

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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Hushed Was The Evening Hymn

TIME OF JESUS' FIRST ADVENT

29 A.D. — 33 A.D.

Daniel 9: 24-27 NKJ
SEVENTY WEEKS

“Seventy weeks are determined for your people and for your holy city (Jerusalem), to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy (prophet), and to anoint the most holy (faithful Jewish remnant Dan. 9: 24).

“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks (7 x 69= 483 Years); the street shall be built again, and the wall, even in troublesome times” v. 25.

“And after the (7 +) sixty-two weeks shall Messiah be cut off, (crucified A.D. 33) but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary (Romans, Titus). The end of it shall be with a flood (trouble); and to the end of the war desolations are determined,” v. 26.

“Then He shall confirm the covenant with many for one week (A.D. 29 + 7= A.D. 36); but in the middle of the week (A.D. 33) He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate,” v. 27.

CAPTIVITY IN BABYLON

The background information that precedes and is interwoven within this prophecy is this: The angel Gabriel was sent as a heavenly messenger to answer Daniel’s concerns for the fate of the Jewish people’s captivity in Babylon. An outline is provided by the angel in these verses, as to some necessary things that must occur before Israel would be established in the Kingdom. Daniel was informed that God had appointed 70 weeks upon the Jewish people to finish all the transgressions. It is intimated that many centuries after this, everlasting righteousness would follow. These “weeks” however, are not literal weeks of seven days, but are symbolic, in that each week represents seven years. Therefore, (7 x 70= 490) seventy weeks of years equals 490 years.

REBUILD JERUSALEM

This prophetic line has its beginning in the decree to restore and build Jerusalem in the days of Nehemiah in 454 B.C. The time element according to verse 25 is divided into two segments: (1) the first period starts with the issuing of the commandment to restore and build Jerusalem and it then runs for sixty-nine symbolic weeks (69 x 7, a day for a year, or 483 years) to Messiah the Prince. This points to our Lord’s baptism in A.D. 29; (2) the second leg is from the end of the sixty-nine weeks for one additional week—the 70th week—of 7 years, marking the end of the 70 weeks prophecy of 490 years to A.D. 36 (SITS Vol. 2 pp. 66-67). It is after the (seven) three-score and two weeks and in the middle of the last week that Messiah was cut off (crucified A.D. 33). This date is authenticated by secular history.

A PASTOR MISLEADS

There is considerable confusion and misunderstanding as to the chronological interpretation of Daniel’s vision of the seventy weeks and certain writers are somewhat responsible for the wrong ideas. The one person who stands out more prominent in this regard is Dr. Joseph Seiss (1823-1904). He was Lutheran and the pastor of the Church of the Holy Communion, Philadelphia. He was a very able man, a gifted preacher and ‘noted writer.’ Our readers may have admired an excerpt quoted in SITS 3, pp. 374, 375 from his book entitled, ‘A Miracle in Stone.’

Though a member, minister and leader of the Lutheran Church, which, in its Augsburg Confession and in its authoritative writers, rejects the Millennium; he accepted the fact that the Bible teaches the pre-Millennial Advent and Millennial reign of our Lord and was able, in this instance, to rise above the misconceptions of his denomination. Dr. Seiss’ views, left dark and unreconciled, these two concepts of the Millennium in their relation to the Judgment Day. The Lutheran Church and he held it, as coming at the destruction of

the universe—an error (Eccl. 1: 4), and after the Millennium. While Dr. Seiss was a master of English composition and a very eloquent speaker and writer, he steadily went into greater and greater darkness. Among mainline church pre-Millennialists he is regarded as their greatest authority, but, among other works of his, in his three-volume work on Revelation, he is involved in the greatest absurdities. It is he who is responsible for giving the book a setting that places its entire fulfillment up to chapter 20 in the end of the Gospel Age. He has also severed Daniel's 70th week from the 69 weeks (Dan. 9: 24-26), with its apparent Jewish Harvest application and arbitrarily moved it to the end of the Gospel Age—to its Harvest; by doing this, he completely loses the close relationship in time, of Jesus' First Advent in A.D. 29 and His ransom sacrifice for the sins of the world in A. D. 33 (John 3: 16). Additionally, he incorrectly set forth "the man of sin,"—"the antichrist"—in a literal setting as a man. Who he says is to appear during his misplaced 70th week. During its first half he will conquer the world, build a literal temple in Jerusalem, install himself therein as a god, make the whole world worship him. Then go to destruction at the end of seven years in his improperly located 70th week. He has done this with a surpassing eloquence that knocks the feet out from under the unwary and unstable. He is a most striking example of those who once were in the light of truth and then go into outer darkness.

You may have noticed that many modern writers, T. V. Evangelists, and ministers, when treating of the end times, echo Dr. Seiss' inconsistencies. They are even today looking for the Antichrist as an evil man, and have put forth the thought that Hitler, Mussolini, Stalin, Hirohito, Hussein, and others, from the past, were that person; not recognizing that the relevant Scripture texts are symbolic and that rather than being one individual, the "man of sin" is a religious organization which is exalted in the Church ("sits in the temple" 2 Thes. 2: 4) and that it has been in existence for hundreds of years even from the Apostle Paul's day as "the mystery of iniquity" (2 Thes. 2: 7) and claims to be Christ's vicegerent on earth.

