

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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I HAVE GIVEN YOU AN EXAMPLE

Our Lord's Ministry was almost ended and while meeting with His twelve Apostles to celebrate the Passover supper, He declared, "I have earnestly desired to eat this Passover with you before I suffer" (Luke 22: 15 Diaglott). The Passover lamb which they were to eat *typified* our Lord Himself, and the eating of it by His disciples represented how believers of the Gospel Age are to feed upon Christ in their hearts, and by faith *appropriate* to themselves the blessings secured to them through His death. "For even Christ our Passover [Lamb] is sacrificed for us: therefore let us keep the feast" (1 Cor. 5: 7, 8). But, inasmuch as Jesus was the antitypical Lamb, it was appropriate that the type should be discontinued; it was that our Lord, following this last typical supper, instituted the Memorial Supper of unleavened bread and fruit of the vine as representing the *anti-type*—His broken body and shed blood on the Cross.

According to the Jewish custom, the Passover supper was celebrated by families, and the twelve Apostles, specially chosen by our Lord and giving their allegiance to Him as their Head, constituted the nucleus of the family of God. Judas was not yet excluded, although our Lord evidently knew beforehand, from the beginning of Judas' deflection, that it was he who would betray Him (John 6: 64). This furnishes us the lesson that, as followers of Christ, we should not judge one another's hearts, nor surmise evil. After the evil of the heart has manifested itself in words or deeds is quite time enough to separate ourselves from others who profess the Lord's name and who desire to fellowship with us. True, the evil begins in the

heart, before any outward act, but we should always hope that the brethren may gain the victory, and should seek to do nothing to stumble any, but in everything to help them to overcome the influence of the Adversary, and the weaknesses of their own flesh.

John does not give a particular account of the Passover supper, but seems merely to bring in certain valuable features and lessons connected with it, omitted by the other Evangelists. His declaration (John 13: 1) is that our Lord knew beforehand that He had reached the end of His earthly career, and was especially solicitous of improving the closing hours with His particular, chosen friends and companions, by inculcating some good lessons.



"He loved them unto the end"—completely, fully: His own sharp trials, present and approaching, did not overly distract Him. He was still thinking of and endeavoring to bless others. We do not suppose that this love for the Twelve applied to them exclusively; rather, that He viewed the Twelve as the representatives of "them also which shall believe on me through their

word"—as He expressed the matter in His prayer to the Father (John 17: 20). With this view in mind we can realize that what our Lord said and did to the Apostles was intended to be applicable and instructive to all who have become His since then.

Luke's account shows that on this occasion there was a strife among the Apostles, a contention, respecting which of them should be esteemed the greatest (Luke 22: 24-30). This strife may not have been solely one of selfishness, in the evil sense of the word, but may have been partially

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prompted by love for the Master—it may have been in respect to their several positions at the table, the coveted position possibly being closeness to our Lord’s person. We recount how the mother of James and John had made request that they might be on the right and on the left of our Lord in the Kingdom (Matt. 20: 21); and we remember that in connection with this narrative it is declared that John was next to our Lord, and leaned upon His bosom (John 13: 23).

Quite possibly this dispute respecting greatness arose in part from the fact that they were not in this instance treated as guests, but merely had the upper room put at their disposal; having no host, no provision was thereby made for the usual washing of the feet, and it was neglected. The matter of feet-washing in Eastern countries, when sandals were worn, was not merely a compliment, but a necessity, the heat of the climate, the openness of the sandals and the dust of the roads, making it almost indispensable to comfort that the feet be bathed on arriving at a house after a journey. Apparently this question of which one of the Twelve was greatest, and who should perform the menial service of the feet-washing for the others, had developed the situation in which none of them was anxious to take the servant’s position. It seems that our Lord permitted them to disagree without settling their dispute, without appointing any of their number to the menial service.

He allowed them to think the matter over—time to relent and reconsider, and they even proceeded, contrary to custom, to eat the supper with unwashed feet.

FEET-WASHING

Then it was that Jesus arose from the supper, laid aside His outer garment, and attaching a towel to the girdle of His undergarments, took a basin and a pitcher for the water, and began to pour the water and wash the feet of His disciples (John 13: 4, 5). We are to remember, that in the East at that time, tables and chairs such as we use were not in fashion. On the contrary, the tables were low and shaped somewhat like a horseshoe, and those who sat really reclined, lying partly upon the table, with the left elbow resting upon a pillow or divan, their heads toward the inside of the horseshoe where there was a space provided for the food, and also a space for a servant to enter and place the food. It will be seen that the feet extended backward, and could quite easily be reached without disturbing those who were eating.

Our Lord evidently had already washed the feet of several of the disciples before He came in turn to Peter. Seemingly none of them offered objection, although no doubt the thought of their own contentions upon this

subject, and unwillingness to serve one another brought them blushes of shame and confusion of face. But when it came to Peter’s turn, he protested. It would never do, he thought, to permit our Lord to perform so menial a service. He asked (v. 6), “Lord are You washing my feet?” Our Lord did not stop to reprimand Peter—to give him a thorough “setting down” and scolding, as some of His followers might have been inclined to do under such circumstances. Jesus merely continued treating Peter the same as the others, saying that He would explain the matter later, and that if He washed him not, he could have no part with Him.

One cannot help admiring the noble traits in Peter’s conduct, even though with the same breath we be forced to acknowledge some of his weaknesses; and herein all the Lord’s followers find a lesson of encouragement; for though they find weakness and imperfections, if they find also the heart-loyalty to the Lord which was in Peter, they may continue to have courage and hope to press on as he did, from victory to victory, and at last to have the prize, the reward of faithfulness.

When Peter learned that there was more meaning to the washing of the feet than merely its kindness and comfort, and its reproof of the lack of the spirit of humility among the disciples, he wanted not only his feet, but also his hands and his head washed (v. 9). A noble, thorough going-over, for a wholehearted, fervent Peter! But our Lord explained that this was not necessary, saying, “He who has been bathed has no need to be further washed than his feet, but is wholly clean” (v. 10—*Diaglott*). Public baths were in use at that time, but even after having taken a general bath, on return to the home it was customary to complete the matter by washing the feet; and this seems to be the implication of our Lord’s remark. The Apostles had been with our Lord, under the influence of His spirit of love, meekness, gentleness, patience, humility, for three years, and had been greatly blessed by “the washing of water by the word” spoken to them (John 15: 3; Eph. 5: 26).

There is an intimation in the Lord’s words, too, that this spirit of pride which had manifested itself among them had been inspired to some extent by their treasurer, Judas—as evil communications are always corrupting (1 Cor. 15: 33). This final lesson from their great Teacher was a very impressive one upon the eleven, whose hearts probably were in the right condition to receive the reproof and the lesson; but upon Judas, although his feet also were washed, the effect evidently was not favorable. The spirit of evil which had entered into him before the supper to betray the Lord evidently continued with him. Instead of being influenced aright by our Lord’s humility

and service, he was the more motivated in the opposite direction (John 13: 2). So it is with all who have professed the Lord's name in every time. Those instructions, examples and experiences, which are working out blessings and proving beneficial to some, are manifesting bad characters in others. Take Egypt's Pharaoh for an example. It was God's goodness and mercy that hardened Pharaoh's heart (Ex. 7: 13), so it was the love and humility of Jesus that hardened Judas' heart, and these principles remain active and may be seen in the attitudes of some today.

After accomplishing the work of washing the feet of all, our Lord put on again His outer garment and reclined again at supper; this was the Passover supper. The Memorial Supper of bread and the cup of the fruit of the vine was instituted afterward. Our Lord now improved His opportunity and explained to them the meaning of what He had done. He pointed out to them that this menial service did not signify that He was not the Lord and Master, but did signify that as Lord and Master He was not unwilling to serve the lesser members of Jehovah's family, and to minister to their comfort, even in the most menial service; and that they should not have been unwilling, but glad, to have rendered such service one to another (John 13: 12-15).

OUR LORD'S EXAMPLE

The example which our Lord set was not so much in the *kind* of service (feet-washing), as in the *fact* of service. Nothing in this example, as we understand it, was in the nature of a ceremony to be performed by the Lord's people, annually, weekly, monthly, or at any other time; but *the principle of His service* constituted the *example*, and is to be observed among His followers at all times—they are to love one another and to serve one another, and to consider no service too menial to be performed for one another's proper comfort and good.

Those who have interpreted this to signify a ceremony similar to the symbolical ceremony of the Memorial Supper and the symbolical ceremony of Baptism, are, we think, in error. There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility which is to attach to every affair of life. If any of the Lord's people need washing, or need any other assistance of a menial character, their brethren should gladly and joyfully serve them; and whoever possesses the spirit of the Lord will surely render such service; but to insist, as some do, that each of the Lord's people should first wash his own feet and have them clean, and then that each should wash one another's feet ceremonially, is contrary to His *example* which He instructs us to follow. The *example* was a *service*, and not an inconvenience and ceremony.

Once a year, on the day before "Good Friday," it has been the custom for the pope to wash the feet of twelve aged paupers who are brought from the streets and duly prepared by a preliminary washing in private. The pope's ceremonious washing is done in the presence of many notables. To our understanding this ceremony is not according to our Lord's example, but contrary to it; likewise are the washing of feet performed by some Christian denominations.

All who are truly the Lord's followers should heed carefully and follow exactly the true example of the Master's spirit of meekness, humility and service to His faithful followers. The whole thought is contained in His words, "The servant is not greater than his lord; neither He that is sent greater than He that sent him. If you know these things [if you appreciate these principles, applicable to all the affairs of life], happy are you if you do them [if you live according to this rule, loving and serving one another]" (vs. 16, 17).

Feelings of rivalry, strife and vainglory seem to especially beset many of the Lord's people who possess any degree of talent, ability or honorable situation in life. Those who are in influential places among the brethren; need to be especially on guard against this besetment of the flesh. It should not be forgotten that, as someone has said, "There is a pride that looks *up* with envy, as well as a pride that looks *down* with scorn." The Lord's followers are to remember that pride in any person, in any station, respecting any matter, is highly reprehensible in God's sight and displeasing to Him. "God resists the proud, but gives grace to the humble" (Jas. 4: 6; 1 Pet. 5: 5). All who would abide in the Lord's love have need to be very careful along this line—to keep very humble, very lowly in conduct, and particularly lowly in mind.

THE LORD'S MEMORIAL SUPPER

It is the custom of enlightened Christian brethren the world over to celebrate our Redeemer's death on its Scripturally established anniversary, which this year is on Sunday, March 28, after 6 p.m.

We believe the instructions of God's Word on the subject show that the consecrated members of the congregation should meet together for this celebration (Ex. 12: 3). We advise, however, that unavoidable isolation be not permitted to hinder any from the annual celebration of the great sacrifice for sin, and that the solitary individual provide unleavened bread and fruit of the vine, and that he celebrate in communion of spirit with the Lord and with the consecrated elsewhere, from whom he is of necessity separated.

The Memorial celebration should be esteemed a great privilege. If anyone who has made a consecration is out of heart fellowship with the Lord, his first work should be to get right with Him. And the Lord directs that any coming to His altar, should, as far as possible, before coming, get into heart harmony with all of the “household of faith” (Matt. 5: 23, 24). This should be a time of heart searching and purifying. The Jewish Passover type, was prefigured by the search made for leaven of every description—leaven being a symbol of corruption, both of doctrine (Matt. 16: 6-12) and of conduct. Let us, therefore, diligently prepare ourselves, by purging out all sin, error, selfishness, worldliness, malice and wickedness in all of their varying forms (1 Cor. 5: 6-8; 2 Cor. 7: 1; Eph. 4: 31; Col. 3: 8; Titus 3: 3; James 1: 21). “Let a man examine himself, and so let him eat of that bread, and drink of that cup” (1 Cor. 11: 28).

Whoever of the Lord’s consecrated finds himself out of harmony with the Lord at this season and avails himself of the privileges above suggested and seeks a return

to Divine favor, will surely experience a great blessing. And whoever passes by the opportunity will lose a blessing which none can afford to lose. A realization of our own imperfections at such a time must not discourage us nor make us faint. Rather we should remember God’s provision for our forgiveness and reconciliation through the merit of our Redeemer, whose death we celebrate at the Memorial. And let us watch carefully, for it seems that Satan is permitted special power to tempt the Lord’s consecrated people at the Passover season, as he had special power at this season when Jesus was crucified. Then Judas entirely succumbed. Peter stumbled, and all the Apostles temporarily forsook the Master and fled and were in deep perplexity until Pentecost. Experience shows that many have been sorely tested at this season. The Master’s advice then is still good: “Watch and pray, that you enter not into temptation.”

* * *

CONFLICT IN MEGIDDO

JUDGES 4: 4-24; 5: 1-27

SISERA AND BARAK—DEBORAH AND Jael

WAS THE LATTER A MURDERESS?

“THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA.”

“The righteous cry out, and the LORD hears, and delivers them out of all their troubles”

Psalm 34: 17.

The great, antitypical, conflict of Armageddon—that it may quickly follow the present unstable financial upheaval in world society. Today’s Study relates to the first of the great battles in the Valley of Megiddo, noted for its many destructive and debilitating conflicts, and therefore, made the basis of the Divine prediction respecting the “Time of Great Tribulation such as was not since there was a nation,” which will precede and prepare the way for Messiah’s glorious Rule of a thousand years (1 Cor. 15: 24-26; Rev. 20: 6).

The Israelites, guilty of idolatry, had, according to God’s covenant with them, been chastened by permitting their enemies to vanquish them. They had come to great straits. Their enemies had become strong and

high-handed. General Sisera, of the Canaanites, having humbled the Israelites of North Palestine for years, started with a large army, intent upon victories, to the south. The strength of his army is shown in the statement that it contained nine hundred iron chariots.

By the time he had gotten as far south as the Valley of Megiddo, messengers reached him informing him that Barak, a leader among the Israelites, had improved the opportunity of his absence and was also leading to the south an army of ten thousand Israelites. Under Divine guidance Barak made Mt. Tabor his army base—the same which, in Jesus’ day, became known to His followers as the Mount of Transfiguration, where the coming Kingdom of Messiah was represented in a vision. In this geographical parallel we have another remarkable feature and picture of the future—the association of the vision of the Kingdom in proximity with the Armageddon

field of conflict picturing the overthrow of present governments and institutions of Satan's empire.

A DISCOMFITED ARMY

General Sisera, viewing with contempt the poorly armed Israelites, advanced with his army on both sides of the River Kishon toward Mt. Tabor. Then it was that the word of the Lord came afresh to General Barak, directing him to advance against the army of the Canaanites. The victory was a great one, as related in our lesson. Sisera's army became unsettled and confused, so that it scattered. A great storm and cloudburst had settled on the combatants and swelled the river, making quagmires of the lower valleys, rendering useless the chariots of Sisera. His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept by the rushing water down the river to the sea. This intervention of God on behalf of His people Israel, in figurative language, is styled the fighting of the "stars of heaven" against Sisera's army. In a similar manner, during the world's great Armageddon near at hand, it will not be human might that will prevail, but the opposing hosts that will effect the complete disruption of the present order of things, for "every man's hand shall be against his brother and against his neighbor" (Ezekiel 38: 21; Zechariah 8: 10; 14: 13). It is the cloudburst of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe—which the Lord will overrule for the blessing of the world.

THE POWER OF A FAITHFUL WOMAN

Although the Lord has been pleased usually to use men in connection with His work, not only as typical characters, but also as heralds of the Gospel, nevertheless the Scriptures give us pictures of noble women, who, because of the misbehavior and delinquency of men, have been used and moved into prominent public service by God's providence. Notable among the instances of such in the Bible is the case of Deborah. She discerned how neglect of the Divine Law had brought the subjugation of her people. She perceived that this was spreading throughout the land of Israel, and that what was needed was a guide to point the people to the right way back to God. The Canaanites, whom they had had the opportunity to conquer but through disobedience

had failed to subdue, were now seeking to extend their hold over Israel.

The conquest was permitted of God. It had its incipient stage when the Israelites neglected the Divine direction in that they should live separate from all other people. Instead, they had begun to intermarry with the Canaanites and accept the pagan religion and its atrocious acts of gross sin. These, in turn, had enticed their husbands and their children to the heathen gods of worship. Apparently many of Israel who had not gone over to idolatry had nearly lost their knowledge and appreciation of the true God.

The same is a difficulty today among God's people in this land—everywhere. The revulsion of Christian people from the monstrous creedal errors of the past (eternal torment, that the dead are alive, immortality of the soul), has alienated many from the Bible, under the belief that the Bible and the creeds teach the same doctrines. This is the explanation of empty pews and distaste for religion and a merging toward evolution. What the people need is correct information respecting the true God of Love and His real Plan, as outlined in the Bible (see SITS Vol. 1).

In the dark hour of Israel's oppression, the princes of the tribes seemed to lack patriotism as well as faith in God. Each tribe was a separate state and there was no cohesion between them—the Divinely intended bond of union, the true religion, having relaxed. It was about this time that the Lord, seeking a channel through which to be helpful to His people, found that channel in a woman—Deborah. She realized the situation more keenly than others, probably because more deeply consecrated to God and His service. She left her home in the northern part to a central place in the highlands of Ephraim. From there she sent encouraging,



stimulating messages to the chief men of the various tribes. She was respected. Her counsel was appreciated. Her advice was sought. In this sense she judged—admonished, guided, assisted—Israel.

FULL DEVOTION OF HEART ESSENTIAL

Deborah is styled a prophetess. This might mean a public teacher, or it might mean one through whom the Lord sent special messages. Some things connected with the story indicate the latter. Surely the Lord used her

and that because she was a willing and consecrated servant of His cause, His people. What a lesson here for all of God's people—that in order to be used in the Lord's service and accomplish things for Him and His cause, full devotion of heart is essential!

At an opportune time, when Sisera's army with nine hundred chariots had proceeded southward to Megiddo, Deborah sent word to Barak, a leader in her tribe—Naphtali. She admonished that now was the time to do something for the deliverance of God's people, and that he should immediately march to battle with ten thousand Israelites. Barak refused unless she would co-operate. She agreed to do so, forewarning him, however, that the honor of the matter would be divided with herself, and that he would miss a part of his blessing by reason of his lack of courage. So it was that when Barak's army moved to Mt. Tabor, it was under General Barak's command, but a woman was the real mouthpiece or agent of God in directing the affairs of the battle which brought such a signal victory to Israel.

WAS THE WAR JUSTIFIED? Jael

General Sisera's chariots stuck in the mire; his army defeated, he fled on foot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess Jael, (the wife of Heber, the Kenite) Judges 4: 17, took advantage of the opportunity and drove a tent-pin through his temple. The act has been denounced as a breach of hospitality by some, but by others it has been defended on the grounds that the custom of the Arabs of Palestine is that any man intruding into a woman's tent is worthy of death. Jael was not a Christian woman, not begotten of the Holy Spirit, not taught in the School of Christ. Whatever may be said of her would have no bearing



whatever in respect to Christians, who are under the Law of the Spirit of Christ—the Law of Love.

The experiences of the Jews typify the Christian's warfare against the weaknesses and appetites of our flesh. The death of Sisera and his army did not precipitate them into a hell of eternal tortures, but merely was the passage-way by which they were "gathered to their fathers"—"slept with their fathers." They have known nothing since, and will know nothing in the future until the time of their awakening; and that awakening God has graciously timed so that it will be after Messiah shall have taken possession of the world, and by the establishment of His Kingdom shall have overthrown the kingdom of Satan and the reign of sin and death (John 5: 28, 29 A.R.V.).

Sisera and his army will come forth, like the remainder of mankind, as a result of the redemptive work of Jesus that was finished at Calvary. They will come forth in order that the grace of God may be testified to them, and that they may have an opportunity, by obedience to the laws of the Kingdom, to prepare themselves to enter into everlasting life on the plane of human perfection in an earthly Paradise. With this thought before us, it makes little matter whether death comes upon us through war, pestilence or disease. Only those who heard of Christ, who accepted Him and who were begotten of the Holy Spirit during the Gospel Call and then Born of the Spirit to the heavenly condition—only these have successfully passed their testing and are installed into their heavenly stations. The trial of all the remainder of the world is future, during the Millennial Age; for knowledge is an essential feature of testing for life eternal or death eternal.

*"A thousand years!
earth's coming glory!
'Tis the glad Day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."*

* * *

The Time of Jacob's Trouble

“Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it” (Jer. 30: 7).

The term “Jacob's trouble” is found only one time in the Bible, though this special trouble, which comes upon Fleshly Israel in the end of the Gospel Age, is referred to and described in other connections. In Jeremiah 30 the Prophet encourages Israel with a message from Jehovah regarding their deliverance and glorious condition in the future. During the great day of God's wrath and judgment against the nations He will deliver Israel from the yoke imposed upon them (vs. 4-11). The beginning of this day coincides with the beginning of the Millennial Age in 1874, shortly after 6,000 years from Adam's creation ended in 1872. This day's destructive trouble upon the nations began in 1914 (Dan. 12: 1; Matt. 24: 21), with the beginning of the World War, Phase 1. Israel's fallen condition was incurable under the Law, and because of their iniquities God punished them; but He will restore them to His favor and heal the grievous wounds which He inflicted on them because of their sins, and will punish their enemies who persecuted them (vs. 12-17). He will rebuild Israel as His people (vs. 18-22; comp. Amos 9: 11; Acts 15: 15, 16). God's great wrath will not end completely in the great Time of Trouble until His important purposes shall have been accomplished; in the end of the Gospel Age, which laps over into the beginning of the Millennial Age, His people will meditate on this (vs. 23, 24).

At that same time, especially during the Millennium, Jehovah will become the God of all the families of Israel; they will be His people as the result of their covenant relations (Jer. 31: 1-6). At the beginning of the Millennium He gathers the remnant of Israel out of the land of the north, and even from the least parts of society, and leads great numbers of them back into their inheritance, and makes them glad and prosperous through His blessing (vs. 7-14). After the establishment of the earthly phase of God's Kingdom He will restore to them their loved ones lost in death (vs. 15-17). He will have mercy upon the repentant ten tribes of Israel (Ephraim, vs. 18-22) and upon the penitent two tribes (Judah, vs. 23-26), and will turn their sorrow to joy. He will restore the twelve tribes of Israel to their earthly inheritance, making each one responsible only for his

own transgressions (vs. 27-30). He will make a New Covenant with them, for He will write His law in their hearts, so that they all will know Him; and He will forgive their sins (vs. 31-34). Israel will forever remain God's people; and Jerusalem, rebuilt as a holy city, will never again be uprooted and overthrown (vs. 35-40).

From the above we see that the time of Jacob's Trouble is prophetically applied to the end of the Gospel Age. The heading of the whole prophecy is contained in Jeremiah 30: 1 and detailed by chapters 30 and 31; vs. 2 and 3 form the introduction and give the subject of the prophecy which follows. This prophecy was written in the Scriptures and during the Gospel Age, was to be studied and meditated upon for encouragement as to the *bringing again*—a second return—of Israel, after a second exile, from “all nations where I have scattered you” (v. 11), to the Holy Land, which God gave to their ancestors and which they have now, in part, possessed.

God's judgment on the nations is described clearly in Jeremiah 30: 4-11, which accomplishes the deliverance of the twelve tribes of Israel. God here prophesies that as Israel comes into the time of Jacob's Trouble they will experience fear rather than peace and safety; they will, under the convulsive pains of severe persecutions, be so overcome with terror that one might imagine them to be as women in the pangs of childbirth. The cause of their great terror is declared in v. 7. It is the great day of judgment (2 Pet. 3: 7, 8), which is ushered in with the Harvest of the Gospel Age and “a time of trouble, such as never was since there was a nation” (Dan. 12: 1; Matt. 24: 21). “That day is great.” These words point to a time then future; they are like those in Joel 2: 11 (written long before Jeremiah's day); they allude to the great Time of Trouble: “for the day of the Lord is great and very terrible.” Also Jeremiah's expression “none is like it” is similar to that of Joel 2: 2: “There has not been ever the like, neither shall be any more after it.” This day is for Jacob also, for all Israel, a time of great distress (Isa. 22: 4, 5; Zeph. 1: 14-18) “it is even the time of Jacob's trouble; but he shall be saved out of it.”

JACOB'S TROUBLE THE FIRST PHASE

The first phase of Jacob's Trouble began in 1881, while the Jewish people with very few exceptions were still in exile in various Gentile lands. They had experienced 1845 years of favor from the death of Jacob until their rejection of the Messiah in the Spring of 33 A.D. Thereafter came their "double," or period of disfavor, also for 1845 years (Zech. 9: 9, 12; Matt. 21: 4, 5; 23: 38, 39), which ended in the Spring of 1878. From then on God's favor began to return to Israel (Isa. 40: 1, 2). It was in 1878 that Delitzsch began the general circulation of his Hebrew New Testament and *Disraeli, a Jew*, then Prime Minister of England, influenced the Berlin Congress of Nations to grant England a general protectorate over the Asiatic provinces of Turkey, including Palestine; and the Turkish government amended its laws relating to aliens, which ameliorated the condition of the Jews then residing in Palestine, as well as partially opening the door for others to locate there, with the privilege of holding real estate. In 1878, after Israel's "appointed time" had been accomplished (Isa. 40: 1, 2, margin) and she had suffered "double for all her sins," God caused His people to begin to be comforted, both in religious and in secular aspects.

More than this has been needed to bring them back to their homeland, preparatory to the establishment of God's Kingdom on earth (Matt. 6: 10; Num. 14: 21; Isa. 2: 2-4; 11: 9; Dan. 2: 35, 44; Rev. 5: 10). God has been accomplishing this by what the Scriptures term "fishers" and "hunters" (Jer. 16: 14-16). The "fishers" are those who use the attractive bait of Zionism, to attract Jews to their homeland. This work began in 1882, with Leo Pinsker, the forerunner of Dr. Theodor Herzl. Assisting statesmen, Jewish campaigners and many Christians also have done much and are seeking to do more to encourage Jews to return to their homeland. The "hunters" are those who pursue to destroy. These also have caused multitudes of Jews to return to their homeland. In 1878 fierce persecution arose in Rumania and Galicia, and especially in Russia, which in 1881 passed the May Laws, as a result of which, cruel persecutions continued in various countries in Europe. Pogroms sprang up in many quarters and unspeakable atrocities were perpetrated against the Jews, especially in the two phases of the World War. The "hunting" still continues in some countries, though not on such a large scale and with less outward persecution. God, by means of this "time of Jacob's trouble," has been accomplishing His purposes for Israel.

REGATHERED ISRAEL INCLUDES ALL 12 TRIBES

In promising to regather the children of Israel, God did not refer merely to the ten tribes (sometimes called Israel, Ephraim) as distinct from the two (usually called Judah), but rather to all twelve tribes, for all twelve tribes were represented in "the lost sheep of the house of Israel" (Matt. 10: 6), which house was cast off in 33 A.D. That all twelve tribes are meant is clearly indicated in Isaiah 11: 11, 12, where both the ten tribes as Israel and the two tribes as Judah are specified: "And it shall come to pass in that day [that same 'day'—'the time of Jacob's trouble'—mentioned in Jer. 30: 7], that the Lord shall set his hand again the second time [even as He did the first time, at the end of the Babylonian captivity] to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This has been going on ever since 1878, but was never previously, for before their Gospel-Age dispersion the twelve tribes had never been scattered to the four corners of the earth. Also in Ezek. 36: 22, 24 God refers to all twelve tribes under the name of Israel, when He says: "Therefore say unto the house of Israel. . . I will take you from among the heathen [nations], and gather you out of all countries, and will bring you into your own land." This regathering was to precede the full end of the Gentile nations into which God had scattered them (Jer. 30: 10, 11; 46: 27, 28), and was to be from every quarter, to make of them "one nation in the land upon the mountains of Israel . . . and they shall dwell in the land . . . for ever" (Ezek. 37: 21, 22, 25).

JACOB'S TROUBLE THE SECOND PHASE

In the first phase of Jacob's Trouble—"in that day," God has been gradually breaking Europe's yoke from off Israel's neck (Jer. 30: 8), and the ties and restrictions that bound them to Europe have been gradually loosened and severed. But there is also a second phase to Jacob's Trouble. This is spoken of in *SITS, Vol. 4 *The Battle of Armageddon*, pp. 552 and 561, as "the final blast" and as "yet one more wave of anguish . . . the final conflict of the battle of the great day."

This second phase of Jacob's Trouble comes at the end of the period of world anarchy. It is described in Ezek. 38 and 39. The increasing wealth and prosperity of regathered Israel will arouse the covetousness of the European, Asiatic and African nations and this will be greatly accentuated in their anarchistic remnants. These

*Studies In The Scriptures

will bring upon Israel the final stage, the second phase, of Jacob's Trouble, the last dregs of Israel's cup of woe.

Gog represents the leaders of nations as enemies of God's people, and Magog represents the led of these nations as enemies of God's people (Rev. 20: 8). The terms "the nations" and "Gog and Magog" show a like situation to be the case in the Little Season, at the end of the Millennium; and therefore, by parity of reasoning, this is true of the enemies of God's Fleshly Israel in the very end of the Gospel Age. These anarchistic plunderers, as described in Ezek. 38 and 39, Zech. 12: 1-9 and 14: 1-3, will sorely afflict Israel in the second and the final phase of Jacob's Trouble.

Israel's final chastisement because of their unbelief manifested by their responsibility in the crucifixion of the Lord and the miraculous defeat of their enemies in the end of "Jacob's Trouble" will finally open their eyes; "and they shall look unto Me because they have thrust Him through; and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. 12: 10, translation by Jewish Publication Society of America). Then Israel, converted as a nation, will recognize their Messiah as having come to them in the trouble ("clouds"—Rev. 1: 7) of the Great Tribulation, for their deliverance, as prophesied, (Ezek. 39: 22-29; Zech. 12; 14: 1-3; Jer. 30: 7, 8). Then "they shall serve the LORD their God, and David [Beloved, Messiah—Ezek. 34: 23, 24; 37: 24, 25; Hosea 3: 5] their king, whom I will raise up unto them" (Jer. 30: 9). "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11: 26, 27). This does not mean their universal salvation unto eternal life, but, as the connection shows, all Israel's deliverance from their Gospel Age "blindness [and hardness] in part" and from their punishment for their sins against the Law and Christ, as well as from the condemnation of their Adamic and Judaic sins.

The Lord's reign of righteousness on earth (Isa. 26: 9; 28: 17) will be established first in Israel, among the regathered and converted Jews (Zech. 12: 7, 8; Jer. 23: 5, 6; 33: 14-16; Ezek. 36: 24-38; E 17, *The Millennium*, pp. 333-345). They will with joy hail their resurrected

patriarchs and the rest of the Worthies and be greatly blessed by their beneficent rule (Isa. 1: 25-27; 25: 9; 32: 1). Then a little later the Gentile nations, broken, exhausted and undone by the woes of the Time of Trouble (Matt. 24: 21, 22), will learn of the great blessings that Israel will be enjoying, and will desire similar favors for themselves (Isa. 2: 3, 4; Zech. 8: 20-22). In response to their humble petitions for help, the Kingdom with its arrangements will be established in one nation after another, until it will become a universal empire (Dan. 2: 44; 7: 27). Fleshly Israel (the secondary earthly seed of Abraham) under the lead of the Ancient and Youthful Worthies (the primary earthly seed of Abraham—Joel 2: 28; 2 Tim. 2: 20) will be privileged to co-operate with the spiritual phase of the Kingdom—the Little Flock and the Great Multitude (Luke 12: 32; Psa. 45: 14, 15; Rev. 7)—in converting and blessing the Gentile world (Gen. 22: 17, 18; 28: 14; Isa. 19: 24; Ezek. 16: 60, 61; Psa. 107: 22). This will be accomplished under Israel's New Covenant, described in Jer. 31: 31-34, for the lifting up of "all the families of the earth."

Let the whole earth, and especially Israel, rejoice in the coming great blessings, now so near at hand. The promise is sure. God Himself has promised, and has graciously bound His promise by an oath, that we "might have a strong consolation" (Heb. 6: 16-18). The battle of the great day of God Almighty is preparing the whole world for the new day and its stupendous work of restitution (Acts 3: 19-23); and the time of Jacob's Trouble is preparing Jacob's seed for their portion.

Though the waking hour be one of clouds and thick darkness (Joel 2: 1-3), thanks be to God for His wonderful assurance that the work of destruction will be "a short work" (Matt. 24: 22), and that immediately after it the glorious Sun of Righteousness will begin to shine forth (Mal. 4: 1, 2). "The earth [the present old social structure, based on selfishness] shall be removed like a cottage . . . it shall fall, and not rise again" (Isa. 24: 19, 20). The great Time of Trouble is for the purpose of clearing the way for the new construction of God, the new Jerusalem, the new heavens and new earth wherein dwells righteousness (2 Pet. 3: 13; Isa. 65: 17; Rev. 21). "When you see these things happening, know that the kingdom of God is near" (Luke 21: 31). * * *

Item of Interest — Prime Minister Netanyahu speaking at the Jewish Agency Convention in Jerusalem, called for a reversal of the "brain drain" from Israel. He said "Our job is not only to reverse the brain drain, but also to bring the finest Jewish minds here — so that they can contribute to solving not only our own problems, but also those of the

entire world." "We are also producing more patents, with our 7 million people, than the 2.5 billion people of Russia, China, and India combined." The Prime Minister continued, "I wish to work with you on how to bring the best Jewish minds to Israel for the benefit of the world." IsraelNationalNews.com

*“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).*

THE WORD AND THE WAY

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 listen 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; 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 Divine 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, 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 at once and listen to the voice. We should turn at once 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 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: 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 4, p. 355), 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). 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 the world walks, 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).

There is the necessity of walking to attain the mind of Christ and keeping down the strong 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. 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 bidden 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." If we are 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).

* * *

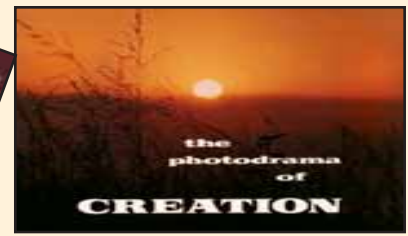
QUESTION AND ANSWER

Q What Kind Of Eyes Will See Jesus as mentioned in Rev. 1: 7, which says "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him."

A Rev. 1: 7 reads: "Behold, He is coming with clouds [of trouble in the Great Tribulation] and every eye will see Him, even they who pierced Him." If we interpret the "clouds" of this passage literally it would make no sense. If we interpret the expression "every eye" as applying to physical eyes we would make it contradict 1 Tim. 6: 16 and John 14: 19. It goes without saying that reverence for God's Word

should withhold us from interpreting Scriptures contradictorily of one another.

How may we interpret this and similar passages and preserve the harmony of the Bible? We answer, 1 Tim. 6: 16 says, "Who alone has immortality, dwelling in unapproachable light, whom no man has seen nor can see ..." and John 14: 19 also speaks of literal sight; so the eyes of Rev. 1: 7 must be figurative and refer to our mental sight—our eyes of understanding. This verse means that our Lord's Second Presence is accompanied with clouds of trouble and that the eyes of understanding in all people, including the Jews, . . . *Continued on page 30*



DEMIGODS OF GREECE AND EGYPT

Long have the learned wondered what foundation Grecian Mythology might have had. Now, taking heed to the sure Word of God, we perceive that the angels who materialized before the Flood were the gods of Mythology, while their offspring, the giants, were the demigods. The suggestion may well start a flood of reflection in thinking minds.

Egyptologists have been astonished by their findings in the tombs of the Pharaohs. In some of these, historic tablets have been found, tracing the ancestry of the Pharaohs apparently back to Creation—the first Pharaoh—Adam. But these tablets show so many more generations than the Bible record that Egyptologists lose all faith in the Genesis account. They become Higher Critics, discount the Bible record and pin their faith to the Egyptian tablets. They confess, however, that these tablets vary, and more or less contradict each other. Concededly, the most accurate is THE ABYDOS TABLET, found in the sepulcher of Seti I — probably the Pharaoh who made Joseph his Prime Minister, and who is supposed to have died about 120 years before Moses was born.

The chief fault found with this Tablet is that it is not so lengthy as some of the others. Nevertheless, Pharaoh, Seti I., preserved this Tablet for us with great care. He sank a shaft sixty feet deep through solid rock. At that level his masons cut out the stone staircase on which THE ABYDOS TABLET is portrayed. An exact copy of it is to be found in the British Museum. This best of Egyptian records fully corroborates the Genesis account.

This list of Pharaohs is shorter than the others because it omits the names of gods and demigods. It is the complete Egyptian record of the purely human line of rulers back to Adam. Furthermore, these omissions occur at the appropriate place—at the time of the Deluge.

Questions on Lesson 20

1. On what is it that supposed Grecian Mythology is based?
2. Who were originally the gods spoken of in mythology?
3. Who were originally the demigods spoken of in mythology?
4. What light has the discovery of the Egyptian tablets shed on Biblical history? Par. 1
5. Do all the ancient tablets correspond with the Bible?
6. Do all the ancient tablets correspond with each other?
7. What effect does this have on some?
8. Which tablet is conceded to be the most reliable?
9. In whose sepulcher was it found?
10. Who was Seti I? About what time did he live? Par. 2
11. Explain how the Abydos tablet was preserved.
12. How does this tablet corroborate the Bible? Par. 3
13. What reason is given for the apparent omissions in the chart?
14. Why do you think scientists wish to discredit this particular tablet which is not as lengthy as the others? Par. 4

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Gen. 41

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 28 . . . will be opened eventually to a proper knowledge of Him. In this sense of seeing, St. Paul says, "We see Jesus" (Heb. 2: 9). Certainly he did not mean that he and those with him saw our Lord with their physical eyes, for Jesus was then in Heaven, but rather it was with their eyes of understanding, their mental eyes, by which they saw Him.

Not only the reasonableness of such an interpretation, and the Scriptural usage in other passages, but also the figurative character of the book of Revelation warrants it. Our Lord gave it to John in signs or symbols. Therefore, it would be proper to interpret the *clouds*, the *eye* and *seeing* of Rev. 1: 7 symbolically. The reference made in this passage to the Jews, who pierced Him, as *seeing* Him, clinches the matter. For this is proven by Jesus' words in Matt. 23: 39, when He said to the Jews on Wednesday of His last week in the flesh, that they would not see Him until His Second Coming. This passage proves that the physical sight is not meant here, because they saw Him at the Cross with their physical eyes two days after He uttered these words. Apparently, our Lord meant that the eyes with which they

would see Him in His Second Advent would not be their physical, but their mental eyes. They would hail Him with the acclamation, "Blessed is He who comes in the name of the Lord." We further know this because Jesus, on the day of His triumphal entry into Jerusalem, four days before His death, had pronounced mental blindness upon the Jews for their sins (Luke 19: 42, 44); and St. Paul assures us that such blindness must continue with them until the full number of the Gentile Elect is won (Rom. 11: 7-10, 25-33). Then, at the Second Advent, their blindness will be gradually removed and they will come to see (understand) Jesus as their Divine Messiah and Deliverer. A passage very similar in sense and method of interpretation to Rev. 1: 7 is Matt. 26: 64. These passages as presented above harmonize with the clear statements of 1 Tim. 6: 16 and John 14: 19, and together they prove that our Lord's Return is invisible to men's physical eyes, though He will be discernible by their mental perception, with the eyes of understanding.

* * *

Lord Jesus, make Thyself to me
 A living, bright reality!
 More present to faith's vision keen,
 Than any outward object seen;
 More dear, more intimately nigh,
 Than e'en the sweetest earthly tie.

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Muskegon, MI Convention, May 14, 15, 16

Leon Snyder

West Frankfort, IL, March 1; Iuka, MS, March 2; Lake City, FL,
March 5; Keystone Heights, FL, March 7; Lauderdale Lakes, FL,
March 10; Jacksonville, FL Convention, March 12, 13, 14; Olanta,
SC, March 15; Wilmington, NC, March 16; Raleigh, NC, March 17;
Reidsville, NC, March 18; Roanoke Rapids, NC, March 19;
Norfolk, VA, March 20, 21; Chester Springs, PA, March 24;
Muskegon, MI Convention, May 14, 15, 16

Donald Lewis

Jacksonville, FL Convention, March 12, 13, 14;
Muskegon, MI Convention, May 14, 15, 16

Robert Herzig

Jacksonville, FL Convention, March 12, 13, 14

John Wojnar

Jacksonville, FL Convention, March 12, 13, 14;
Pittsfield, MA, April 11

Tom Cimbura

Jacksonville, FL Convention, March 12, 13, 14;
Grand Rapids, MI, April 17; Muskegon, MI, April 18;
Muskegon, MI Convention, May 14, 15, 16

James Shaw

Jacksonville, FL Convention, March 12, 13, 14;
Independence, KS, March 21; Ponca City, OK, April 18

Robert Steenrod

Jacksonville, FL Convention March 12, 13, 14;
West Frankfort, IL, March 21; Erie, PA, April 11;
Muskegon, MI Convention, May 14, 15, 16

Daniel Herzig

Jacksonville, FL Convention, March 12, 13, 14; Trinidad, March
26-29; Barbados, March 30, 31; Jamaica, April 1-5; Wilmington,
NC, April 13; Reidsville, NC, April 15; Raleigh, NC, April 16;
Roanoke Rapids, NC, April 17; Norfolk, VA, April 18; Glen
Allen, Va, April 19; Muskegon, MI Convention, May 14, 15, 16

Jon Hanning

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Indianapolis, IN, April 24; West Frankfort, IL, April 25;
Muskegon, MI Convention, May 14, 15, 16

Lawrence Williams

Nigeria, March 14-28; Detroit, MI, April 24;
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Michael Dukette

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David F. Hanning

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Krzysztof Witko

New Haven, CT, April 18

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Chester Springs, Pennsylvania (Picnic, July 15) July 16, 17, 18;

Tulsa, Oklahoma October 1, 2, 3

France: All conventions in Barlin

Spring: April 4, 5, 6;

Summer: July 30, 31, August 1;

Fall: October 30, 31

Germany:

Velbert, May 22, 23, 24; Kaub, October 1, 2, 3

India

Nazareth, Tutucorin District, October 30, 31, November 1

Jamaica:

April 2, 3, 4, 5

Lithuania:

Kowno, June 19, 20, 21

Nigeria:

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

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

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

Akwanga, Nasarawa State, November 26, 27, 28

Poland: (CORRECTION)

Gdansk, April 3, 4, 5; Poznan, May 1, 2, 3;

Leszno, July 10, 11, 12; Wroclaw, July 13, 14, 15;

Krakow, July 16, 17, 18; Susiec, July 20, 21, 22;

Gliwice, August 27, 28, 29

Ukraine:

Orlowka, June 25, 26, 27; Lwow, August 20, 21, 22

United Kingdom:

Hyde, August 6, 7, 8; Sheffield/Barlborough, October 30 and 31

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)!

JACKSONVILLE, FLORIDA CONVENTION

March 12, 13, 14, 2010

SITE: Clarion Airport Hotel & Conference Center, 2101 Dixie Clipper Road, Jacksonville, Florida. Phone: 904-741-1997. Rates and Reservations: \$79.00 plus 13% tax, for 1-4 guests, includes breakfast. Reservations must be made directly with the hotel by February 9, 2010. State that you are attending the Bible Standard Ministries/LHMM Convention to secure the special rate.

MUSKEGON, MICHIGAN CONVENTION

May 14, 15, 16, (Friday-Sunday)

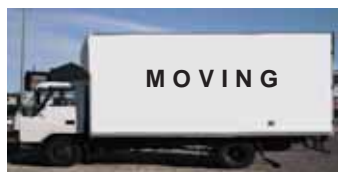
Site: Comfort Inn Muskegon, U.S. Route 31 at Sherman Blvd., Muskegon, MI 49444. Telephone: (231) 739-9092. Rates and Reservations: \$55.00 plus tax (2 persons, each additional person \$5.00, limit of 5); Continental breakfast included. Reservations must be made directly to the hotel by April 1, 2010. Request the discount for Bible Standard Ministries/LHMM and for a confirmation number. For further information contact C. Olson, (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-1903. Telephone: (231) 894-4131.



HAS YOUR SUBSCRIPTION LAPSED?

HAVE YOU MOVED OR ARE YOU
GOING TO BE MOVING?

RENEW YOUR
SUBSCRIPTION TODAY



TO:

THY KINGDOM COME

Chapter 1
Thy Kingdom Come

Chapter 2
“The Time of The End,”
or “Day of His Preparation.”
Daniel 11

Chapter 3
Days of Waiting
For The Kingdom
Daniel 12

Chapter 4
The Cleansing of the
Sanctuary – 2300 Days
Daniel 8: 10-26

Chapter 5
The Time Of Harvest

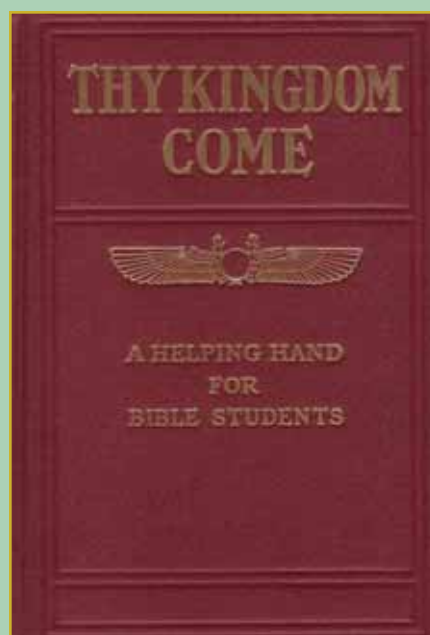
Chapter 6
The Work Of Harvest

Chapter 7
The Deliverance and
Exaltation of the Church

Chapter 8
The Restoration of Israel

Chapter 9
Thy God Reigneth!

Chapter 10
The Testimony of God’s
Stone Witness and Prophet,
The Great Pyramid in Egypt



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