

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

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Blowing The Jubilee Trumpet

TWELVE STARS

“And you have tested those who say they are apostles,
and are not, and have found them liars.”

Rev. 2: 2

For centuries past there has been a class of men in the world who have been claiming to be apostles, but who are not apostles, according to our text. The Bible shows us unmistakably that God never purposed more than the Twelve Apostles of the Lamb. Let us refresh our memories on this point: Our Lord Jesus said to the Twelve, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel” (Matt. 19: 28). There were to be only twelve Apostolic thrones, no more. Again, in Revelation 12: 1, the Church is shown as a woman clothed with the sun (the Gospel), having the moon (the Jewish Law) under her feet, and having on her head a crown of TWELVE STARS (her Divinely appointed, inspired teachers). We see that there were only twelve of these stars authorized by God, St. Paul taking the place of Judas.

We remind you of another picture of this matter, given by our Lord Jesus to John the Revelator. In Revelation 21: 1-5, 9-27, the glorified Church is pictured as coming down from Heaven to begin her great work of blessing the world. Note particularly that “the wall of the city had twelve foundations, and on them were the names of the Twelve Apostles of the Lamb” (Rev. 21: 14). This glorified Church is clearly shown as having twelve and only “twelve foundations, and in them the names of the Twelve Apostles of the Lamb.”

So we see that it is through some very serious wrongs that our Roman Catholic, Greek Catholic, and Church of England people have bishops claiming to be apostles. Such claims are without authority and unscriptural.

GOD’S WORD

Jesus says that those who make claims of being apostles when they are not, are lying. We are not to follow what the errors and customs of the past centuries have taught us, but what the Lord Jesus Himself says. He is the authority. We have a measure of sympathy for these gentlemen who

have been appointed to certain positions and have been taught for centuries that they were apostles, like the original Twelve appointed by our Lord, having the same inspiration and speaking with the same authority. We have sympathy for them in that they are sadly deluded, but we should remember what Jesus said and to take the right viewpoint: “You have tested those who say they are apostles and are not, and have found them liars.” We are not speaking uncharitably for this is the Lord’s Word. “The prophet who has a dream, let him tell a dream; and he who has My Word, let him speak My Word faithfully” (Jer. 23: 28). If we hold back for fear of man, we shall share in the sin of adding to the Scriptures Rev. 22: 18, 19.

The great claims once made have been discarded, or at least this class does not attempt to speak with the authority of former days; for people are becoming more enlightened and such claims would appear absurd. Yet they still claim that they are the only ones who have the right to authorize any to preach, that if they do not ordain a man, he has no right to speak in the name of the Lord at all. They claim this right because they are, so called, “Apostolic Bishops.” They are, however, not pressing even this claim with the former vigor. Other church leaders inquire: “Why do you stand aloof from us?” They do not quite like to tell fully their reasons. They hesitate to say, “We are the Church; we are the apostles; and you have no right to preach unless we ordain you.” They are in a somewhat vacillating condition today.

CLERGY DEPENDENT

These claims of Apostolic Succession in the past got the church into trouble and confusion from which they have not yet recovered. The great bulk of Christian people are still bewildered. Beginning about the year 313 A.D., this doctrine of Apostolic Succession had been growing. The bishops were beginning to “lord it over God’s heritage.” This lording came in very gradually, as such things

generally do, and were associated later with the declaration that the people were the “laity,” and that the Church was the “clergy.” All had the general thought that the bishops were apostles and had their authority from the Lord.

We are to remember that until a few centuries ago copies of the Bible were so scarce that a Bible was really worth a fortune, because Bibles had to be hand scribed by pen, by scholars, of whom there were very few. They had to be printed upon fine vellum parchment, as printing presses and paper were not then invented. There were very few who had Bibles or who could even read at that time. Under such conditions the people were dependent upon the church. When these began to claim that they were apostolic bishops, they gave the people to understand that they alone had received authority from God to read and interpret the Scriptures.

Jesus said to the Twelve Apostles that whatsoever they should bind on earth should be bound in Heaven, and that whatsoever they should loose on earth should be so considered in Heaven. Their writings were especially supervised by the Lord and their doctrinal utterances inspired. (2 Cor. 12: 7; Gal. 1: 11, 12). St. Paul assures us that “the Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work” (2 Tim. 3: 16, 17). So we need no further doctrinal utterances, no more apostles than the original Twelve—the Apostle Paul by the Lord’s choice taking Judas’ place. Since the advent of printing and since the close of the 1,260 symbolic days—1,260 years—of Papal persecution, Bibles have been printed and distributed far and wide by Bible Societies, and education has become general. Today Bibles are everywhere and inexpensive, so that all can read.

THE NICENE CREED

Let us go back to the year 325 A.D. By that time the bishops in the church were claiming apostolic authority. They set themselves forth as the living apostles, whose teachings were the voice of God. But those “apostles” did not agree among themselves, as did the early Apostles, the real Apostles; for when we read the writings of the Apostles appointed by our Lord, we find that they all agree. A change came about in the year 325 A.D.; when a positive stand was taken as to belief. The Council of Nicaea was called by Emperor Constantine. He was apparently a worldly-wise man, and thought he could make a good stroke of policy by joining in with the Christians, who were coming to the fore all over the Empire.

The Emperor was not baptized until the day of his death. He merely professed Christianity for policy’s sake. In the year 325 A.D., Constantine sent out a call

throughout the Empire to the bishops of the churches to come to the city of Nicaea for a general convention, offering to pay all expenses. About 384 bishops came together—far from the entire number. This conference was the first of what was called an Ecumenical Church Council. This was claimed to be a meeting of apostles. The Emperor, noting that there was disagreement as to doctrine, and supposing that the bishops were fully authorized, as they claimed, he made the proposition to them that they agree among themselves as to what were the correct, orthodox doctrines, and that thereafter whatever was taught by any that was different from these doctrines should be heterodox—heresy. He proposed to join the church, with the understanding that they were to mutually support each other; then the pagan peoples would flock into the church by hordes. The Emperor would back up their doctrines and punish all heretics.

In this way the Nicene Creed, the first of the great creeds, was formulated—by these self-appointed apostolic bishops. So between the bishops and the Emperor, a heavy hand was laid upon the people, who were uneducated; the Church leaders had them largely at their mercy. That was the end of Bible study; there was no more use for the Bible. They were to follow the Nicene Creed. They had apostles inspired by God right with them, who could teach them all they needed to know.

BIBLE REINSTATED

From 325 A.D. to 1525 A.D. (twelve hundred years), the Bible was an unknown Book to the common people. In the year 1526, Professor Tyndale, a scholarly Christian man, not satisfied with the teachings of the church bishops, translated the Greek New Testament into English, that the people might know the true teachings of Jesus and His Apostles. He was compelled to go to Germany to get his translation printed because of the opposition of the English bishops. The Testaments were then imported to London. The people were anxious to get them. It was proposed that Bible classes be started and educated men employed to read to the people.

What did the bishops then do? They heard about the movement, and they bought up the entire edition and burned the books in front of St. Paul’s Cathedral. The spot is marked to this day. And these were Protestant bishops of the Church of England! They were worldly-wise men and knew what would be the effect if the people learned of the real teachings of the Bible. Their own power and influence would soon be gone. The people would soon be asking uncomfortable questions. Tyndale later suffered martyrdom.