DANIEL'S PROPHECY

Let us consider this prophecy in the book of Daniel a little more in detail. The marked-off (cut off, or determined) period of Israel's history here shown is seventy weeks from a given starting point, from the going forth of

the decree of Nehemiah "to restore and to build Jerusalem" (Mark! not the Temple). During this period great things were to be accomplished; the city would be rebuilt under unfavorable circumstances in troublous times (Neh. 4: 6-9); sin would be finished by a reconciliation made for iniquity. Righteousness (justification) would be established—not like that accomplished year by year with the blood of bulls and goats, but by the true and everlasting righteousness, brought about by the sacrifice of Christ. Daniel was also informed that He who would introduce the better sacrifice would thereby cause the typical sacrifices to cease. In this period, Messiah, the long-looked-for Savior of Israel, would come, and seven weeks and threescore and two weeks, or sixty-nine weeks, are stated as the measure of the time leading to Messiah's presence in His First Advent. After that He would be cut off, but not for Himself. There would therefore remain, after Messiah's coming, one symbolic week, the last, the seventieth of this promised favor; and in the midst or middle of that week it was foretold that He would cause the typical sacrifices to cease, by making His soul an offering for sin—(Isa. 53: 10-12). These seventy weeks, or four hundred and ninety days, represented four hundred and ninety years, each symbolic day representing a year. This is the only time-prophecy directly relating to Jesus' First Coming; It furnishes a key to some other prophecies that will hereafter be shown to have been likewise hidden in symbolic numbers, a day for a year, until their due time had come for solution.

LONG TIME IN FULFILLMENT

This prophecy was so worded that Daniel and other Jews might think it incredible, and in time forget it; or it



might be remembered by those who waited for the consolation of Israel, and who might infer the time to be symbolic, as in the case of Ezekiel (4: 6). It is certain that faithful ones knew to expect Messiah; and it is even written that all men were in expectation of Him (Luke 3: 15), even if they were not all able to receive Him in

the way He came because of indwelt misconceptions. It should be noticed that the sixty-nine symbolic weeks, or four hundred and eighty-three years, reach to Messiah the Prince, at His baptism by John, and not to the birth of Jesus in Bethlehem. The Hebrew word, Messiah, corresponding to the Greek word, Christ, means Anointed, and is a title rather than a name. Jesus was not the Anointed, the Messiah, the Christ, until after His baptism. Compare Acts 10: 37, 38 and Matt. 3: 16. He was anointed with the

Holy Spirit immediately on coming out of the water. This was when He had attained manhood's estate, which was at thirty years according to the Law under which He was born, and to which He, and every Jew, was subject until He ended its dominion by fulfilling its conditions, nailing it to His cross. Therefore, the sixty-nine weeks of this prophecy reach to His baptism and anointing, from which time and not before, He was the Messiah, the Christ, and the Anointed. For this reason the sixty-nine weeks, or four hundred and eighty-three years, ended in the autumn of A.D. 29. It was there that portion of the prophecy was fulfilled, which says: "From the going forth of the commandment to restore and to build Jerusalem (Dan. 9: 25), unto Messiah the Prince, shall be seven weeks and three-score and two [sixty-nine] weeks." Beginning there, we find the seventieth week fulfilled like the rest, a year for a day.

A MISAPPLICATION CORRECTED

Most writers on this subject have commenced to count this period from the seventh year of Artaxerxes, when a commission was given Ezra (Ezra 7: 7-14), supposed to be the enforcement of the decree of Cyrus (Ezra 1: 3; 5: 13; 6: 1-12). But it should be noted that Cyrus' order was to build the house of the Lord—the Temple and its court wall. But there was another decree granted to Nehemiah in the twentieth year of Artaxerxes, to rebuild the walls of Jerusalem, which at that time were still unrepaired (Neh. 2: 3-8; 6:15; 7: 1). Therefore, it is from this decree to "restore and to build Jerusalem" that this prophecy of Daniel should be dated. The entire account harmonizes chronologically with this, there being but one seeming objection, in a prophecy concerning it by Isaiah, which said of Cyrus, not only, "He shall let go my captives," but also, "He shall build my city," (Isa. 45: 13) . This apparent objection we answer in this way: The word here translated city is "ir," and signifies a walled place. We understand the court walls of the Temple to be referred to here and not Jerusalem's walls; and with this the facts above referred to agree. The same word "ir" is rendered court as part of the temple in 2 Kings 20: 4. The date of Nehemiah's commission to build Jerusalem's walls is usually stated to be B.C. 445; but Dr. Dale's work on chronology (449 and 531) and Dr. Priestley's treatise on the "Harmony of the Evangelists" (pp. 24-38) show this common view to be nine years short, which would give B.C. 454 as the true date of Nehemiah's commission; and with this date Daniel's prediction (9: 25), concerning the decree to "restore and to build Jerusalem," agrees, since sixty-nine weeks (7 + 62), or four hundred and eighty-three years, reach to Jesus' Baptism as Messiah the Prince.

