptures Library edition (6 volume set)	\$24.95

EVANGELISTS' SERVICES

Jon Hanning

Detroit, MI, October 4; Erie, PA, October 25; Derry, PA, October 26

David Lounsbury

New Jersey/New York, October 19

Roger Mullen

Boston, MA, October 26

Richard Piquene

Mustang, OK, November 9

Harold Solomon

Roanoke Rapids, NC, October 11; Lauderdale Lakes, FL, October 18; Keystone Heights, FL, October 19

William Sturges

Cincinnati, OH, October 5

Lawrence Williams

West Frankfort, IL, September 13, 14

Michael Williams

Erie, PA, September 7

ELDERS' SERVICES

Derry, PA, September 14

Pittsfield, MA, October 12

Grand Rapids, MI, November 8

AVAILABILITY OF TRAVELING MINISTERS

Bible Standard Ministries provides ministerial services for individuals or Bible study groups throughout the Country. The routes are made out months in advance and if you desire this service write and we will set up a time that is best for you and that fits into the schedule. A visiting team is composed of a married couple who will visit you and provide a Bible talk, Berean study class, or meeting for prayer, praise, and testimony, etc. When you see a notice in the Bible Standard of a scheduled visit near you and wish to attend, inquire of us immediately for time and location.

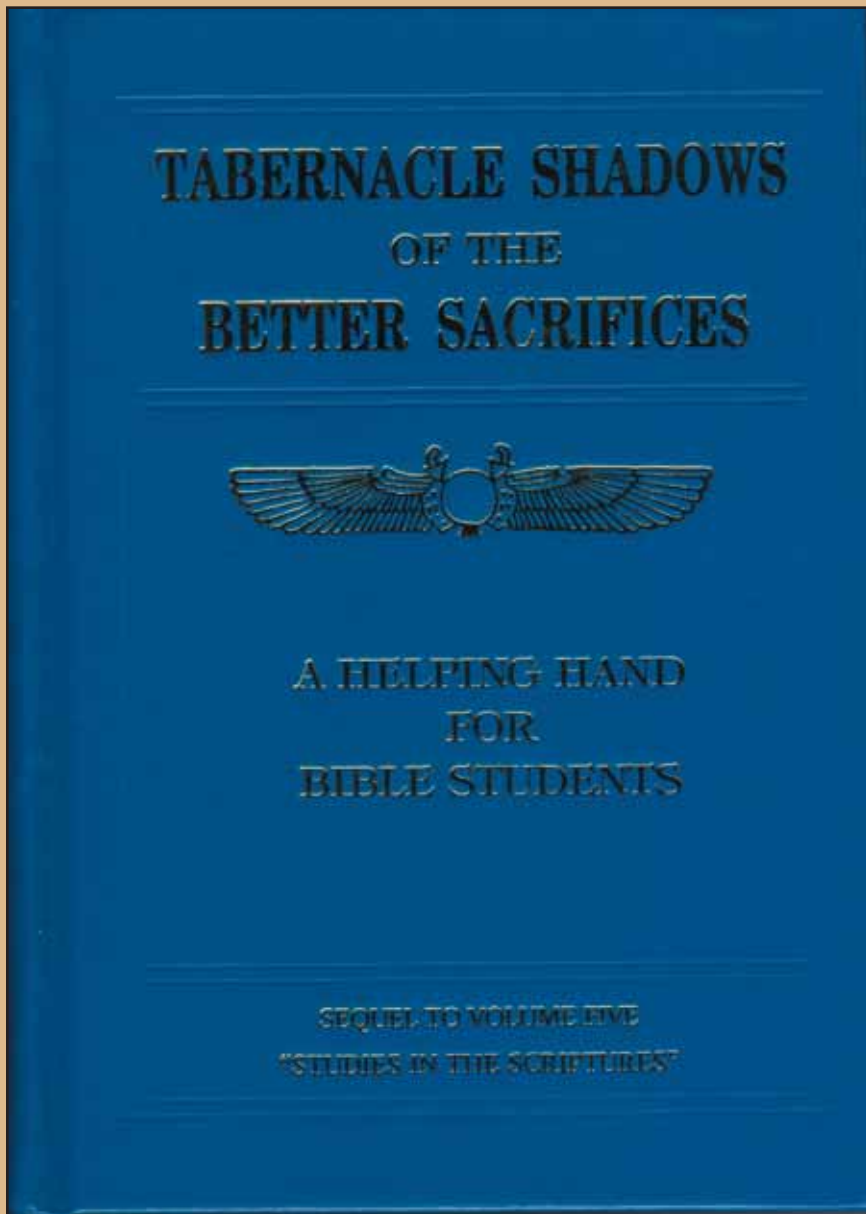
TULSA, OKLAHOMA CONVENTION

September 19-21, 2008

(Friday-Sunday)

Site: Radisson Hotel, 10918 East 41st Street, Tulsa, OK, 74146; Telephone: (918) 627-5000. Request the \$75.00 special rate for the LHMM for Single or Double Occupancy. Reservations must be made by August 29, 2008. A credit card guarantee or a deposit equal to one night's stay is required. Complimentary Airport Shuttle is available. For further information contact: L. Shaw, 1221 Forest Drive E., Sand Springs, OK, 74063, telephone: (918) 245-8330.

DO YOU KNOW THAT IN
"THE TABERNACLE IN THE WILDERNESS,"
GOD GAVE THE OUTLINE OF HIS GREAT PLAN
FOR THE BLESSING OF THE ENTIRE WORLD?



See Page 79 for price



CONTENTS

CHAPTER I

THE TYPICAL TABERNACLE

CHAPTER II

ISRAELITES, LEVITES AND THE
PRIESTHOOD

CHAPTER III

CONSECRATING THE PRIESTHOOD

CHAPTER IV

THE GREAT DAY OF ATONEMENT

CHAPTER V

ANOTHER TYPE OF THE
ATONEMENT SACRIFICES

CHAPTER VI

SACRIFICES SUBSEQUENT TO THE
"DAY OF ATONEMENT"

CHAPTER VII

THE ASHES OF A HEIFER
SPRINKLING THE UNCLEAN

CHAPTER VIII

OTHER SIGNIFICANT TYPES



HAS YOUR SUBSCRIPTION LAPSED?

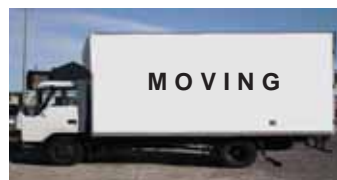
See lapsing date on label

HAVE YOU MOVED OR ARE YOU

GOING TO BE MOVING?

PLEASE SUPPLY YOUR NEW ADDRESS

RENEW YOUR
SUBSCRIPTION TODAY



TO: