

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

2010 Motto Text	
Ecclesiastes 12: 1	2
The Great Apostacy	4
Messiah — God's Servant.....	10
The Rainbow Pledge	13
Publications	14
Announcements	15

Back Page

Another Year, Clean and New

*“Remember now thy Creator
in the days of thy youth, before the days of trouble
come, and the years approach when you will say,
I find no pleasure in them.” Ecclesiastes 12: 1*

THOSE of God’s children who, early in life, gave their hearts to Him and committed their way to His guidance, can all bear testimony to multiplied blessings as the results of that action. We are glad to see some very young people now taking the first steps in the way of life. To all such young pilgrims we would say, “God bless you! You are starting out as young soldiers of the cross, and we want you to be brave and true soldiers, and to remember that the first duty of a soldier is obedience to the Captain—Jesus Christ (Heb. 2: 10). Give close attention to His Word—the Bible—and try to understand what He would have you do, and then be very prompt to obey, whether or not you are able to comprehend the wisdom of all of His directions.”

It is a question with many how early in life children may give their hearts to God and be fully consecrated to Him. The Scriptures make very plain the fact that they may and should be, consecrated to the Lord by their parents before their birth or even their begetting; that prenatal influence may give them a mental and spiritual inheritance tending to godliness. With the dawn of intelligence this disposition should begin to be cultivated and warmed into vital, active piety, so that, at a young age they may with intelligence ratify the parental covenant of entire consecration to God. They should be invited and led to do so when their intellect has grasped the significance of presenting themselves to God (Rom. 12: 1). However, they should not be persistently urged to do so.

Of such early consecrations to the Lord we have many notable examples in the Scriptures. Of John the Baptist it is said that his parents “were both righteous before God, walking in all the commandments and ordinances of the

Lord blameless,” and that John was given to them in answer to prayer—“filled with the Holy Spirit, even from his mother’s womb” (Luke 1: 6, 15, 44, 66, 80). Paul was similarly endowed from his birth (Gal. 1: 15; Acts 26: 4, 5), and was zealous toward God long before his conversion from Judaism to Christianity (Acts 22: 3, 4). So also were Timothy (2 Tim. 1: 5; 3: 15), Samuel (1 Sam. 1: 11, 24-28; 2: 11, 18, 19) and Moses (Ex. 2: 2).

Those early devoted to the Lord escape many a snare and many an entanglement, which, in later years bring distress and trouble to so many. They do not have to reap the bitter harvest that always comes from the sowing of “wild oats”; they do not find it so much against the current of their nature to live godly lives; and they have in later years the strength of character born of continued self-discipline and self-restraint, and all the blessed advantages of a long acquaintance with God and of the instructions of His Word and of the leadings of His gracious providences.

How wise is the counsel, “Remember thy Creator in the days of thy youth—while the evil days come not”! Those evil days of bitter disappointment and despair never will come to those who in youth commit their ways unto the Lord and trust Him to guide their paths. His ways are ways of pleasantness, and all His paths are peace (Prov. 3: 17). They are not by any means smooth and easy ways, but they are always peaceful and pleasant, because He who has said, “I will never leave you, nor forsake you” (Heb. 13: 5; Psa. 118: 6, 7), is always present to comfort and to bless, and to make all things work together for good to those who love God—the called ones according to His purpose (Rom. 8: 28).

TEACHING BY PRECEPT AND EXAMPLE

Those of the consecrated who have children and young people under their care have much to do in shaping their course and in leading them to Christ by the influences of their own consecrated lives, and imparting to them such instruction as their own acquaintance with the Truth and their more matured experience and judgment can give. Such efforts, properly directed, are not lost upon the young.

Let them see both in your example and teaching how distinctly the line is drawn between the *consecrated* believer and the world; that there is no compromise with the world; that to follow Christ is to renounce the world with all its ambitions, its gaiety and its pleasures and companionship. Let them see the hollowness of worldly pleasures, and improve occasions for calling attention to the dissatisfaction and unrest of those who pursue the delusions, and the peace and joy of those who have left the world to follow Christ. It is helpful also to tell to others how graciously the Lord has led us, to speak of the various turning points in our course, where the friendly crook of the Good Shepherd has kept us from straying away into the wrong path; or how, when we have strayed, His mercy has tenderly pursued us and brought us back to His fold; how He has shielded us from evil, comforted us in sorrow, satisfied our longing souls with the joys of His salvation.

Before the mind becomes engrossed with the frivolities of this world it is easily led by wise and loving hearts; and none should lose these precious opportunities, which a few years later may bring forth a rich harvest to the Master's praise. Our object is not to turn aside from the greater work that God has given us, that is to teach His Word to adults, to the less important work of instructing the rising generation; but rather to point out the privileges of many who otherwise might not observe them. Many consecrated parents have these privileges every day;

and many others come in contact with the young and forget to let their light shine upon them, under the erroneous impression that they cannot be expected to understand.

It is a great mistake to presume that the young must first run in the race of pride, ambition, frivolity and folly with the world, and then be converted to God. It is the business of those who have to do with them to shield them as far as possible against such influences, and to help them to center their affections and hopes in God before the world ensnares them.

We know some of the young brethren who love Jesus, and are not ashamed to stand up for Him among their peers who do not know the Lord. They are brave and true even when laughed at and thought peculiar by their schoolmates to whom they tell the good news of the Kingdom. We rejoice to see some young people, who have bravely renounced the world and its ambitions and pleasures, who have consecrated their lives to the Lord.

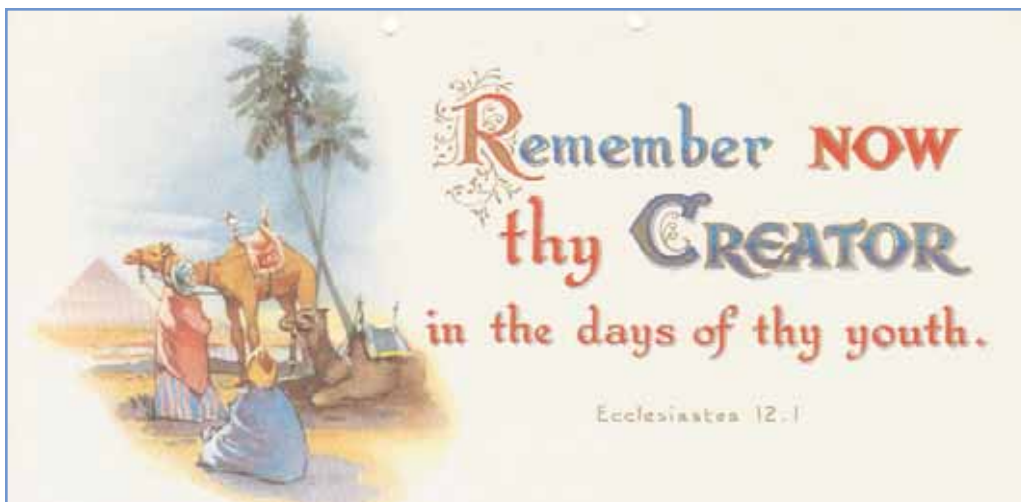
May the good work go on in the deepening and widening course. Let the young rejoice in the prospects of a lengthened campaign and great usefulness in the Lord's service; let those of mature years bear up bravely and wisely under the burden and heat of the day, doing valiant service as veterans in the army of the Lord; and let the aged pilgrims, leaning upon the staff of Divine Truth and rejoicing in its steadfastness, stand as beacon lights to others, and at the end of their course be able to testify: "I have fought a good fight, I have kept the faith."

* * *

HEAVENLY TRUTH

"Truth, how sacred is the treasure!
Teach us, Lord, its worth to know
Vain the hope, and short the pleasure,
Which from other sources flow."

Annual Hymn: Hymns of Dawn #238



THE GREAT APOSTASY

“The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, . . . because they received not the love of the Truth, that they might be saved. For this reason God will send them strong delusion, that they should believe the lie; that they all might be condemned who did not believe the Truth, but had pleasure in unrighteousness” (2 Thes. 2: 9-12) N.K.J.

The Bible helps of our day are so numerous and accessible, and the words in the original Scriptures translated Hell, so clearly shown in these helps, that there is no reason why an honest student of the Word of God may not see clearly what the Bible teaches on this subject. We are not to lay upon our God the responsibility for the erroneous thought on the subject of future punishment; for He is not the Author of sin or darkness or error in any form. All His work is perfect; He is “righteous altogether,” His name is LOVE. This being the case, He would never create any being to torture it. Nor does the responsibility for doctrinal error rest entirely upon humanity, who have been more ignorant than willful in respect to this error of doctrine, though there seems to have been a measure of willfulness on the part of some humans.

The Apostle Paul, in the first chapter of Romans, declares that when men knew God, they worshiped Him not as God, and did not wish to retain the knowledge of Him in their minds, but willingly departed from Him (Romans 1: 18-28). This same Apostle elsewhere assures us that “the god of this world,” “the prince of this world,” Satan, who fell from his holy estate and became the Adversary of God through unholy ambition, has blinded the minds of humanity (2 Corinthians 4: 4; John 12: 31; 14: 30). He is the great Deceiver, of whom the Lord said, “He was a murderer from the beginning [at man’s creation] and abode not in the Truth, because there is no truth in him. When he speaks a lie, he speaks of his own; for he is a liar and the father of it” (John 8: 44).

Additionally, the Master declared in Revelation, when telling us about the end of the Gospel Age and the inauguration of the Age to follow, that at that time Satan would be bound for a thousand years, that he would deceive the nations no more until the thousand

years were finished, and intimating that prior to that time the people of the world had been deceived by him. Satan started his lies very early. His first great lie was told to Mother Eve, way back in Eden (Genesis 3: 4, 5; 2 Corinthians 11: 3). The lie that he told to Mother Eve, he has ever since very persistently spread; namely, “You shall not surely die”—God has deceived you; nobody dies; what is called death is only the dropping off of the mortal body as of a worn-out dress; merely the passing into another form of life, a more desirable change. But the Bible has all the while been assuring us that death is a reality, that death means death and not life.

SIN’S DEVELOPMENT

There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man, to a large extent, to go his own way, just as St. Paul intimates in Romans, already cited. Humanity did not desire to retain God in their knowledge, so, for a time He has permitted them to work all manner of corruption (Romans 1: 28-32). But while He has allowed the world liberty in regard to their own wills, nevertheless, He has not abandoned them. From the beginning God has purposed that in due time, after people have learned the needed lesson, they shall be delivered from sin and death, “whosoever will.” For the time being He has permitted them to take their choice as to whether they would give heed to the voice of conscience—still to some extent remaining in man, whether they would listen to His word of instruction, so far as they were able to know it, or whether they preferred the words of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

The Adversary has spread his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1,656

years from the creation of our first parents in Eden, many of the angels had fallen into sin and joined Satan in the debauchery of the human race (Genesis 6: 1-5). Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawful progeny of the fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted “perfect in his generation” (Genesis 6: 1-22).

SATAN’S EVIL WORK

But soon Satan again started his evil work, so that in Abraham’s day, only a few centuries later, the whole world was again corrupted by idolatry and sin. Evil spirits—the fallen angels were restrained by the Lord after the Deluge. Not having the power of materialization, they continued their deceptions by using humans as mediums, by taking actual possession of their minds and bodies and using these as their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2: 2; 6: 12). They wished to make men believe that people who had gone into death were not dead—that they had not ceased to be—but were more alive than before. Current television programs such as “*The Ghost Whisperer*,” “*The Medium*,” and “*Cold Case*,” present the dead as alive (Eccl. 9: 5, 10).

This gigantic falsehood has greatly hindered mankind from seeing the Truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and his legions to exercise power over the rebellious race, that He may ultimately teach a lesson to both men and angels.

It was 427 years after the great Deluge in BC 2472, that God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, to the effect that in his Seed all the families of the earth should ultimately be blessed. In due time, the descendants of Jacob, Abraham’s grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were used to picture forth, in types, God’s great Plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

Although God established a special Covenant with the nation of Israel, and they promised full obedience to His Law, they failed to abide by God’s righteous laws and became, like the nations about them, idolatrous, and sought after wizards, witches, and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any among them who became such a medium should be put to death. They had agreed to be the people of God, and He had warned them to be on guard against these evil spirits.

In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of His miracles were for the healing and deliverance of those afflicted of the Devil, possessed by one or more of these wicked demons, and rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and

confusion of mind among the people seemed more widespread, even more so, than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. As a result, Satan’s great lie, “You shall not surely die,” prospered. Like all Gentile nations, Greece had many gods, divinities; and the Greeks were worshippers of devils, fallen angels (Deut. 32: 16, 17; Psalm 106: 34-38; 1 Cor. 10: 19, 20).