For forty years the people complained, wondering why the Bible had been taken from them. Finally the bishops

concluded that policy demanded that they let them have the Bible. So they produced a special edition, which they called "The Bishops' Bible." This they gave to the people, warning them of the danger of giving it any other interpretation than that given by the bishops, assuring them that eternal torment awaited them otherwise. The Catholic bishops were then practically forced to do likewise, and they issued the Douay Version for Catholics, giving their people the same warnings. As a result the influence of the Bible was largely nullified.

But the Bible could not be fully put down. Later, the entire Scriptures were translated into the various tongues of the people. After the beginning of the nineteenth century education began to be much more general, and Bible Societies (*Mary Jones and Her Bible \$6.00*) sprang up. People began to read for themselves as never before. Since then superstition has been gradually breaking down, and people dare to think. Some are still fettered by superstition, but the number is lessening. These creeds are so absurd that no intelligent minister, we believe, would think of defending the creed of his own denomination.

THE GREAT FALLING AWAY

It is the teaching of the Roman Catholic Church that all of their own people are to go to Purgatory at death. No Catholic expects to go to Heaven. They must first have certain experiences in Purgatorial tortures to fit them for Heaven. To be a heretic, from the Catholic standpoint, is to commit the worst of crimes. Heretics are bound, not for Purgatory, but for eternal torment according to the Catholic belief. So a devout Catholic has great fears of being a heretic. How much trouble all this nonsense has caused! The Bible foretold it all. The Apostle Paul declared that "many would depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4: 1-3; Acts 20: 29, 30). It is upon these seducing spirits that we lay the blame—Satan and his fallen angels. We are not claiming that our Catholic and Episcopalian friends have intended to perpetrate a fraud, nor any of the others. But with the Apostle Paul we claim that they were deceived by the great Adversary. We are beginning to see that a God of Love would never have

such a Plan for His creatures as is taught by the creeds. We are living in a day when more light than ever before is due upon God's Word. We are living at the dawning of the glorious New Dispensation. We are nearing the time when, according to the Bible, "all the blind eyes shall be opened and the deaf ears unstopped." Thank God!—Isa. 35: 5.

ARMAGEDDON HERE

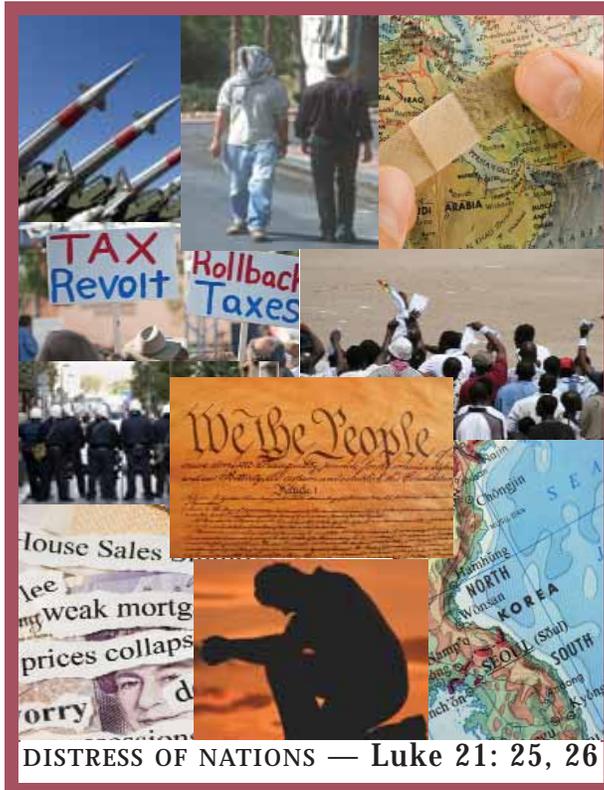
The present general revolution, anarchy and unrest worldwide is the visual manifestation of the growing menace of the Armageddon of the Scriptures (Rev. 16: 16-20). It will eventuate in the complete overthrow of all the systems of error which have so long oppressed the people of God and deluded the world. All iniquity of every kind will go down. The glorious Kingdom of Messiah is in the offing and about to be set up in the earth, for the deliverance of the world and the establishment of permanent righteousness. We believe the present worldwide turmoil cannot last much longer until the Great Time of Trouble shall break out in all its fury (Dan. 12: 1). The nations are rapidly impoverishing themselves.

The nations of the world are bankrupt; including large corporations, (Chrysler, General Motors, etc.) banks, insurance companies, financial groups.

Some individual states and provinces are to the point that they cannot meet their payrolls. Countries are scrambling to find ways to avert the disaster that is looming everywhere. For the last 100 years the battle cry has been "We must destroy and conquer," and this is where it has left us. We shall see how it will all end. We rely on the Bible. All these nations will soon pass away. There is not an autocratic kingdom left in all Europe.

None of the nations are truly Christian, as their course unmistakably shows. Every one has violated international law. They are willing to barter away millions of lives of their people for the paltry gain of a little more territory and commercial benefit. Selfishness is rampant. If violation of law is anarchy, then we already have anarchy among the nations. They are all under the domination of "the prince of this world"—Satan. The Bible declares what is soon to come—"every man's hand against his neighbor."

How thankful we are that while this awful trouble must come, because of men's and women's sin and



DISTRESS OF NATIONS — Luke 21: 25, 26

selfishness, yet the Word of God points out that upon the ruins of the present order shall come the Kingdom of God's dear Son (Dan. 2: 44)! Man's extremity will be God's opportunity. The voice of Messiah shall be heard. He will command, "Peace, be still!" And the raging billows of human passion will be calmed, and all tumult will cease. He will bring order out of chaos. When humanity has reached the point of despair, deliverance will come; for then they will begin to cry to the Lord. He will then help them. God's Kingdom will assume full control of the

affairs of the world, and will prove to be "the desire of all nations" (Hag. 2: 7). * * *



PAUL AT MILETUS

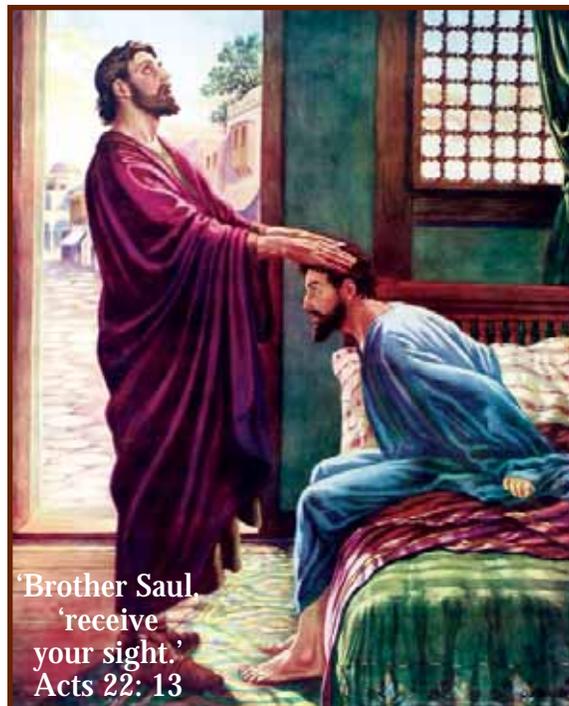
"Remember your leaders, those who spoke to you the Word of God; and viewing attentively the result of their conduct, imitate their faith"

HEBREWS 13: 7 – *Diaglott*
ACTS 20: 22-35

We stand in awe before such an example of moral heroism as we find in the Apostle Paul: and the passage chosen for this lesson makes it specially manifest. As we follow him from city to city and mark his faithful labor and care, his patient endurance of persecution, his untiring devotion and zeal for the truth, his patience in instructing and bearing with the weak and ignorant, and all his sufferings for Christ's sake, and then hear him say, "None of these things move me," we feel that we are indeed contemplating a sublime character.

To say that Paul was a remarkable man, a wonderful man, a grand man, gives no adequate conception of his character. Note how in every city, bonds and afflictions awaited him: mobs and stripes and imprisonment were his constant expectation. Then read his epistles and mark his fervency of spirit, his deep insight into the things of God, his care for the churches and his deep solicitude for their spiritual welfare, his earnest exhortations and his living example. Read till you are filled with the inspiration of his noble example and behold in him a miracle of Divine grace.

No ordinary hopes and ambitions could inspire such a life. His eye of faith was fixed on the things as yet not seen. He was a man of superior advantages and blessings, as well as of peculiar and almost unprecedented trials. "Like one born before the time" (1 Cor. 15: 8), he had seen the Lord in His glory and heard His gracious voice saying to him, "Saul, Saul, why are you persecuting me? it is hard for you to kick against the goad." It was unto him as Ananias said: "The God of our fathers has chosen you, that you should know His will, and see that Just One, and hear the voice of His mouth. For you will be His witness to all men of what you have seen and heard" (Acts 22: 12 -16). In mental vision he had been "caught away to the third heaven" (to the Millennial reign of Christ), and had been granted a glimpse of the glory and blessedness of that reign of righteousness. Again and again he received special, individual encouragement from the Lord. In Corinth the Lord spoke to him by a vision, saying, "Do not be afraid, but speak and hold not your peace; for I am with you, and no man shall set on you to hurt you; for I have much people in this city"



'Brother Saul,
'receive
your sight.'
Acts 22: 13

(Acts 18: 9, 10). Again, in the midst of fierce persecution “the Lord stood by him, and said, ‘Be of good cheer, Paul; for as you have testified of me in Jerusalem, so must you bear witness also at Rome’” (Acts 23: 11). And again, when in imminent danger of shipwreck, the angel of the Lord stood by him saying, “Do not be afraid, Paul, you must be brought before Caesar; and indeed, God has granted you all those who sail with you” (Acts 27: 23, 24). And the Lord constantly witnessed with him to the truth of the gospel, by miracles and signs which mightily convinced the people (Acts 19: 11, 12; 20: 9-12; 28: 3-6, 8, 9).

In view of these things, do we not truly say that Paul was a miracle of grace? He himself said, “I can do all things through Christ who strengthens me” (Phil. 4: 13); and that it was the power of Christ that rested on him (2 Cor. 12: 9, 10). The grace given was indeed sufficient for the heavy labors and incessant toil of this beloved witness of the Lord to us Gentiles. As we look upon his shining course, we see Christ in him; and reason says, if one who saw the Lord and heard His gracious voice, and who lived in such close and constant fellowship with Him was so inspired with hope and joy, and so nerved to cheerful endurance of hardship, pain and loss of every earthly treasure, the reward itself must indeed be glorious.

Let us mark the noble examples of the Lord and of Paul, and let us run with patience the race set before us, looking unto Jesus, as did Paul, for all needed strength and consolation.

Returning to the lesson, we see, in the parting of the beloved Apostle with the elders of the Church at Ephesus, who had come to bid him farewell before he set sail for Jerusalem, and to receive his parting counsel, another reminder of his faithfulness and a worthy example for our imitation.

He instructed them further, “I know that you . . . shall see my face no more.

Therefore, I testify to you this day, that I am innocent of the blood of all men [He was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet Ezekiel—33: 7-9]; for I have not shunned to declare to you the whole counsel of God” (Acts 20: 25-27).

On the part of Paul there was no compromise of the truth, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles, or to avoid in any measure the inevitable persecution. The Christian teacher who can truly bear such testimony under such circumstances is indeed a soldier of the cross.

Note his fatherly counsel to these elders to continue to supplement the Apostle’s labors with their own; and with the same zeal and carefulness in which he had set them an example (Acts 20: 28-31). Note also his faithful warning against false teachers, who would surely develop in their midst; against wolves in sheep’s clothing, who would not spare the flock while selfishly seeking their own temporal advantage. The Apostle did not counsel the handling of these wolves very gently, as some teachers of today advise. He did not say, you must call them all brethren, and tell them they are probably as near the truth as you are, and that you have a broad charity for all sorts of vain philosophies, etc., etc. No, Paul was not the man for such compromises (Rom. 16: 17, 18; 2 Thes. 3: 6, 14; 2 Cor. 6: 14-18; 2 Tim. 2: 15-19).

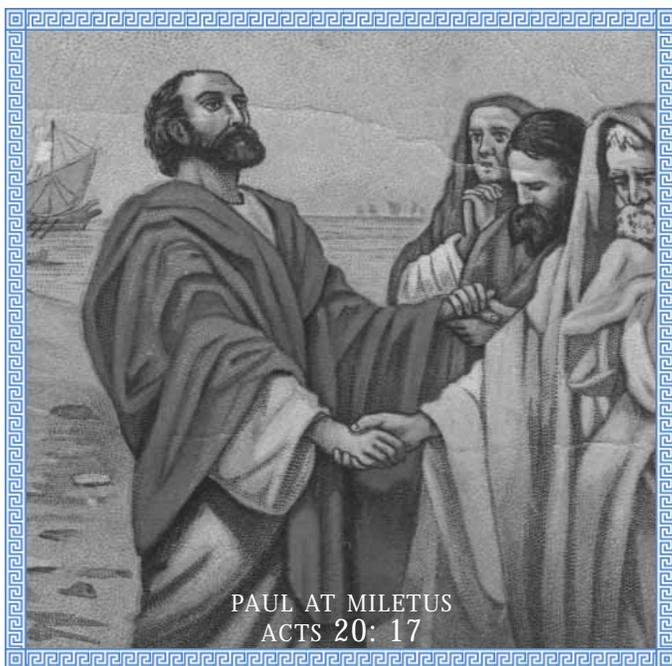
Notice his touching words in Acts 20: 32-35—the eloquence of noble deeds, the exhortation of a living example, the benedictions of a loving heart, the incense of a devoted and holy life.

Since the fervent prayer of a righteous man avails much, we cannot doubt that all their hearts were refreshed and comforted with a blessed sense of Divine grace for this and in every time of need, though their tears flowed freely at the thought of parting, to meet no more until the blessed day of their final reward (Acts 20: 36-38).

Our text is well chosen, though the common translation gives a significance at variance with the teachings of the Lord and the Apostles (Matt. 20: 25-28; 2 Cor. 1: 24;

1 Pet. 5: 1-3). The Lord does not raise up rulers from among the congregation of the Lord’s people; but He does raise up faithful leaders, to whom earnest heed should be given, and whose faith and example should be imitated.

* * *



PAUL AT MILETUS
ACTS 20: 17

A SACRIFICIAL OFFERING

THE MESSIAH — GOD’S SERVANT

Continued from our last issue.

“. . . they will look up toward me . . . whom they have thrust through, and they will lament for Him, as one lamenteth for an only son, and weep bitterly for Him, as one weepeth bitterly for the firstborn.”

Zech. 12: 10; Leeser’s Translation

Repentant Israel will testify concerning the antitypical Passover Lamb provided by God for their salvation, under a better covenant and in a greater salvation than those connected with their deliverance from Egypt (Jer. 31: 31-34; Isa. 44: 22, 23); they will declare that He was an *unresisting* sufferer (Isa. 53: 7): “*He was oppressed* [or, *it was exacted* (the same Hebrew word *nagas* is used in Deut. 15: 2, 3, where it is translated by the verb *exact*); the penalty of death had to be exacted if God’s justice was to be satisfied on behalf of Adam’s perfect human life forfeited by his disobedience], *and He was afflicted, yet He opened not His mouth* [He submitted fully to the penalty of death and its incidental sufferings, which He willingly bore for us]: *He was brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.*” Despite the cruel and unjust treatment received at the hands of His persecutors, for whom He was dying—the just for the unjust—He held Himself the calmest of the calm, delighting to do His Father’s will (Psa. 40: 8), and rejoicing that He could give His life a ransom for all, that they might be given the opportunity to come back into harmony with God and inherit life everlasting. What a wonderful example we have in God’s righteous Servant, who, when He was reviled, reviled not again; when He suffered, threatened not, but committed Himself to Him who judges righteously! He even prayed for those who crucified Him!

MESSIAH VIOLENTLY TAKEN AWAY

“*He was [violently] taken away* [Heb., *laqach*; this word is used also in 2 Kg. 2: 10; Jer. 48: 46] *by [or, from] distress* [oppression, forceful restraint] *and judgment* [Heb., *mishpat*—referring to His mock trial by night, in which He was falsely accused and judged as worthy of death; and it was by death that He was snatched away *from* hostile oppression (not *prison*, for He was not imprisoned; see A.R.V.; A.V. margin) and judicial persecution, even as

it was *by* these that He was put to death]: *and who shall declare His generation? For He was cut off out of the land of the living*” (Isa. 53: 8).

At the early age of 33½ years Israel’s Messiah was slain as the antitypical Passover Lamb, on the 14th day of Abib, or Nisan (Ex. 12: 5, 6, 18; Lev. 23: 5), in the year generally designated as 33 A.D. For (Dan. 9: 24-27), “from the going forth of the commandment to restore and to build Jerusalem [which was in the Fall of 455 B.C. unto the Messiah the Prince” was a period of 69 symbolic weeks, or (69 x 7) 483 years (“each day for a year”—Ezek. 4: 6). Therefore Israel’s 70th week of years began in the Fall of 29 A.D. (which was 28¾ years A.D.; and this plus the 454¼ years B.C. to the Fall of 455 B.C. totals 483 years). The 70th week ended in the Fall of 36 A.D. Then, in this 70th week, “shall Messiah be cut off, *but not for Himself*”; “in the midst of the week [at Nisan 14, 33 A.D., when He was led as a lamb—the antitypical Passover Lamb—to the slaughter] he shall cause the [typical] sacrifice and the oblation to cease,” for then the antitypical sacrifice supplanted the typical sacrifices.

HE DIED FOR ISRAEL’S TRANSGRESSION

Accordingly, as repentant Israel comes to understand this matter they will testify (Isa. 53: 8): “*For the transgression of My people [Israel] was He stricken.*” Here again the vicarious atoning character of Messiah’s sufferings and death is emphasized. Its frequent repetition indicates that it will be an important part—perhaps the most important part—of repentant Israel’s coming witnessing work.

The Good Shepherd, the individual Servant of God, is here said to have laid down His life for Israel — “*My people*”—the nation, which therefore obviously is not God’s Servant here referred to, but rather the “people” for whose “transgression” the individual Messiah was cut off. So, as a result of the sacrifice of the Lamb of God that was led to the slaughter “for the transgression of my people,”

all Israel shall be saved, as it is written (Isa. 59: 20; Ezek. 36: 26-33): “The Redeemer shall come to Zion, and [even] unto them that turn from transgression in Jacob”; “I will also save you from all your uncleannesses. . . . In the day that I shall have cleansed you from all your iniquities . . . a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.”

But God’s people—“*My people*”—in a larger sense include more than just those “that turn from transgression *in Jacob*”; for God’s Servant “shall bring forth judgment to the Gentiles” also, seeing that He was given also “for a light to the Gentiles”; “and the Gentiles shall come to thy light”; “and I will say to them which were not My people, ‘You are My people’; and they shall say, ‘You are my God’” (Isa. 42: 1, 6; 49: 6; 60: 3, 5, 11; Psa. 86: 9; Hosea 2: 23).

THE BURIAL OF GOD’S SERVANT

“*And they made [was appointed] His grave with the wicked, and with the rich [a rich man] in His death; because [although] He had done no violence, neither was any deceit in His mouth*” (Isa. 53: 9). Those executed as criminals in Israel were not usually given an honorable burial. The law of the time Josephus states (Antiquities IV, viii, 6): “He that blasphemes God, let him be stoned, and let Him hang upon a tree all that day, and then let Him be buried in an ignominious and obscure manner.”

And what is more likely than that He who was condemned as a blasphemer and who died as a criminal with criminals should be appointed a grave with them? This indeed would have pleased the Jewish leaders who in jealousy and hatred had plotted and secured for Him such a cruel and ignominious death and, after they had pierced His hands and feet in crucifixion, wickedly gaped upon Him with their mouths, laughing Him to scorn, shooting out their lips at Him, shaking their heads, and saying, “He trusted on the LORD

that He would deliver Him: let Him deliver Him, if He delight in Him” (Psa. 22: 7-20). But God willed for His Son, His Servant, an honorable burial.

With Messiah’s death His atonement sacrifice was completed. God therefore overruled their appointment of His grave with the wicked and arranged for His Servant to have His grave with a rich man (Joseph of Arimathaea) in His death. The Hebrew word for *death* here is in the plural, as in Ezek. 28: 8, 10, where also it refers to the death of an individual—not that the individual dies several deaths, but rather, as Delitzsch explains, that the plural is used to indicate a violent death, the very pain of which makes it seem like dying again and again.

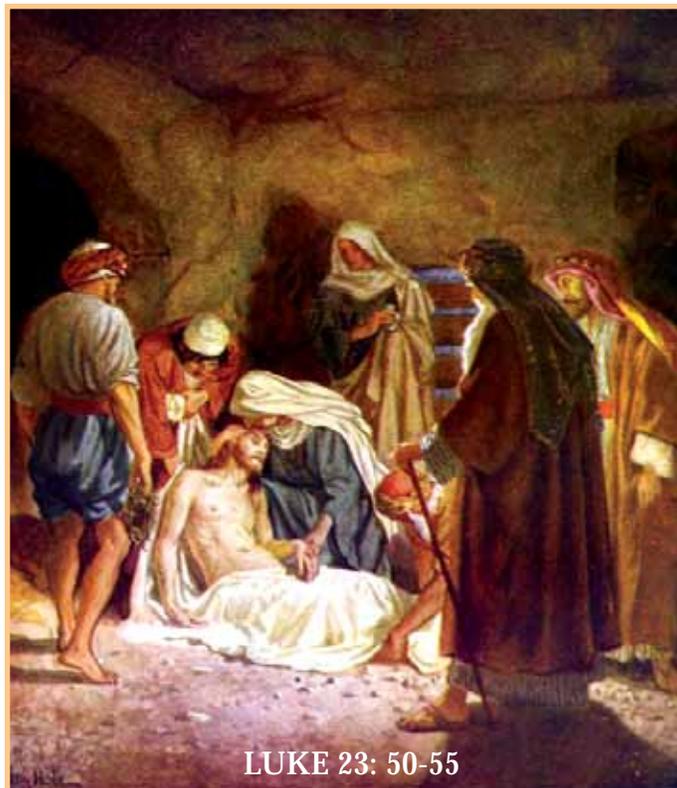
But why this honorable burial, so much better than what His enemies had planned, or appointed, for Him? It was “because He had done no violence, neither was any deceit in His mouth.” He had humbled Himself unto death, even the death of the cross, and now the time of His humiliation and vicarious suffering had ended. No further indignity was necessary nor would it be permitted. He had died, the just for the unjust; and here His innocence and righteousness are again emphasized. His was a death of atonement for others.

GOD’S GOOD PLEASURE

“*Yet it pleased the Lord to bruise [literally, crush; comp. v. 5] Him; He has put Him to grief or, afflicted Him with sickness—* an effect of sin” (Isa. 53: 10).

This statement apparently refers back to vs. 4, 5, and shows that it was not merely as a result of circumstances that God’s Servant suffered, but that it was the Heavenly Father, who in His great love provided for our redemption, who was pleased to give His only begotten Son to suffer and die for us (Psa. 103: 13). Not only did the innocent suffer for the guilty, but Divine love had arranged it so!

Not that God delighted to see His Son suffer and die, for He testifies (Ezek. 18: 32): “I have no pleasure in the death of Him that dies”—but it pleased God to bruise Him, to put Him to grief and to lay upon Him the iniquity of us all—not that Messiah’s suffering and death was the end



LUKE 23: 50-55

desired; rather, it was the necessary means to the end that, after the ransom, the corresponding price, which has already been laid down, will be fully paid over to justice on behalf of Adam and the race that was in his procreative power when he sinned, “all the families of the earth,” the entire human race, might each be blessed with an individual opportunity for everlasting life through Him as the glorious Seed of Abraham, God’s Anointed, His highly exalted Servant, with a name above every name, and that, through Him, eventually every knee might bow and every tongue swear homage and vow allegiance to God (Gen. 22: 18; 1 Sam. 2: 10; Psa. 2: 6-12; 45; Isa. 45: 22-25).

THE BASIS FOR FUTURE BLESSINGS

“When You [God, the Father] shall make His soul an offering for sin”; or it may with equal propriety be translated: “When His soul shall make an offering for sin” (Isa. 53: 10 Leeser). In either case God’s Servant is here indicated as providing “an offering for sin.” He gave Himself a ransom for all. His perfect human soul was the ransom, or corresponding price, for the perfect human soul—Adam (Gen. 1: 27; 2: 7), who by sin had forfeited life for himself and his unborn race.

As a sin-offering, the Lamb of God is a propitiation for sin for Adam and his race; and as a guilt-offering or trespass-offering (the more correct translation of the Hebrew word *asham*, used here see Leeser and A.R.V.) He atones for and makes full satisfaction of justice on behalf of mankind, fallen into sin *because of the great transgression against God’s law* by father Adam in the Garden of Eden. He is the satisfaction of justice for Adam’s transgression against God’s law. The sin-offering (Heb., *chattath*) refers more particularly to the sinful condition, in which the *sinner* needs atonement; the trespass-offering refers more particularly to the actual *transgression*, its guilt, the debt contracted and the payment made to satisfy the just demand.

MESSIAH’S SEED

The following are some of the glorious results of His paying our debt and of His atoning sacrifice on our behalf: “He [who was ‘wounded (pierced through) for our transgressions’ and ‘bruised (crushed) for our iniquities’] shall see his [a—Rotherham] seed.” Though a perfect

human being, He was “cut off out of the land of the living,” and had no posterity as a human father; nevertheless, because He has laid down the ransom-price

and will eventually have purchased Adam and his race, God will give to Him in His exalted condition at God’s right hand (Psa. 110: 1) the whole human race for His inheritance and the uttermost parts of the earth for His possession (Psa. 2: 8); and in the Resurrection, when the many who sleep in the dust of the earth shall awake (Dan. 12: 2), He will regenerate them (Deut. 18: 15-19) unto everlasting life, for He will become their “Everlasting Father,” their Everlasting-life Giver (Isa. 9: 6).

Thus “He shall see a seed”—*His* seed—for through Him, and Him only, will Adam and his fallen race, condemned to death, ever gain life. What glory is His as a

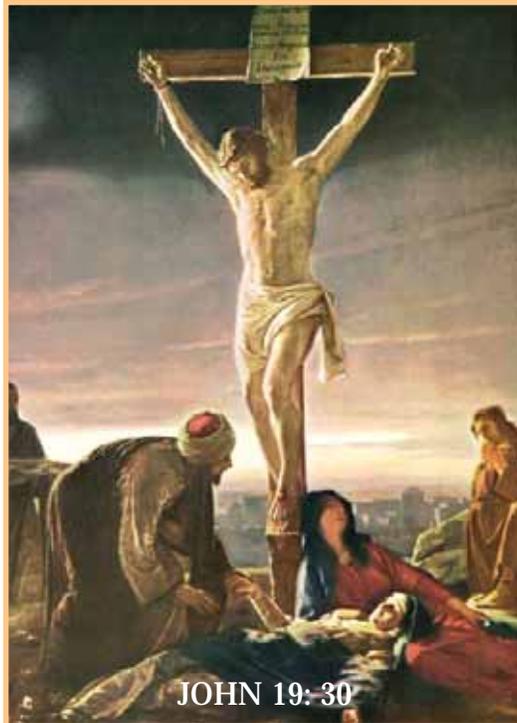
result of His having laid down His human life as a ransom for Adam and his race! Indeed, “A posterity shall serve Him; it shall be accounted to the Lord for a generation” (Psa. 22: 30).

Already many (Abraham’s seed “as the stars of the heaven”) have turned to Messiah and have accepted Him for their salvation; but the restitution blessings for the world, to perfect human life as Adam had it before he sinned, will not come to them until Israel (Abraham’s seed “as the sand which is upon the sea shore”) first accepts their Messiah (Zech. 12: 9, 10; Ezek. 39: 27-29) and God, the Ancient of days, gives in the full sense to the Son of man the “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed” (Dan. 7: 13, 14). “His seed shall endure for ever” (Psa. 89: 4, 29, 36, 37).

MESSIAH’S EVERLASTING LIFE

“He shall prolong his days.” This also seems to be a paradox: for how can the One who was cut off out of the land of the living, who poured out His soul unto death and was buried, have future life and a continuance of days? Obviously, the only answer is that He would be given a resurrection from the dead.

Many Scriptures prophesy this of Him. Under the name of Shiloh God promised that “unto Him shall the



gathering of the people be” (Gen. 49: 10; comp. Ezek. 21: 27); under the name of David (*Beloved*) God promised that He would be a “prince for ever” (Ezek. 37: 25); He is also “a priest for ever after the order of Melchizedek” (Psa. 110: 4; Zech. 6: 12, 13); He is the “Star out of Jacob,” the “Scepter out of Israel,” “He that shall have dominion” (Num. 24: 17, 19), the great Prophet whom God raised up (Deut. 18: 15-19), whose reign of righteousness is to last forever (Isa. 9: 6, 7; Jer. 23: 5; Dan. 2: 44; Psa. 72).

Of Messiah’s resurrection, the Prophet David wrote (Psa. 16: 10, 11; 17: 15): “You will not leave My soul in hell [*sheol*, oblivion]; neither will You suffer Your Holy One to see corruption.” [These words cannot be applied to David personally, for he entered into the sleep of death, was buried and saw corruption. The greater David, God’s Servant, God raised from the dead as a spirit being on the third day after His crucifixion (Psa. 22: 16, 20- 22). The firstfruit of them that slept typed by the first ripe sheaf presented before God on Nisan 16—the third day after the Passover lamb was slain on Nisan 14—(Lev. 23: 5, 6, 11, 15, 16), did not see corruption. His spirit body, not having flesh and bones, is incorruptible]. “You will show me the path of life: in Your presence is fullness of joy; at your right hand there are pleasures for evermore” (Psa. 16: 10, 11). “As for me, I will see Your face in righteousness: I shall be satisfied, when I awake, with Your likeness” (Psa. 17: 15).

In this connection it is interesting to note that Abraham in offering up his son Isaac, in whom centered the promised seed (Gen. 21: 12), represented God, in His great love, offering up His only begotten Son. As a ram was provided by God and put to death on the altar of sacrifice and Isaac was raised therefrom, that through him all the families of the earth might be blessed (Gen. 22: 1-18); God provided the great antitypical

Passover Lamb, His own Son made flesh, born as a perfect human being, of a virgin (Isa. 7: 14), a ransom, a corresponding price, for Adam. He gave His human life as the Lamb of God for the sins of the world—this Lamb was slain for us.

When God’s Servant came as a human being, as in the volume of the book it was written of Him, to do His Father’s will (Psa. 40: 7, 8), God begot Him as a new creature, to the Divine nature (Psa. 2: 7; 89: 26, 27), and anointed Him with His Holy Spirit as His Messiah (Psa. 45: 7; Isa. 61: 1-3). He was then put to death in the flesh—a human being, as our ransom-price, pictured in the ram that Abraham offered on the altar of sacrifice; but He was raised a life-giving spirit being—the Messiah—the great promised Seed of Abraham, through whom all the families of the earth will be blessed.

From the above it will be seen that we have a living Savior, a risen Savior, even as Isaac was raised alive from the altar upon which the ram was sacrificed. Messiah’s humanity was *given* for the life of the world, but His “darling” (Psa. 22: 20)—His New Creature—that which was begotten in Him and anointed and perfected through suffering—was born from the dead, was resurrected—the firstfruit of them that slept in death to be resurrected to fullness of life (Lev. 23: 10, 11).

Indeed, He shall prolong His days—even eternally! “He asked life from YOU, and You gave it to him—length of days forever and ever. His glory is great in Your salvation; honor and majesty You have placed upon him. For You have made Him most blessed forever: You have made Him exceeding glad with Your presence” (Psa. 21: 4-6). This will indeed be an important part of the glad message to be preached by repentant and believing Israel.

* * *

LETTERS TO THE EDITOR

Dear Sir,

Would you please send me a free subscription to the Bible Standard. I am unable to pay and I only get low income.

I am a full blood Navajo Indian! I want to get every magazine. Thank you!

J. W., Bloomfield, NM

Greetings!

I am writing today for a couple of reasons. First, I would like to thank you for the copy of “The Divine Plan of the Ages,” that you sent to me, and

the subscription to the Bible Standard. I am already on page 280 of the book and enjoying it very much.

I would also like to request the following booklets if available: The Sabbath Day; Baptism; Mormonism and Faith Healing. I have enclosed \$... for the book Anglo-Israelism for my brother-in-law who has several books by Herbert Armstrong. I thought he might like to read it.

Once again, thank you for what you have sent, I really appreciate it. God bless,

J. W. W., Rolling Meadows, IL

The Lord's House Over All

*“Your ears shall hear a word behind you,
saying, ‘This is the way, walk in it,
when you turn to the right hand,
and when you turn to the left’” (Isaiah 30: 21).*

IN OUR DAY when the evil spirits seem to be trying very hard to get into close mental communication with humanity, there exists what is called the “clairaudient power.” Suggestions are made to the person having this power that he has a great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen, disobedient angels are quick to take advantage of his misdirected view and to seek to obsess him (Jude 7, 8). We have tried to guard people from this very condition of things; and from time to time, we hear of those who are helped. Some time ago, we learned of the case of a woman who had thought that a godly influence was seeking to bring her into subservience of mind by obsession. Later on, she found that it was a malevolent influence and not the voice of God at all.

On the other hand, the voice referred to in the text heading this article, we understand to be the voice of God. This voice is behind us in the sense that the history of the centuries is behind us. Accordingly, we are to hearken to the voice that comes through the inspired Apostles and Prophets and as we listen, we recognize that this voice is of the LORD, pointing the way in which we should go. However, as we listen to the past and present, we hear also the voices of false prophets; as, for instance, the voice of Satan, the great adversary and of his emissaries. The voice of God said, “You will *surely die*.” The adversary’s voice through the serpent said, “You will *not surely die*.” At one time, many of us were misled by the adversary’s voice, and were deceived into believing Satan’s lies of eternal torment, consciousness of the dead, and other errors, but we are now blessed as we have obtained the true information and followed in the way God directed. Many of the so-called “Church Fathers” of the past, we find, do not give the same voice that Jesus and the Apostles and Prophets gave. We are to guard against all such voices and to listen for the Shepherd’s voice; to look for the righteous arrangements made for us in the Scriptures. We are not to investigate anything that would

not be founded on the Divine Word and therefore, not the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

How often in the midst of life’s perplexities and trials have weary hearts felt the need of wise direction and counsel! The counsel sought, however, is not always wise; sometimes it is the counsel of the ungodly and sinners, and sometimes that of the immature and inexperienced, and the results of such counsel are unsatisfactory and often disastrous, and the way pursued, in consequence, one of trouble and darkness. Such is the way of the world; for it is not in the power of man to direct his own steps (Jer. 10: 23). Conversely, not so is the way of the child of God who heeds the admonition of our text. He has learned where to seek counsel; and the counsel of wisdom is always ready to come to his aid.

The Prophet describes it as a word, a voice “*behind you*.” It is not a voice *before you*, of some new theology—of Evolution, Spiritism, Christian Science, New Age, or other human philosophy—but it is the old theology, with its blessed doctrine of hope through Christ, our Redeemer and Lord, our Teacher, our Example and our Leader. It is the voice of the Lord through His inspired Apostles and Prophets, from 2,000 to 4,000 years ago. It is to this Word of Divine inspiration, then, that the Prophet would direct the attention of all of us desiring wise counsel; and in that Word we hear the voice of God, saying, “This is the way, walk you in it.” When we come to the fork of the road—to some crisis in our experience—and know not whether to turn to the right or to the left, we should stop and listen to the voice. We should turn to the Word of God, and by pondering its precepts and principles and its illustrations bearing on the perplexing subject, seek to learn the will of the Lord, asking also the leading of His Spirit and endeavoring to bring the mind into a loving, submissive and trustful attitude. “This is the way, walk you in it,” will be the plain answer to every humble, inquiring heart.

While these words of the Prophet point directly to Fleshly Israel, their application to Spiritual Israel is no less powerful. As applied to Natural Israel, the Prophet foretells the return of Divine favor to them, following the gathering of the full number of the Christian Church, when the long season of the Jews' chastisement and of their blindness shall be at an end (Rom. 11: 25, 26). Then, under the Mediatorial Reign of Christ, the blind eyes shall be opened, the deaf ears shall be unstopped and the voice of the whole inspired Word, then made clear to their understanding, will direct them in the right ways of the Lord. The "books" (the Law and the Prophets and the New Testament Scriptures) "shall be opened," and they shall be judged according to the instruction of these two books (Rev. 20: 12). The way then indicated to Fleshly Israel and to all the world will be a grand "highway of holiness"; "and the ransomed of the Lord" shall gain access thereon by consecration and "with songs and everlasting joy upon their heads" (Isa. 35: 8, 10). The end of that way will be everlasting life and peace, salvation to the uttermost from sin and death, and complete restoration to human perfection. The way of life will be made very clear to Israel and to the world in the Age to come; as it is made clear now to the children of God who walk by faith and not by sight. It is shown to be (1) a way of faith; and those who now walk by faith are the true servants of God, to be blessed with faithful Abraham (Rom. 4: 16; Gal. 3: 6-9; E 17, p. 18), to whom the Covenant relates and the exceeding great and precious promises, in their largest fulfillment. (2) This is the way of entire consecration to God, even unto death, which implies the burial of one's own will into the will of God—the presenting of self a living sacrifice (Rom. 12: 1). Therefore, in harmony with these two principles—faith

and consecration—we are instructed to walk in newness of life. We are not to follow after the ways of the world and the flesh, but after the Spirit. Not in the course that other Jews and Gentiles walk, in the vanity of their minds, but circumspectly; "not as fools, but as those who are wise, redeeming the time"; not by sight, but by faith (Rom. 6: 4; 8: 1; Eph. 4: 17, 18; 5: 15, 16; 2 Cor. 5: 7).

By faith and consecration, the elect have come into a new life as spiritual children of God. There is the necessity of walking to attain the mind of Christ and keeping down the stronger impulses of the old, fallen, imperfect nature. This is what it is to walk in newness of life, after the things of God and not after the flesh. To "walk after the flesh" is to pursue its hopes, aims and ambitions; and since the flesh and the Spirit are at war one with the other, it is impossible to maintain the life of both. Therefore, it is written, "If you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live" (Rom. 8: 13).

While the Word of the Lord speaks on general principles as to the way in which we should walk, we are also invited to come with all the minor affairs of life to inquire of these Divine Oracles. If we know not whether to turn to the right hand or to the left, we come and find the promise, "Commit your way to the Lord"; "In all your ways acknowledge Him, and He shall direct your paths." In addition, if heavy laden, we have the promise, "Come to me, all you that labor and are heavy laden, and I will give you rest." Therefore the voice *behind* brings comfort, peace and rest amid all life's cares and trials, if we walk in obedience to all its principles and precepts. "And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God" (Psa. 37: 5; Prov. 3: 6; Matt. 11: 28; Gal. 6: 16). * * *

FATHER, TAKE MY HAND

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child.

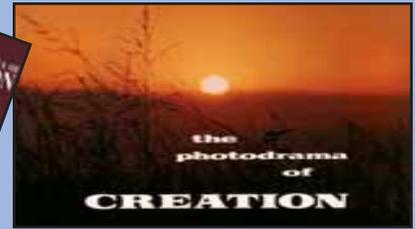
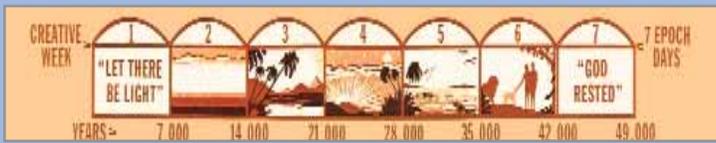
The way is long, my Father! And my soul
Longs for the rest and quiet of the goal;
While yet I journey through the weary land,
Keep me from wandering, Father, take my hand.
Through sorrow's state,
Lead true and straight
Thy child.



The path is rough, my Father! Many a thorn
Hath pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Bids me press forward. Father, take my hand.
Then, safe and blest,
Lead on to rest
Thy child.

The throng is great, my Father! Many a doubt
And fear, and danger, compass me about,
And foes oppress me so. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child.

Poems of Dawn



While the Ark was Preparing *Genesis 6*

The disloyal course of the angels apparently continued for centuries without any outward manifestation of God's ability to check them. Thus all the holy angels were tested, and all who chose "were disobedient in the days of Noah."—1 Peter 3:20.

Noah's family was singled out as exceptional, in the statement, "Now Noah was perfect in his generation"—implying that few or no others were perfectly generated—of pure Adamic stock. (Genesis 6:9.) Noah's family, therefore, included all the uncontaminated—only eight persons. They, by Divine command, built the Ark, and thus witnessed to the world the Divine intention respecting a Deluge.

Noah's message respecting a Divine judgment by a Deluge seemed ridiculous. Until the Deluge there was no rain. The last of the great "rings" which then flooded the Earth was of pure water. For centuries it was spread out over the firmament. The whole Earth was a great hothouse. There were practically no changes of seasons, nor storms, because the great water canopy preserved it in perpetual Summer. Of that period we read: "For as yet there was no rain on the Earth." (Genesis 2:5.) Noah, the preacher of righteousness, was mocked and considered a fool because of his faith in God's Word, just as others of the Lord's people at various times have been mocked by those who lacked faith, and are yet mocked.

Finally, the Deluge came. "The fountains of the great deep [canopy] were broken up." The breaking of the canopy precipitated millions of tons of water at both poles, forming two great tidal waves, covering the Earth for a great depth, deepening the ocean beds, and throwing up additional mountains.

The cradle of the world is supposed to have been in Armenia. Geology tells us that the land of that vicinity was at one time a quiet settling pond, as evidenced by heavy alluvial deposits. In this vicinity the Ark floated, and by Divine protection landed on Mt. Ararat its precious freight for the world's new start.