Making the application from the prophecy's duration of sixty-nine symbolic weeks, or four hundred and eighty-three (483) years, we deduct four hundred and fifty-four (454) years B.C. as the true date when the decree went forth to restore and to build Jerusalem; and the remainder, A.D. 29, points to the year in which the Anointed (Messiah) would be manifested. This is in exact accord with what we have already shown: that Jesus (*SITS 2, The Time is at Hand p. 68) was baptized by John and received the anointing of the Spirit in October 29 A.D., at which time He was thirty years of age, according to the true date of His birth as shown in SITS 2, pp. 54-62. Our Lord's ministry covered three and a half years, ending with His crucifixion, at the time of the Passover, in the spring of A.D. 33. In this, He exactly fulfilled the prophecy concerning the remaining or last week (seven years) of promised favor, which says: "*after the sixty-two weeks* (verses 25-27, "seven and sixty-two" = 69 weeks, which brings us to A.D. 29 and Jesus' baptism) *shall Messiah be cut off* [crucified, Douay translation, "*be slain*"] but not for Himself," "*in the midst of the last week* [AD 29—AD 33—AD 36 the 70th week], He shall cause the sacrifice and oblation to cease." The sacrifices which were offered according to the Law there ceased; not that animals, incense, etc., were not offered thereafter by the priests, for they continued to be offered year by year, but that they were not accepted by Jehovah, and were in no sense sacrifices for sin. The true sacrifice having come, our Lord Jesus having "put away sin by the sacrifice of Himself" (Heb. 9: 26), Jehovah could no longer recognize other offerings as sacrifices, nor any necessity for them. There, at the cross, Messiah, who had been sacrificing Himself for three and a half years, finished the work (John 19: 30) and thereby made an end of sin, made full and complete reconciliation toward God for the iniquity of men, bringing to all mankind an everlasting justification from sin, instead of the typical yearly justification, accomplished for the typical people, Israel. The death of Messiah was also the seal, the guarantee of the fulfillment, of all the visions and prophecies of coming blessings.

The expression, "not for himself," (Dan. 9: 26) is variously rendered in other translations, several of which are before us; but in our opinion this, of the A.V., is the clearest and best rendering. This depicted the "times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began" (Acts 3: 21). Those promises, both the Abrahamic Covenant and the New Covenant, were secured, made sure, with His own precious blood (Luke 22: 20; 1 Cor. 11: 25), that speaks better things for us than the blood of bulls and goats, even everlasting

justification and putting away of sin, to all those who receive Him. In the remainder or latter half of this seventieth or last week of Jewish favor, the three and a half years, beginning with Pentecost, His followers, the most holy people of that nation, were anointed with the Holy Spirit of God, as Jesus had been at the end of the sixty-ninth week, at His baptism. This fulfilled the statements of v. 24 of this prophecy: “Seventy weeks are determined [set apart] for your people, and for your holy city (a) to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness; (b) and to seal up the vision and prophecy; (c) and to anoint the most holy” (not the Tabernacle). The prophecy did not show that this work would be deferred until the last week, when Messiah would be present; and doubtless they understood it to imply great moral reform on their part which would prepare them for Messiah, and the anointing, under Him of their nation as the most holy people, to bless the world in general. They had yet to learn, by centuries of experience, that they were powerless to put away sin and make reconciliation for iniquity, and that it would require a perfect sacrifice to accomplish this great work of blotting out sin and justifying the condemned. On the other hand, Daniel’s prophecy, while showing that Messiah would be cut off [die] in the middle of the last week, did not show that the bulk of His people would be unholy and therefore cast off, as they were, in the midst thereof (SITS 2, The Time is at Hand p. 70) that week (Matt. 23: 38). Another prophet had said (Rom. 9: 28), He shall finish the work and cut it short in righteousness [justly]; and all was finished in the half-week (three and a half years) of Jesus’ ministry.

The balance of the seventieth week, the three and a half years of it extended beyond the cross and saw the anointing of “the most holy” people of Israel. Did Jehovah promise to set aside seventy weeks of favor upon Israel, and really give them but sixty-nine and a half? At first glance it has this appearance, especially when we

recall that it was just five days before his death in the middle of the week that Jesus wept over their city and gave them up, saying, “Your house is left unto you desolate.” But not so: Jehovah knew the end from the beginning; and when He promised seventy weeks, He meant it. We must look for favor upon that people for three and a half years after the crucifixion, notwithstanding they were then left desolate nationally. That the Israelites as a nation were not fit to be the recipients of the chief or spiritual favor designed for the Church, nor of the earthly favor either which was to be centuries in the future, was demonstrated by their rejection of Messiah, as God had foreseen and foretold; it was of no benefit to them to continue their national testing beyond the middle of their seventieth week, and it was cut short there, when they were left desolate, rejected from favor. During the remaining portion (three and a half years) of their period, the favor was increased, though confined to the remnant, the most holy people, the purest and fittest, whom alone it could benefit (Isa. 10: 22, 23; Rom. 9: 28). The increase of favor consisted in the fact that it gave to that faithful Jewish remnant, three and a half years of exclusive attention and ministration, under the increased advantages of the spirit dispensation to be of the Church, which, beginning with the disciples at Pentecost, reached probably all the ripe wheat of that nation, during that period of special favor. See Acts 2: 41 and 4: 4 for the results of the first few days. It was for this reason that, though Jesus had tasted death for all, and the Gospel was to be proclaimed to all, yet His instructions to His disciples were, that they begin the announcement of the heavenly offer of salvation at Jerusalem among the faithful Jews. Nor were they to leave that special work, or offer the spiritual favor of the new dispensation to any others, until the three and a half years of promised favor to Israel were fulfilled, when God specially sent it to the Gentiles as well as to the Jews—(Acts 10: 1-48).

SITS = Studies In The Scriptures

THE COMING STORM

*Oh! sad is my heart, for the storm that is coming;
Like eagles the scud sweepeth in from the sea;
The gull seeketh shelter, the pine trees are sighing,
And all giveth note of the tempest to be.
A spell hath been whispered from cave and from ocean,
The shepherds are sleeping, the sentinels dumb,
The flocks are all scattered on moorland and mountain,
And no one believes that the Master is come.*

*He’s come, but whom doth He find their watch keeping?
Oh, where—in His presence—is faith the world o’er?
The rich, every sense in soft luxury steeping;
The poor, scarce repelling the wolf from the door.
Oh, man, and oh, maiden, drop trifling and pleasure,
Oh, hark, while I tell of the sorrows to be,
As well might I plead in the path of yon glacier,
Or cry out a warning to wave of the sea.*

THE GOSPEL — FOR SINNERS ONLY

“I came not to call the righteous, but sinners.”

Mark 2: 17

THE TERM “publican” in Jesus’ day was applied to Jews who served the Roman Government as tax collectors in Palestine. The name was a reproach because the Jews held to the Abrahamic promise that the whole world should be blessed by them as God’s special people. They held that this meant that they should not only be free from all other governments, but that they should be the masters of the world. Moreover, if this be so, all other nations should be paying them tribute and they should pay tribute to none. The most public-spirited Jews, therefore, declined to be the agents of the Roman Government in the matter of collecting tribute or taxes, and the tribute-takers or publicans were looked upon with disdain as being unfaithful to their religion and to their nation.

The term “sinner,” as frequently used in this study and elsewhere in the Gospels, was applied to all Jews who were careless in respect to the orthodoxy of their day, for the traditional Jew of that time (and today) took pride in his religion and boasted of his holiness—as, for instance, the word “Pharisee” signifies “holy person”—one scrupulously careful in observing the smallest details of the Law. There was a wide breach between these zealous followers of Moses’ Law and the mass of the nation who, because of not making special profession, were altogether classed as “sinners,” or persons not up to the orthodox standard of carefulness of form and ceremonies.

The Pharisees would tolerate and eat with the Sadducees, although the latter were practically unbelievers, because they were of the wealthier and therefore, more respectable class; but they entirely ignored and would not eat with their less particular brethren, whom they in general styled “sinners,” regardless of their having true moral status. Our Lord’s disciples were nearly all gathered from this lower or less orthodox and less educated class of Jews. Because of our Lord’s talents the Pharisees would have been glad to have Him as one of their number, provided, of course, that He would side with them and uphold them in their more or less hypocritical pretensions of perfection and holiness. But Jesus denounced the claims of the Pharisees as hypocritical, and told the common people plainly that there were “none righteous, no, not one”—

that all needed Divine mercy, and that really the humble and contrite would be much more acceptable to God than the boastful, the proud, the self-conceited.

MATTHEW — THE PUBLICAN

Today’s study tells of the call of Matthew to be one of the twelve Apostles. His original name was Levi, just as Peter’s original name was Simon. He belonged to the Levitical tribe, but his acceptance of service under the Romans as a tax collector, socially degraded him and classed him as a “publican.” Perhaps the quality of independence and humble-mindedness which influenced this man to become a tax collector and to brave the scorn of his fellow-countrymen were qualities which really favored him in respect to the Divine invitation to become a disciple of Jesus. We may be sure this was true from the fact that Jesus gave him a special invitation to become His disciple, and from the fact that he was in the heart condition to forsake all of his earthly goods that he might be a member of the Christ class. We cannot suppose that the Master would call to discipleship any but a noble character, nor can we suppose that any others would have accepted the call as did Matthew.

Matthew was the head of a household and promptly invited Jesus and His followers to dinner. He invited in also numbers of his friends, and these, like himself, were of the ostracized class — publicans and sinners. The scribes and Pharisees watched Jesus closely, and when they perceived that He ate and mingled with the less respectable and less orthodox, they disesteemed Him also, and put the question squarely to Jesus’ disciples: “How is it that He eats and drinks with tax collectors and sinners?”

This afforded Jesus the opportunity that He desired of giving a great lesson in a few words. He replied to them, “Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance.” Here we have the key to much of the misunderstanding of the Gospel in that day and now. The first lesson that all must learn is that all sin is condemned of God—the little and the large—and that all unrighteousness is sin, and that there are “none righteous, no, not one” (Rom. 3: 10).

In other words, each must learn that he himself is a sinner, and under Divine sentence and needing forgiveness, before he can come into fellowship with God or become partaker of God's provision for eternal life. The publicans and sinners were indeed condemned of God, and the scribes and Pharisees, members of the same imperfect race, were also under Divine sentence; but the latter did not admit their sinfulness and imperfection nor seek Divine forgiveness, while the former, admitting their sins, were the more ready to accept forgiveness. Jesus illustrated this matter in one of His parables saying, a certain Pharisee went to the temple to pray and, full of self-confidence, thanked God that he was not as other men, nor even like the poor publican near him. The publican also prayed; but in humility, feeling that he was a sinner, besought Divine forgiveness. Jesus declared that the less moral man, the less scrupulously careful man, the publican, was nearer to fulfilling Divine Justice than the more careful, more upright, more orthodox Pharisee, because the latter failed to acknowledge his sins, his imperfections, which could be forgiven only through their acknowledgment. Therefore, the declaration of Jesus that He "came not to call the righteous, but sinners." There were none righteous to call, for all are sinners, and those who thought themselves righteous had a barrier before them which hindered their coming to the Lord under the call.

“YOUR DISCIPLES DO NOT FAST”

About that time a fasting season was observed by the Pharisees, and also by those who had accepted the teachings of John the Baptist; but Jesus had said nothing to His disciples about fasting up to that time. Now the question arose, why was this? The Savior's explanation was that while He was with them it should properly be considered a time of rejoicing and feasting rather than a time of fasting and sorrow. Would a betrothed woman sorrow and weep and fast while her betrothed was present? No. Yet, in subsequent days, after his departure, in her loneliness, and especially if she thought of the long delay in his coming to receive her to become his wife, she would sorrow. Likewise, Jesus intimated it would be with His followers. They would have plenty of opportunity to weep and fast after He would be gone and while waiting for His return (Matt. 9: 14, 15).

Fasting should not be considered a matter of obligation or command, but rather a voluntary relinquishing of present and temporal good things, that the mind and heart might go out the more earnestly after the things not seen yet, but hoped for. For eighteen centuries God's people have been fasting and praying and waiting and longing for

the Bridegroom's return. But in the time of His presence, their fellowship with Him, their joy in the realization of the completed promise, has wiped away their tears and will "give them beauty for ashes, and the oil of joy for . . . the spirit of heaviness."

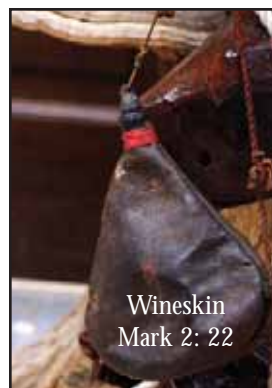
THE CHURCH A NEW CREATION

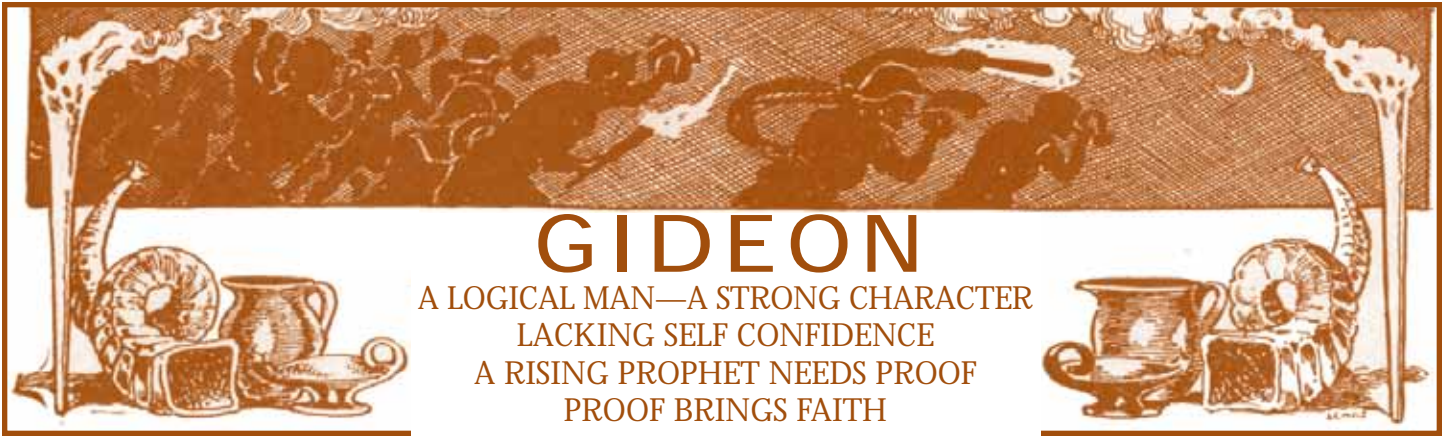
It was difficult for the Savior's hearers to get a proper focus upon His teachings. They could understand John the Baptist's preaching of repentance and reformation; but when Jesus declared, "The Law and the Prophets were until John, and since then the Kingdom of Heaven is preached"—this was so radical a proposition as to be difficult for the people to grasp. They reasoned, what could be higher than the Law and the Prophets? What door could be opened to the followers of Jesus that had not been opened to their ancestors? Was not their Jewish nation God's Kingdom? Did not King David sit "upon the throne of the Lord"? Was it not promised that Messiah should sit upon David's throne?