CALL GOES TO GENTILES

Because of the world-wide prominence of the Greek language, Greek philosophy, “science falsely

so-called,” had become entrenched in the minds of thinking people generally (1 Tim. 6: 20). This was true to quite a degree even in Palestine. Only to Israel had God sent His Law and given His prophecies. To them He had said, “You only have I known of all the families of the earth” (Amos 3: 2). When Jesus came, He said, “If you had received the witness of John, you would have been ready to be My disciples.” Many of the Jews had merely a form of godliness. They thought God would save them by the Law. To the contrary, Jesus told them that they should not boast that they had Abraham for their Father, for God



“DEMONS CAST OUT ”
MARK 1: 32-34

was able even of the stones about them to raise up children to Abraham. He assured them that God would find a worthy Seed of Abraham.

The work of Jesus during His ministry was the starting of this new Seed. Jesus, Himself, was the Head of this Seed. The special work of the entire Gospel Age has been the calling and preparing of this Spiritual Seed of Abraham to be the Church. The promise was first to the Jews, but since they did not prove worthy as a nation, God, after taking out the faithful "remnant" (Rom. 11: 5) from that people, turned to the Gentiles, to take out from them a sufficient number to complete the foreordained 144,000 to comprise this Seed, the Church of Christ, the members of His Body (Rev. 14: 1). After the accomplishment of this work, Christ, who would then be present in the world at the Second Coming, would again visit the natural seed of Abraham, for their enlightenment and blessing, not for the heavenly realm but rather to be human on the earth. But this blessing would come to them through the Spiritual Seed of Abraham, the faithful Seed.

Our Lord, in the parable of the Wheat and Tares, shows that of those who would constitute, nominally, the Spiritual Seed, there would likewise be but a faithful "remnant" who would prove worthy to be exalted to reign with Christ; and that the remainder, who would be the majority of the natural seed, would lose this special favor. The words of the Apostle Paul have proven true, that "all that will live godly in Christ Jesus shall suffer persecution."

SATAN SOWED TARES

In this parable Jesus showed how, after the Apostles had fallen asleep in death, the great Adversary, Satan, would come and sow "tare" seed in God's wheat-field, the Church. This tare seed would spring up and bring forth "tares," imitation "wheat," (make-believe Christians) who would associate with the true Church and count themselves as of the Elect. They would consider themselves as real "wheat." In the parable, the servants are shown as

coming to the Master and asking Him whether they should root up the tares from among the wheat. But the Master replied that they should not then do this, lest, in pulling up the tares, they might also root up the wheat. He instructed them, let both grow together until the time

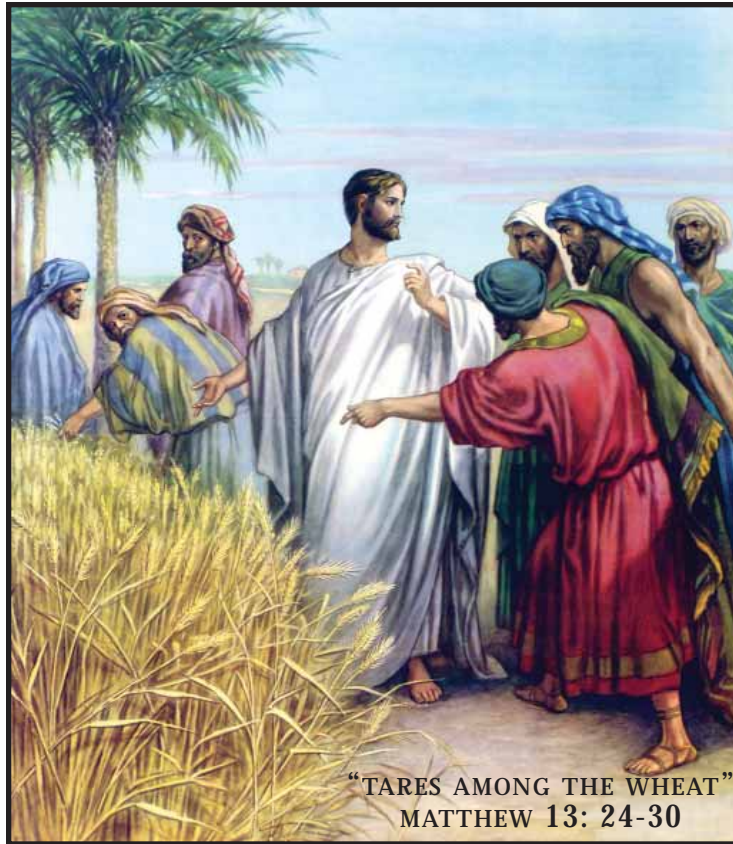
of "Harvest" when He would again be present and would say to the reapers, "Gather you together first the tares, and bind them into bundles to burn them; but gather the wheat into My barn" (Matt. 13: 27-30). The field was really a wheat-field always; the tares had no right to be there.

This indicated a separating work to come in the end of the Gospel Age, in the time called by our Lord the "Harvest." The "field" in the parable, as Jesus said, represented the world, the masses of mankind. This evil seed which Satan sowed in the wheat-field was largely the heathen philosophies.

Prior to this time, when the persecutions of Nero and, later, Diocletian, Roman emperors, came upon the growing Church, there was a faithful company of disciples, which had held firmly to the Truth and were loyal to Christ; and they endured much hardness, many of them even unto death by violence.

But later came prosperity and freedom from persecution, and this proved the downfall of many. The Church attracted the attention of the Greek philosophers. They said, "You Christians teach much that is good. Your teacher, Jesus, was a great man, a great philosopher. But we also have great philosophers and teachers. We would like to come in with you, but in order to do that we must all be broad-minded; none of us must be narrow. We must each be able to see the great truths of the others. Socrates (469 BC-399 BC), and Plato (427-347 BC), and others of our great teachers taught the doctrine of a future life long before Jesus was born."

So the Christians thought it would be fine if all the Gentiles could be united in religion. In this way the majority gradually worked in with the heathen philosophers and fraternized with them. Many of the adherents of paganism made a profession of



Christianity, being reinforced later, by many others from the more northern tribes of Europe, these all joining to the heathen philosophies and theories with Christianity.

RISE OF THE PAPACY

It came about that the poisonous draught was prepared and poured into the “golden cup” of Truth, and held out to the world by the apostate “Woman,” the professed Church of God. She “made all nations drunk with the wine of her fornication.” (Jeremiah 51: 6-13; Revelation 17: 1-5, 15). As error spread and the spirit of ambition gradually superseded the spirit of humility and loyalty to God, bringing the desire to avoid suffering and to be esteemed of men, the Church, as conditions favored her advancement, organized herself under Bishops as the hierarchy. The Bishop of Rome was declared Pope, and claimed to represent our Lord Jesus to the Church and to the world. The Pope sat upon a throne of glory and became an autocrat in power; commandeering kings, and ruling as both a spiritual and a temporal prince. The pagan doctrine of the immortality of the soul, and the torture of the wicked after death, was made the basis of the doctrine of eternal torture. This gave rise to the idea that heretics would suffer eternal torture after death. Purgatory was reserved for good Catholics.

These ideas and theories were presented by Dante in his great epic poem, *The Divine Comedy*. According to his presentation, it was written over the gates of the Inferno that all who entered abandoned hope. This place was for those who were to suffer eternal torment. This included all heretics; for no good Catholic entered that abode. Purgatory was another unscriptural place where different punishments were administered for various sins. Consequently the work went on, and the “tares” in the Church were multiplied. People were threatened with eternal torture if they did not go to church, and support the hierarchy; and their children who died were refused salvation.

It was the claim of the Papacy that the thousand years of Christ’s Reign, the Millennium, promised in Scripture to follow Christ’s Second Advent, began in the year 799 A.D., under Pope Leo III., who claimed to be the representative of Christ—His Vicegerency, to begin Christ’s Reign in His place. In that year the “Papal states” were

ceded to the Church by Emperor Charlemagne. Their “Millennium” ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the Church and took Pope Pius VI, a captive to France, where he died. The succeeding freedom from Papal persecution, and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the “little season” foretold in Revelation to follow the thousand-year Reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will then be permanent.

This Papal Millennium is known historically as the “Dark Ages.” During that time many erroneous doctrines and practices were brought in and forced upon the peoples of Europe and elsewhere by the Papacy. Their theory was that they must conquer the world. They endeavored to do

this by force, in the Crusades and during the Inquisition, which led to great persecutions. During those dark centuries millions were tortured, exiled, and murdered in multitudinous ways, for refusing to bow to the mandates of the apostate Church, under the leadership of popes, bishops and priests. Agents and spies were employed to apprehend and bring to punishment any who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority.

Accordingly, the nations of Europe were paganized, steeped in error, superstition and in reverence for men who falsely claimed to be the special and authorized representatives of God on earth. Yes, these pseudo-apostles of God, as declared in the prophecy of Daniel 7: 25, thought to “change times and laws.”

They presumed to have authority to alter the laws of God when it seemed advisable and favorable for them to do so. They thought to change the time for the Reign of Christ, as we have shown. They also set up the abomination of the Mass, which was the taking away of “the continual [once for all] Sacrifice” of Christ, claiming that in the Mass, Christ is offered again and again, in a bloodless manner (Dan. 8: 11). They set aside the Scriptural teaching that the one offering of Jesus on Calvary was all-sufficient for the cancellation of sin (SITS, Vol. 2, Chapter 9).

We do not charge that these religious leaders of the Dark Ages were all doing these things knowingly.



“IN HER HAND A GOLDEN CUP”
REVELATIONS 17: 4

We believe that many of them were themselves deluded by the Adversary into thinking that they were doing the Lord's will. These errors were gradually fastened upon the Church. The leaders became, to a large degree, confused. God alone can judge of the culpability of each one. By degrees this paganized Christianity, more cruel and relentless in its propagation and enforcement than even Paganism itself, was adopted by the European nations, and they became what was, and still is, known as "Christendom"—Christ's Kingdom. The glorious Scriptural doctrine of the resurrection also fell largely into the background; for what use had an immortal soul which could not die, for a resurrection from the dead? Plato's doctrine of the immortality of man was much more agreeable to the flesh than was the true idea of death. It was not pleasant to think of death as the enemy of man, as the curse which God had pronounced because of Adam's sin (Gen. 2: 17).

THE REFORMATION "A LITTLE HELP"

The work of reform, which, in spite of violent opposition, gradually developed in the sixteenth century into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God—His true Church. Even through the darkest years of the Dark Ages there were a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the Reformation, by which the saints "were *holpen* with a little help." But their leaders were in time overcome with "flatteries," and also succumbed in a considerable degree to the desire to gain power and influence among the nations (SITS 3, pp. 34-39 and pp. 108-113).

QUESTION AND ITS ANSWER

Why has God permitted these appalling conditions, it is asked by some? Why did He allow His wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as is shown in His parable of the Wheat and Tares. It was God's purpose to permit this experience as a great lesson to the Church, to angels, and eventually

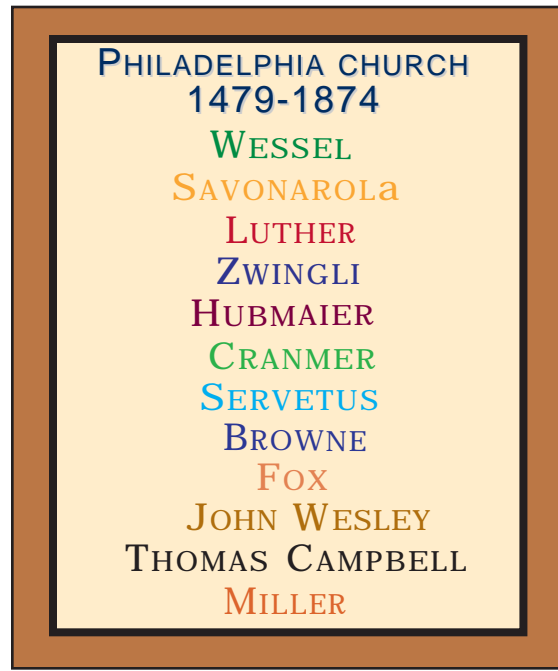
to the whole world. These errors introduced unholy ambition and sin to God's people. It had the effect of developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow together in the Babylonian System until the Harvest time. Then would come to pass the entire separation of the two classes—True and False Christians.

We can see then, that these errors and evil practices are not of God, are not taught in His Word. Our Master forewarned, "The Kingdom of Heaven suffers violence, and the violent take it by force." But the great majority of professed Christians are still largely blinded by the smoke of the Dark Ages, which for so long has filled their eyes. Violence to the people of God has not been often indulged in during the present time, because restricted by just laws and public sentiment, though with some this persecuting spirit still exists but they do not have the power as formerly. The same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day; while the true Bible doctrines of the resurrection of the dead and restitution have been lost.

Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the Scriptural presentation. Some still preach that there is to be a final resurrection of the body, to be joined to its spirit—a doctrine nowhere taught in the Bible, and is nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are dead, and that there is to be a resurrection of the soul, the being, the person from the dead.

Our Redeemer died to buy back the human race who died in Adam; and Jesus was raised from the dead on the third day by the Father. If the body is "shuffled off" at death, that the spirit may be free from its encumbrance, why would the spirit come to need it again sometime in the distant future? And what an eternal degradation this would be for a spirit being which had been freed from its former human body for years or for centuries to have it back again! Nonsense!

The church systems of today are thoroughly tainted with all manner of pagan doctrines and misconduct—Greek and Roman



philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. (See the *God book). The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, re-incarnation of the soul after death, communion of the living with the dead—all these have been borrowed from paganism and are purely heathen in nature. The advent of child molestation, homosexuality and a general degradation of moral and spiritual quality is apparent everywhere. Truly the church systems of today have become Babylon, confusion! In the Harvest time of this Age, God is calling His people out of them. He has “spewed” these religious systems out of His mouth (Revelation 3: 14-20; 17: 1-5; 18: 1-24; 19: 1-8).

At one time we wondered why it was God’s will to permit this condition of things. But in the light now shining we believe we can clearly understand the reason. God saw what we are now coming to appreciate; namely, that if we had never known of the nature and results of sin, and had never known the baneful effects of these monstrous doctrines, we could never have appreciated the Truth. Those who have been influenced and bound by sin and its results will, in the Kingdom, recognize the benefits of the experience with evil.

What wonderful relief came to our minds and hearts when we emerged from this gross darkness out into the glorious light of God’s Truth, as it has been revealed in the transition from the Gospel Age to the Kingdom! What a marvelous impression it has made upon us! We imagine that the world, when awakened from the tomb’s sleep of death, will be looking for the conditions which they had

been taught would be theirs beyond this life. Many will look around for the devil and his fiery flames and tortures, and they will not be found. To the contrary, they will observe the love of God in His wonderful provisions for them, and they will be introduced to the righteous Reign of Messiah, with no flames, but only blessing

for all people; what a revelation of joy it will be to the poor, blinded, sin-cursed humanity (Rev. 21: 6)!

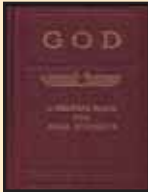
Surely all who are sincere of heart, and desirous of doing right, when the conditions are made favorable will appreciate, as they never could have done otherwise, the glorious character of our great Creator! We can see that God has had plans for the future even while permitting, for six thousand years, the evil conditions which have prevailed. Included in these arrangements are heavenly homes for the Spirit Elect, a per-

fect earthly life for humanity and varying degrees of existence for all His intelligent creations, even those yet to be created in this great universe. “Of the increase of His government and peace there shall be no end” (Isa. 9: 7). We hope and believe that, when God makes the matter fully plain, all will see that His ways are just and righteous altogether. We are waiting for Him to fully demonstrate His character in due time; and this time, we believe, is close at hand.

* * *

And while bright visions of Thy power
 The shining worlds before us bring,
 The earthly grandeur, fruit and flower,
 The praises of Thy bounty sing.
 But not alone do worlds of light
 And earth display Thy grand designs;
 'Tis when our eyes behold Thy Word
 We read Thy name in fairest lines.
 Wide as creation is Thy plan,
 Deep laid in wisdom's mighty rock;
 The course of Ages is its span;
 'Tis for Thy universal flock.
 It compasses the wants of man,
 And lifts him from the mire of sin;
 It starts him on the way to life,
 And shows him how to enter in.

“God” p. 454

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MESSIAH—GOD’S SERVANT

“*By His knowledge
My righteous servant shall justify many.*”

Isa. 53: 11

Continued from the November-December issue

Grammatically, the expression “by His knowledge” may be applied either subjectively, as referring to the knowledge possessed by God’s Servant (comp. Isa. 11: 1-5); or objectively, as meaning, “by the knowledge of Him”—as experienced by others. While both views are correct, let us note the last view.

The knowledge indicated by the Hebrew word *da’ath*, used here, includes *experiential* knowledge, a practical knowledge. God spoke of Israel in the wilderness (Psa. 95: 10) as “a people who go astray *in their hearts*, and they do not *know My ways*”—they *knew of* God’s ways theoretically, but did not conform their lives to them in practical experience, in heart appreciation and application. This is eternal life, *that they might know You*, the only true God, and the Messiah, Your Son and Servant, whom You did send as the vicarious Sin-offering. A mere *intellectual* knowledge of them is not sufficient; it must be also a knowledge gained through experience, a *heart* knowledge.

If “My righteous servant” were the intended meaning in the Hebrew text here, the Hebrew word for *servant* would have come *first*, for in the Hebrew language the general rule is for the modifying adjective to follow the substantive to which it belongs. But here the word for *righteous* is placed *before* the word for *servant*, and is given a position of special prominence, as emphasizing that it is because of the righteousness of the Righteous One that He, by the knowledge of Him, will bring righteousness to the many—and that as a result not merely of His righteousness as a quality of character (though this was necessary also), but rather especially as God’s Servant (“My Servant”), whereby He laid aside the glory that He had with the Father before the world was and was made flesh—a perfect human being, without sin. He did this that He by the grace of God might taste death for every man, as a ransom, or corresponding price, for Adam and the entire human race, which was in Adam’s progenitive power when he sinned and forfeited life for himself and his posterity (Gen. 2: 17; Job 14: 4; Psa. 51: 5).

A RANSOM

Therefore, on the basis of His righteousness, particularly as God’s Servant, in laying down His perfect human life as a ransom-price for Adam and his race, the Messiah, who gave Himself a ransom for all, will bring righteousness to “the many”—whoever will, not only of Israel, but of the entire human race (for, through Abraham’s Seed, antitypical Isaac, “shall all the families of the earth be blessed”); and this will be by a personal, experiential knowledge of Him and His “ways” (Isa. 2: 2) of righteousness “in their heart.” They will have to enter into a close acquaintance and heart harmony with the Messiah before they can be justified (made right) before God and receive the gift of everlasting life (Dan. 12: 2). “So shall He sprinkle many nations” (Isa. 52: 15).

“*For He shall bear their iniquities.*” This does not mean that God’s Servant is to be crucified again, but that future to that ransom-sacrifice, which was made during His First Advent, He must appear before the Throne of Justice with the blood (the atoning merit) of that sacrifice, on behalf of those for whom atonement would be made—and this bearing of their iniquities, this satisfaction of justice on their behalf is necessary before He can, as the antitypical High Priest, bring righteousness to them by their knowledge of Him and give them everlasting life.

NEW COVENANT

In the type, the high priest on the annual Atonement Day, after the sacrifice had been made, took the blood into the Most Holy and sprinkled it upon the Mercy Seat (Lev. 16: 14-17, 33, 34), before the resultant blessings could be enjoyed (comp. Lev. 9: 22, 23). Also, as shown in the type in connection with the establishing of the Old Law Covenant (Ex. 24: 6-8), Messiah as the Mediator of the New Covenant that God will make with the twelve tribes of Israel (Jer. 31: 31-34; Ezek. 36: 24-28) will sprinkle the antitypical Altar first, and then the people.

The One who died for us as a human being and who as a spirit being was raised from the dead for our justification, ever lives to bear our iniquities—to make intercession, first, “for Himself, and for His house” (Lev. 16: 11), His “menservants and handmaids” (Joel 2: 29), for whom, as a result, God’s Holy Spirit is being poured out “in those days”—the days of the Gospel Age, including the present great Time of Trouble, as described in Joel 2: 1-27. And soon (“It shall come to pass *afterward*”—Joel 2: 28) God will pour out His holy Spirit for “all flesh”—the bulk of Adam’s race—for Messiah will appear before the Bar of Justice the second time (Lev. 16: 15), “for the people,” to bear their iniquities—He will purchase Adam and his race with His ransom-merit. Therefore, by His knowledge shall the Righteous One, God’s Servant, make many righteous; for He shall bear their iniquities as their High Priest, making atonement for their sins at the Bar of Justice in heaven.

MESSIAH’S GLORIOUS PORTION

“Therefore will I divide [assign] Him a portion with the great [or, in the many]—the same Hebrew word *rab*, meaning abundant (in quantity, number, size, age, rank, quality) Isa. 53: 12 is used here as is used in vs. 11. “Therefore” (because, as God’s Servant, the Righteous One will bear their iniquities) God will give Him a portion “in the many”—including not only His own nation, Israel, whom He will save and bless (Jer. 31: 31-34; 32: 37-44; Ezek. 11: 17-20), but also all the nations of the Gentiles (Gen. 22: 18; Ezek. 16: 53-63; Psa. 86: 9; Isa. 66: 18). On the basis of His ransom-merit applied for them, Messiah will ask of God, and God will give to Him the nations for His inheritance, and the uttermost parts of the earth for His possession (Psa. 2: 8). In this His portion “He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . all nations shall serve him” (Psa. 72: 8-11).

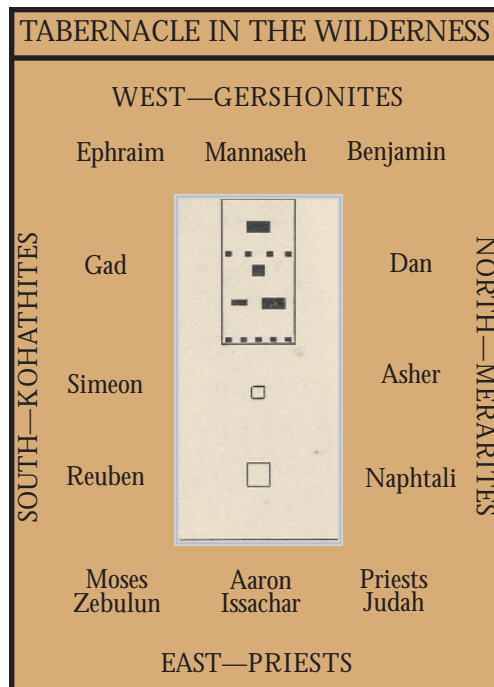
DIVIDING THE SPOIL

“And He shall divide the spoil with the strong.” It will be His great joy to share the spoil, the rewards of victory, with the overcomers—those strong in faith and mighty in deed: (1) His Bride, the Lamb’s Wife, the Little Flock of more than conquerors, His very elect, His Queen clothed in the Divine nature—“the gold of Ophir” (Psa. 45: 9-11, 13, 14).

(2) Then the Great Multitude, “the virgins her companions that follow her” (Psa. 45: 14, 15; Gen. 24: 61; Song of Solomon 6: 8). Then the earthly seed of overcomers, also strong in faith and mighty in deed: (3) primarily the Ancient Worthies, the *Zekenim*, translated “old men” in Joel 2: 28 and “ancients” in Isa. 24: 23, who will be resurrected from their sleep of death and share the spoils of victory, after “the moon [the host of Satan’s demons, whose light is but a reflection of his errors and deceptions] shall be confounded, and the sun ashamed [Satan, the god of this present evil world, will be *paled*—bound for the Thousand-year Judgment Day, so that he can deceive the nations no more until at its end, during mankind’s final testing].” Messiah will divide the spoil also with (4) the Youthful Worthies, the final class of His elect, brought forth as a class here in the Time of Trouble (Dan. 12: 1), and referred to in Joel 2: 28 as the “young men”; these will be associated with the Ancient Worthies as “princes in all the earth” (Psa. 45: 16; Isa. 32: 1).

These four elect classes are pictured respectively in the four groups of Levites encamped about the Tabernacle in the Wilderness: the Priests to the east, the Merarites to the north, the Kohathites to the south and the Gershonites to the west (Num. 1: 47-50; 3: 17-38). They were separated from the twelve tribes of Israel, who were encamped at a greater distance from the Tabernacle, and who represent the world of mankind in general to be blessed by God’s elect classes, the antitypical Priests and Levites (Num. 1: 52, 53; 2: 2, 33, 34). These four elect classes are pictured also in the four human couples saved in Noah’s Ark from the curse of the Flood, and, again, in the four hills of Jerusalem (Psa. 121: 1; 72: 3; 87: 1; Isa. 49: 11, 13; 55: 12): Zion, Akra, Moriah and Bezetha. They are shown in many other ways in the Scriptures.

Finally, God’s Servant will divide the spoil with the symbolic “sons” and “daughters” in the soon-coming times of restitution in the Messianic Age (Joel 2: 28; Isa. 60: 4), namely, the *quasi*-elect (consisting in general of consecrated, and unconsecrated believing Jews and Gentiles) and the non-elect (the non-believers, the bulk of mankind). These are pictured in the twelve tribes in the Tabernacle Camp, as distinct from the Levitical tribe, which was separated from the others and served them.



Under the Messiah's reign of righteousness God will call the earth (the world of mankind) from the rising of the Sun of Righteousness unto the going down thereof; He will shine forth out of Zion (the heavenly phase of the Kingdom), the perfection of beauty (Psa. 50: 1, 2; Mal. 4: 2; Isa. 2: 3). Then God will call the earth (those in the Camp) to justification and consecration: "Look to Me, and be saved, all you ends of the earth! for I am God, and there is no other. I have sworn by Myself, the word has gone out of My mouth in righteousness, and shall not return. That to Me every knee shall bow, every tongue shall take an oath [allegiance]. He shall say, surely in the LORD I have righteousness and strength. To Him men shall come, and all shall be ashamed who are incensed against Him. In the LORD all the descendants of Israel shall be justified, and shall glory" (Isa. 45: 22-25).

During Messiah's reign on earth judgment (true instruction) will be laid to the line, and righteousness (justice) to the plummet; and the hail of truth shall sweep away the refuge of lies (Isa. 28: 17). God promises (Isa. 65: 16-20), "He who blesses himself in the earth shall bless himself in the God of truth . . . because the former troubles [of the present reign of sin and death] are forgotten, and because they are hid from My eyes. For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come to mind. "I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall no longer be heard in her, nor the voice of crying. No longer shall an infant live but a few days, [but of years], nor an old man who has not fulfilled his days [with good]: for the child shall die an hundred years old; but the sinner being an hundred years old [and still a sinner, manifestly incorrigible] shall be accursed [destroyed]." "They shall not hurt nor destroy in all My holy mountain, says the LORD" (Isa. 65: 21-25; 11: 1-10; Dan. 2: 35, 44; 7: 13, 14, 18, 27).

During the world's Thousand-year Judgment Day a highway of holiness will be opened; the unclean shall not pass over it; but it shall be for those who will be faithful in the restitution process (Isa. 35: 8-10). Their judgment, will be a proper evaluation. They will be *instructed* (Psa. 19: 7-11; 25: 8, 9; 72: 1-4; 119: 108; Isa. 56: 1; 59: 8-15), *tested* (Psa. 26: 1-3; Jer. 11: 20; 20: 12), *chastened for correction* (Isa. 26: 9) and *sentenced* (Deut. 1: 16; Psa. 17: 2; Isa. 11: 4).

Those who are rightly exercised in truth and righteousness, who are meek, teachable and tractable, who develop characters that are not goat-like, but sheep-like, as they come up that "highway of holiness" to human perfection, and who are faithful under their final testing

in the Little Season when Satan is loosed again at the end of their Thousand-year Judgment Day (Psa. 107: 39-42), will be given everlasting life on this earth, which will be made beautiful and be Paradise restored—"like the garden of Eden" (Isa. 51: 3; 60: 21; Ezek. 36: 35; Jer. 3: 17). But "the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psa. 37: 9-11, 20, 22, 28, 29, 34, 38; 145: 20; Isa. 1: 28).

"The new heavens and the new earth, which I will make, shall remain before Me, says the LORD" (Isa. 66: 22). God's Servant will divide the spoils of victory with the strong—those who are strong "in the LORD" (Isa. 26: 4), who turn from error and sin unto truth and righteousness.

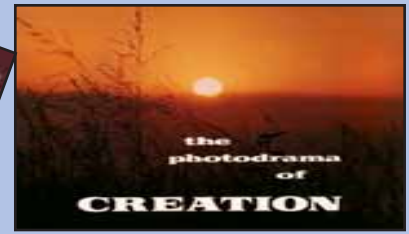
TRUE BASIS FOR GOD'S BLESSINGS

In the conclusion of His endorsement and testimony regarding His Servant, God re-emphasizes the true basis for all these blessings, both to His Servant and to all who accept Him as their Messiah, their Savior and King, who dedicate and consecrate their lives to Him and who, under Him as their Head, return to fellowship with God in truth and righteousness and receive from Him the blessings of everlasting life. This true and only basis we must never lose sight of, nor forget. It is as follows:

"Because He has poured out His soul to death: and He was [let Himself be] numbered with the transgressors; and He [Himself] bare the sins of [the] many, and made intercession for the transgressors." The translation of the Hebrew words, *tachath asher*, by the word "because," does not give the full meaning—which is the idea of a reward in compensation. Delitzsch translates it *"in return for that,"* and comments: "The glorious portion or allotment which is divided to Him by the Father is 'in return' for the great Redemption which He has accomplished with His own life's blood. The word *he'erah* (rendered 'poured out'), means 'to strip,' 'lay bare,' 'empty,' or to 'pour clean out,' even to the very last remnant."

God's Servant gave not only His human body, but He *willingly* (Psa. 40: 7, 8) and *completely* poured out His soul, His entire being, His human all, to death. The Hebrew verb *yaphgia*, here translated "made intercession," is an instance of the imperfect or indefinite future, indicating a work begun, but not yet ended. He ever lives to make intercession for transgressors, until His priestly work on their behalf will have been fully accomplished. It will not be fully accomplished until the end of the world's Judgment Day; "for He comes to judge the earth; He shall judge the world with righteousness, and the people with His truth" (Psa. 96: 10, 13; 98: 9). Through Abraham's seed all the families of the earth will be blessed.

Continued on page 14



THE RAINBOW PLEDGE

When Noah and his family came out of the Ark, they acknowledged God by offering to Him a sacrifice, and God pledged the Rainbow as a sign that He would never again destroy mankind by a flood of waters. A rainbow was never seen before that time, for the reason given in the Bible; there had been no rain. Furthermore, the Sun's rays did not directly strike the Earth, but merely through the canopy, with much the same effect as that of a hothouse.

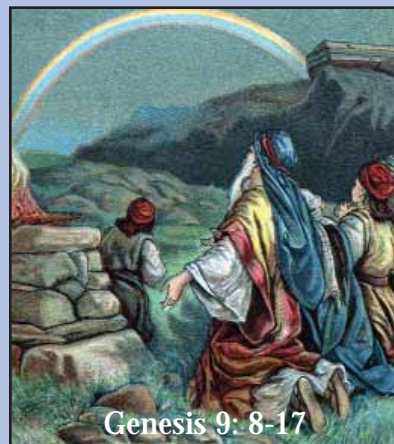
Many changes were brought about by the removal of the canopy—rains, floods, droughts, thunder-storms, tornadoes, extremes of heat and cold. These things were impossible under the canopy. Noah's intoxication is accounted for along these lines. The juice of the grape had not previously fermented. Hence Noah could not have known of its intoxicating effect.