* * *

Questions on Lesson 16

1. How and when did disloyalty appear among the angels?
2. How long did it continue?
3. What effort did Jehovah make to check it?
4. What was the result? 1 Pet. 3: 20, Par. 1
5. Why did God deal only with Noah and his family? Gen. 6: 9
6. What did they do? Par. 2
7. What was Noah's message?
8. What was the condition of the people in the earth prior to the flood? And afterwards?
9. How many were converted by Noah's preaching?
10. What was pictured by Noah and his message and the social condition of his time? Par. 3
11. What caused the flood? Par. 4
12. What was the immediate result?
13. How long did water cover the earth? Gen. 7: 24
14. What was meant by the cradle of the world? And where was it located?
15. What does Geology teach concerning it?
16. Where did Noah's ark land? Par. 5



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Bible Question and Answer

Q If a strong believer in Jesus is through weakness overcome from time to time in sin, does he gain salvation through his belief in Christ or is he remanded to hell because of his bondage to sin?

A Your question is a very good one and deserves a serious answer. We are well aware of the sinful state of the human race and of the Biblical statement that “There is none righteous, no, not one” (Rom. 3: 10). Notice the Apostle’s words in Rom. 7: 19 “For the good that I would, I do not: but the evil which I would not, that I do.” Indeed, Paul points out that the Father allows sin to work in our lives in order that we might receive an education in evil and come to understand that sin and the dying condition has come to us through heredity (Romans 5: 12). The recognition that we are infected with sin should bring us to our knees and to then accept Jesus as our Savior which gives us the standing of justification by faith (Rom. 5: 2; 4: 3-8).

This is the first step in coming to God. There is yet another—that of making a full dedication or consecration of one’s self to the Lord which is rewarded by Him upon His acceptance thereof (Rom. 12: 1, 2). He then grants us His Holy Spirit, His positive nurturing power and influence to assist in our character development. This consecration brings us closer to God. If after having reached this place in our walk, one stumbles again, to some transgressions of former days from which he or she has not entirely broken free, what then? Is this Christian denied the blessing of salvation due to their

own personal weakness? Absolutely not! This is what Christ died for—the sin and weakness that comes by heredity from Adam. At this point we must strive against sin in ourselves but being imperfect God does not expect us to be completely sin free in this life. It would be proper to take note that God reads the heart and it is the intention of the heart that He judges, as Paul noted, that to some extent his flesh was ruling him. But the heart’s intention on his part was to do God service to the best of his ability—if we too are seeking the same, then we can be assured that God counts our sins as covered. However, this is not to be considered as a license to sin. It does not benefit us to take God’s commands too lightly.

Soberly considering this, if we are in bondage through weakness which overcomes us from time to time.... (Rom. 3:10), we should indeed go to God in prayer and seek His forgiveness, strength and courage through His precious Son, and strive to overcome the wrong. We are assured by the same Apostle that “There has no temptation overtaken you but such as is common to man: but God is faithful, who will not allow you to be tempted beyond what you are able, but will with the temptation also make the way of escape, that you may be able to bear it” (1 Cor. 10: 13).

For information on your question on Hell please see the May-June 2009 issue of the Bible Standard magazine #852, a copy free on request. * * *

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September 13; Roanoke Rapids, NC, September 30

Timothy Suraci

Carlstadt, NJ, August 2

Lawrence Williams

Erie, PA, July 12; Athens/Nelsonville, OH August 23; West
Frankfort, IL, September 27

Michael Williams

Derry, PA, July 26; Columbus, OH, August 16; Erie,
PA, September 13

ATHENS/NELSONVILLE, OHIO CONVENTION JULY 17, 18, 19, 2009

OHIO UNIVERSITY INN AND CONFERENCE CENTER.
331 RICHLAND AVENUE, ATHENS, OHIO, 45701

Telephone: (740) 593-6661. Room rates, \$79.00 plus
12.75% tax. Ask for the Laymen's Home Missionary
Movement room rates when making your reservation;
deadline July 1, 2009. Some of the local brethren will
be available for transportation to and from the
Columbus, Ohio Airport. Contact K. Brown, the class
secretary at 740-969-3717 with the pertinent informa-
tion such as name of airline, arrival and departure
times. There will be a hymn sing in the afternoon after
the convention.

MINNEAPOLIS, MINNESOTA CONVENTION SEPTEMBER 18, 19, 20, 2009

HILTON GARDEN INN,
1975 RAHNCLIFF COURT, EAGAN, MN 55122

Make reservations directly with the hotel at
(651) 686-4605 or (800) 500-4232. Ask for Bible
Standard Ministries' room rate. Reservation deadline
is August 18, 2009 for the special flat rate of \$85.00
for double occupancy and \$10.00 for each additional
person. Children under age 18 stay free with an
adult; 24-hour free shuttle service to and from
Minneapolis International Airport.

Coordinators: P. Lewis (763) 574-1186 and B.
Carlson (952) 922-6143.



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TO:

BLOWING THE JUBILEE TRUMPET

GOD GAVE to Israel, through the Mosaic Law, a Jubilee arrangement which operated much like our present-day Bankruptcy law, only its provisions were more sweeping. The Mosaic Law provided for the cancellation of all debts in the year of Jubilee—every fiftieth year. The family inheritance might be sold, but only until the Jubilee year; all bondage in service to others ended with this year. In the Jubilee year all debts were cancelled (Leviticus 25: 8-10). This beneficent arrangement was a special picture, or type, representing the ultimate outworking of God's great Plan of the Ages.

The man in debt represented the sinner—Adam and his race. The sale of his property represented the forfeiture of all rights to the blessings of earth, which came upon humanity as a result of sin. The slavery of the family in service represented the slavery to sin and death through human weakness. In this way God shows that He never designed that man should always continue a slave to imperfection and ignorance, shackled by his great adversary, Satan. He never purposed that man's heritage should be lost to him forever through death. God purposed, from before the foundation of the world, the bringing in of the Jubilee time by Messiah's Kingdom, during which man might return to the liberties, blessings and favors of God which were originally his portion. The Times, or years, of Messiah's Kingdom are in the Bible styled "The Times of Restitution." The basis of Restitution was grounded in the death of Jesus, who died "the Just for the unjust," a willing Sacrifice. The Times of Restitution are to follow the Second Coming of Christ, when He shall establish His Kingdom and restore to the willing and obedient what was lost in Eden (Acts 3: 19-21).

Israel's year of Jubilee represented the great Thousand-Year Epoch of Messiah's Kingdom, in which the reign of Sin and Death shall be forever broken, and as St. Paul declares, "The creature [mankind] shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." (Romans 8: 21).

The Church will not share in the Jubilee with the world, but by faith, has received a still better portion—joint-heirship with Christ. Associated with Him, as His Bride, the Church will be God's agency for providing Restitution to the world. Looking for this fulfillment, scripturally, we discern that we are just on the eve of these Restitution Times, and the silver trumpet is now proclaiming the New Dispensation. Just as Israel's priests blew the silver trumpet, so here, the Royal Priesthood make known in advance the Truth respecting Restitution.

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