Sympathetically we must concede that it was difficult for the Jews to understand that before the blessing could come to natural Israel, another, spiritual Israel must be selected. By way of emphasizing this thought, our Lord gave two parabolical illustrations, saying, "No one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will pull away from the old, making the tear worse." "No one pours new wine into old wineskins. If he does, the wine will bust the skins, and both the wine and wineskins will be ruined" (Mark 2: 21, 22, NIV). These illustrations show that the Gospel message is not a patch upon the old Jewish Law, but is a new concept of a spiritual calling for a change of dispensation. The call for an earthly class in the Ancient Worthies was at this juncture superseded by the new doctrines for the Elect of the Gospel Dispensation that must be put into new dispensers that will be able to stand the stress of the change from an earthly calling to that of the spiritual and a heavenly reward (John 3: 30). For this reason, our Lord did not attempt to engraft His teachings upon the Jews, but called out of Judaism a special

class, which the Scriptures denote as "New Creatures in Christ." It was to these that the new wine of the Gospel Message was committed, and these were to experience the fermentation incidental to the preparation for the Kingdom—trials, disciplines and testings.

* * *





GIDEON

A LOGICAL MAN—A STRONG CHARACTER
LACKING SELF CONFIDENCE
A RISING PROPHET NEEDS PROOF
PROOF BRINGS FAITH

ALTHOUGH THE SCRIPTURES tell us that not many great, rich, wise and strong are chosen of the Lord for His work, we may be sure that this is not because they would be unacceptable, but because their wisdom, riches, strength, courage, usually make them too self-confident and not sufficiently reliant on the Lord—not sufficiently humble to be taught of Him and to be glad of opportunities for His service. It was to Gideon, a stalwart young Israelite, that the angel of the Lord was sent with a message and with a work. His salutation was, “The Lord is with you, you mighty man of valor.” Gideon replied with excellent logic, “Why, if the Lord be with us, has all this befallen us? And where be all His miracles of which our fathers told us?”

The Midianites and others of the nomadic peoples from the East, discerning that the land of Canaan was very fertile, repeatedly invaded it, confiscating much of the product of the land. On this very occasion Gideon was threshing out a few sheaves of wheat, fearing to have a customary threshing lest the Midianites should rob them of all their possessions and increase their levy.

The angel was not there to discuss theology, but to inspire Gideon and to make of him a messenger of the Lord in the deliverance of His people. The humility of the man shines out in his protest that his family was one of the poorest of the tribe of Manasseh, and that he, himself, was inferior to his brethren of his own father's house. Surely a mistake had been made in the selection, and a more capable person should be found! But to this the angel of the Lord replied, “Surely I will be with you, and you shall smite the Midianites as one man.”

When we remember the Lord's promise to Israel that He would defend them and protect their interests—when we remember that their interests were earthly interests—then we should remember also that this protection was dependent upon Israel's maintenance of heart-loyalty and faithfulness to God. In the same promise the Lord assured the people in advance, that if they would wander away into idolatry, He would bring upon

them various adversities—that their enemies should reap their harvests, etc. We may know the answer to Gideon's question of why the Lord allowed the distress in which they were. It was not that God was unfaithful to His Covenant, but that the Israelites had been unfaithful. A proof of this unfaithfulness is found in our lesson and its context. Gideon's father had the charge, or was caretaker of the groves of Baal and Ashtaroath. Their images were near his home—apparently on his property. These groves were large posts, significant of honor, erected near the idol; and these were maintained by the people of Gideon's own time, his own father being one of the principal of them. Here was the secret of Israel's helplessness and subjection to the Midianites. Although Gideon apparently did not surely know who his visitor was, nevertheless, something in the conversation persuaded him that he had had an honorable guest. He prepared him a feast, and brought it to him. Instead of eating it, the angel directed that the soup be poured out on a rock round about the food, and then touched the cakes and the lamb with his staff. A miracle followed which demonstrated that the visitor was the angel of the Lord—fire proceeded from the rock and entirely consumed the food, which was accepted as a sacrifice. Immediately the angel vanished from Gideon's sight; for he had accomplished the purpose of his mission.

THE MINISTRY OF ANGELS

Here we have another illustration of the fact that we are surrounded by spirit beings, invisible to our natural eyes, and the fact also that in God's providence in olden times He communicated to mankind through these angels, of whom we read, “The angel of the Lord encamps around about them that fear Him, and delivers them.” And again, “Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?” Doubtless the angels of the Lord are at present with His people as in ages past—indeed, more so during the Gospel Age since Pentecost than ever before, because then among God's people were the Spirit-begotten ones, specially precious in their Father's sight (Psalm 34: 7; Hebrews 1: 14).