With the collapse of the watery envelope, came the extreme heat of the tropics and the extreme cold of the polar regions, before the ocean currents modified them.

The change must have been almost instantaneous. We have proofs of this. In northern Siberia an antelope was found imbedded in ice. It had green grass in its stomach, which proved that its death occurred suddenly while it was feeding. Similarly, a mastodon was found imbedded in ice with food between its teeth. Thus is demonstrated that the poles were once as equable as the temperate zone, and that in a moment came such a change as could be brought about only by the breaking of the canopy. The great glaciers and heavy ice of the Arctic regions, formed thus suddenly, have existed for centuries. The water did not all congeal into ice, but like a tidal wave carried great glaciers and boulders across the North American continent, and Northwestern Europe, as scientists have clearly traced. They cut through hills with such force that they have left their mark for all time. Equatorial currents, the Gulf Stream and the Japan Stream have since thawed out much of the polar ice.

Questions on Lesson 19

1. Why did God send the rainbow?
2. What is a covenant? See Dictionary.
3. Name some other covenant promises. See Epiphany Studies, Vol. 15, pages 667-736.
4. Why had there been no rainbow before? Par. 1
5. What changes took place in the earth after the water canopy fell to earth?
6. What experience demonstrated to Noah the change that had taken place in the earth? Par. 2
7. What is the cause of our frigid and tropic zones? Par. 3
8. Was the change instantaneous or gradual? Give proof. Par. 4
9. How were the glaciers formed?
10. What effect did they have upon the earth geographically?
11. What has caused the glaciers to melt?
12. The Bible seems to indicate that the climate in the tropics will eventually become more temperate. What reasoning would apply here?



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The Photo-Drama of Creation combined with the Study Guide, as a set (\$12.00), make a nice gift for someone you would like to introduce to a systematic study of the Scriptures; an overview of the Bible from Genesis to Revelation.

continued from page 12 Let the whole earth, and especially Israel, rejoice in the coming blessings, now so near at hand. The promise is sure. God Himself has promised, and He assures us (Isa. 62: 1, 2): "For Zion's sake [for the sake of Abraham's spiritual seed—the stars of heaven—the invisible phase of the coming Kingdom, especially the Messiah and His Bride, the Lamb's wife] will I not hold my peace, and for Jerusalem's sake [for the sake of the Ancient and Youthful Worthies—the visible phase of the Kingdom] I will not rest, until the righteousness thereof go forth as brightness [the righteousness that they will work among mankind will be so bright and clear that wayfaring men, though foolish, shall not err or go astray in respect to it—it will be clearly understood] (Isa. 35: 8,) and the salvation thereof as a lamp" (Psa. 119: 105).

"And the Gentiles [the nations, including the apostate Jews, those who have forsaken Moses and the Prophets, and have rejected the Messiah and His faithful followers] shall see [perceive] your righteousness, and all kings [all of mankind who will be found worthy of everlasting life here on earth and who will be given the original dominion lost for them by father Adam—Gen. 1: 26, 28; Psa. 8: 4-9] your glory; and shall be called by a new name which the mouth of the LORD [His mouth through

which He speaks to us is the sacred Scriptures] shall bestow."

What a marvelous prophecy we have in Isa. 52: 13—53: 12 of Messiah as God's Servant! It depicts His wisdom, prudence, carnation, humiliation, rejection, sufferings, persecutions, willing submission, sinlessness, death, atonement, resurrection, exaltation, inheritance, and intercession for sinners, together with His offer of salvation to all (the many), His dissemination of the gospel message (knowledge of Him), and the extension of His Kingdom forever. Hallelujah! What a Savior!

As for Israel, those whom God dispersed among all nations but whom He has not forsaken nor destroyed (Deut. 4: 27-31), they may well rejoice, for He is abundantly performing His promise to them in their regathering as a nation in their homeland (Jer. 16: 14-16); and they are now on the threshold of a new era and the greatest prosperity and blessings they have ever known or dreamed of; and when they repent and accept their Messiah they will, as Abraham's seed, be used by God to bring the promised blessings to all the families of the earth (Gen. 12: 3; 22: 16-18), (see E. Vol 15) * * *



E. VOLUME 15
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 \$4.50

We here at the Bible House, wish to thank the brethren for the many seasonal cards and well wishes for the New Year. We received encouragement and refreshment by the expressed sentiments. May we all continue to look to the Lord in 2010 for His guidance, comfort and providential care as we journey toward the soon coming Kingdom. Christian love, The Editor.

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

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Robert Herzig

Jacksonville, FL Convention, March 12, 13, 14

John Wojnar

Chester Springs, PA, December 31, January 1; Jacksonville, FL Convention, March 12, 13, 14

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Spring: April 4, 5, 6;

Summer: July 30, 31, August 1;

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Jamaica:

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Lithuania:

Kowno, June 19, 20, 21

Nigeria:

Agbado, Ogun State, March 26, 27, 28 (Date Change);

Mbiakong, Akwaibom State, July 30, 31, August 1;

Ulasi, Abia State, October 1, 2, 3;

Akwanga, Nasarawa State, November 26, 27, 28

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For further information contact C. Olson, (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-1903. Telephone: (231) 894-4131.

MEMORIAL DATE FOR 2010

Sunday, March 28, after 6:00 p.m.

The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 11:23 p.m., March 15. Accordingly, Nisan 1 begins at 6:00 p.m. March 15 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 28. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!



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TO:

ANOTHER YEAR, CLEAN AND NEW

THE day was done and in the west
The sun was settling down to rest.
The saddened earth midst toil and strife,
Bereft of Nature's garb of life,
Her bosom stained with sin and blight,
Was glad to hide beneath the night.

The darkness passed; a glittering day
Breaks forth beneath the sun's glad ray.
O perfect day! O glorious sight!
God's hand hath clothed the earth in white!
All Nature sings, while Heaven above
Floods a spotless earth with love.

The year has passed and fades from view;
God gives another, clean and new.
Our sad mistakes are covered quite
Beneath His blessed Robe of White.
Lord, may we profit by the past
And in the coming year hold fast.

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