“Their angels do always have access to the Father,” was the comment of the Lord Jesus respecting His followers. It is a part of their business to look after the interests of the consecrated members of God’s people and to deliver them from everything that would not be for their advantage, in harmony with the assurance that “all things shall work together for good to those who love God.” It is the interest of the new heart, mind and will that is being considered and not the flesh. These messengers were invisible throughout the Gospel Age, because the Lord would have the Christians walk by faith and not by sight (2 Corinthians 5: 7).

In olden times, in the time of the House of Servants, the Lord’s representatives at times assumed human bodies and often appeared in connection with their visits to humanity, so that they might have the better opportunity of direct conversation and instruction when communicating their messages. In this way the angels of the Lord appeared to Abraham and ate with him. He knew them not until subsequently they revealed their identity.

COURAGE MANIFESTED

The same night following the visit of the angel, the Lord made a further revelation to Gideon, instructing him to destroy the idols upon the property and to overthrow the altar of Baal and to build instead an altar to Jehovah, to kill one of his father’s bullocks and therewith to make burnt offerings unto the Lord, using for the purpose the wooden pole, or “grove,” which formerly did honor to Baal. The work was accomplished in the night because his father, his brethren and the men of the village would have stoutly resisted the work, had they known of it. Gideon was very courageous when once he knew that he had been called of the Lord to do the work.

Indeed, we may say that conviction that our work is of Divine authority is a power of itself in the heart of any man or woman. This is part of the lack of today—lack of faith in God, and failure to recognize a mission that is of God. Much of the preaching, praying and good endeavors are formalistic “having a form of godliness without its power.” From such we turn away, as St. Paul directed. We are seeking to be God’s servants and we want surely to know the Divine Word. Armed with it, “one may chase a thousand.”

A young Hebrew pursuing his course in Harvard University said, “I have a talent for music and am pursuing it; but, oh, I feel as though I want to find some great object worthy of my life and to give my life for

that object!” Undoubtedly there is such a sentiment in many of the young, especially between the years of twelve to twenty. Happy are the youths who, in God’s providences, come under wise, helpful instruction that they might realize that the grandest use of life possible is to render it to God in His service and in the service of humanity! Gideon was one of this type, as is manifest all through the story. He had the courage and the faith, and merely needed to have the knowledge of God and to be commissioned to go forth in His name to do His will.

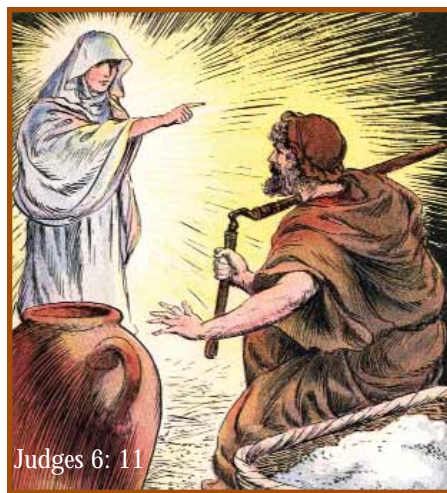
When the villagers found what had happened and traced it to Gideon they called upon his father to deliver him up to death, but the latter wisely responded as to whether or not a god of mighty power would need to be defended. If Baal could not defend himself he could not defend Israel. The argument was potent. The people were prepared to look for a better god as their deliverer. Meantime, in harmony with his commission, while the Midianites were gathering, Gideon sent messengers to the various tribes, with the result that thirty-two thousand volunteers responded to give battle to the invaders.

Meantime, also, Gideon required fresh evidences of the Lord that he was doing the Divine will. The one test was that a wool fleece laid out in the open over night might be thoroughly wet with the dew, while the ground all about it might be dry. The Lord responded and granted the proof; for Gideon wrung from the fleece a bowl of water. But this was not enough. Who could tell but what there was some special attraction for the fleece to the water? He would

reverse the test and ask God to grant a demonstration that all the ground around the fleece might be completely wet with dew and that the fleece might be dry. This was also granted.

But we are not to think that because the Lord provided proofs to Gideon it would be proper for us today to make similar tests. We have much advantage every way. Behind us are the experiences of Gideon and others for now thousands of years—added to which we have the New Testament records of God’s favor toward the human race and the Lord Jesus. We have the “wonderful words of life” and an introduction to the Heavenly Father through the influence of the Holy Spirit as a result of faith in the precious blood. Ours is a different case. The Lord would have us walk by faith in the lessons already taught us, and not by material sights and signs of our own time.

* * *



FIGHTING AGAINST GOD

GAMALIEL GAVE EVIDENCE OF HIS WISDOM in the advice he proffered to his Jewish friends of the Sanhedrin when they were about to deal harshly with the early disciples. His wise words were, "Men of Israel, take heed to yourselves what you intend to do regarding these men . . . Keep away from these men, let them alone; for if this plan or this work be of men it will come to nothing; but if it be of God, you cannot overthrow it—lest you even be found to fight against God" (Acts 5: 35-39). It is unfortunate that so many who have named the name of Christ, and to some extent have become partakers of the Holy Spirit, and have been taught in the school of Christ, and possess the wisdom that comes from above—sad to say, that so many of these seem to have less wisdom than is expressed in Gamaliel's words just quoted.

Some people by nature have so little combativeness that they lack strength of character; they are too pliable, "wishy-washy." They lack the qualities of an overcomer, and need continually to seek grace and help from on high to take a stand for the Truth and for righteousness. Otherwise they surely cannot be expected to come off more than conquerors. The Lord is seeking for His people those who have a strong character, firmness and strength, as well as gentleness, meekness, patience, love. The happy combination which the Lord seeks is not found everywhere. All who come to Him need to be refashioned in some respects to make them acceptable. Consequently, on the other side of the question, we find that some who have strong characters naturally have such strong combativeness that it is continually bringing them into trouble and needs to be curbed, brought under restraint.

It is difficult to say which of the two classes referred to has the advantage over the other. The one class must cultivate what the other class must restrain, and probably, all things considered, their chances are about equal in the matter of winning the race. However, those who have large combativeness, who are aggressive, forceful, usually attract more attention among God's people by reason of these qualities, and usually awaken more opposition even though they do not make enemies among those who love one another. The too pliable and docile are apt to think of themselves too favorably, and are very likely to be too favorably thought of by others as respects their qualifications for

the Kingdom. Those who are strong and forceful are apt to be too roundly censured by others and to be blind to themselves. Oh, that we all could have sound minds! Since this is impossible, Oh, that we all could have a large measure of the spirit of a sound mind, and the ability to weigh ourselves according to the Divine standard!

These words are specially intended to assist the dear brothers and sisters troubled with too large a degree of combativeness, disposed to be too aggressive. The Lord certainly showed markedly, particularly, His love for the strong characters, when, from among the twelve, He selected Peter, James and John, the three most radical and aggressive of the apostles, as in some respects His favorites. So, then, those who have the aggressive quality by nature must not feel that it is a bar to their attainment of the Lord's "Well done," but rather that it is a good quality of itself if only it can be restrained and brought within proper bounds. They should see, as Gamaliel did, the danger of using their combativeness and aggressiveness against the Lord, against the Truth and against the brethren.

Our Lord says, "His servants you are to whom you render service" (Rom. 6:16). The question is not: To whom do we profess to render service? Neither is it: To whom do we think we are rendering service? But to the contrary: Whose cause do we actually serve? From this standpoint, looking out over the Christian world today, we ask ourselves, how many are serving God? And how many imagine they are serving Him while they are really serving the Adversary? They are really "fighting against God." By carefully observing Christendom we find thousands of professed ministers of the Gospel, and millions of professed Christians fighting under various banners, Methodist, Baptist, Catholic, etc. We ask, whom are they fighting? Satan? Error? Like Saul of Tarsus many of them may have their eyes opened to the fact that, so far from being soldiers of the cross, they are fighting against God, against the real soldiers of the cross, the followers of the Lamb. What a bitter disappointment will be theirs! How we wish that we could awaken them now to an examination of the commands of the great Chief Captain, that they might see that they are working and fighting under orders and directions not from Him, but from human leaders and captains, some of these from the Dark Ages, dead and buried.

We would hope that if the Truth could be flashed from heaven many of these strong characters that are now fighting for sectarianism, and some of them for Antichrist, would fall astonished, humiliated, at the Master's feet, crying, "What will thou have me to do?"

Let us remember the Lord's words through the Apostle: "The Lord resists the proud but shows grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." These verses, we believe, are a key to much of the error along the lines we have indicated. Persons with strong characters affected by a measure of pride are apt to take a wrong course from which it is almost impossible for them to retrace. But if humility be there, the strength, the combativeness will be under proportionate control, and that much easier will it be for everyone to receive the prop-

er instructions from the Lord, and to follow them, and to be fitted, polished and prepared for a place in the Kingdom. This same principle applies among those who have already received, as a blessing from the Lord, the light of present Truth. We still need the humility which will keep close watch upon every word and act and thought, with a view to having all in complete subjection to the will of the Lord, that we be found not fighting against the Lord or against the Truth or against the brethren. How careful we should be to watch for the leadings of the Lord's providences, not only in our own experiences, but also in the words and experiences of others, and particularly to measure everything by the Divine standards and not by our own opinions and preferences!

* * *

QUESTION AND ANSWER

Q I used to be a Catholic; I have a question about the priests. I cannot understand why the Pope has so many followers; how can the people stand it? I cannot look at him or any priest for that matter. Do I need to forgive them or forget them? In reading the information that you have sent to me, it has given me so much to think about. Just from what little you know about me, am I in a category of those who sincerely want to do God's will? I hope I am and not just a curiosity seeker. I want to know it all or as much as God wants me to know for the right reasons.

Our pastor has been preaching on the Holy Spirit. I am 61 and just now understanding the Holy Spirit. I was confirmed at 13. Is it the Catholic Church's fault that I didn't understand it or is it my fault? I don't want to blame anyone but myself but it scares me to think I almost missed my chance at salvation.

A Good to hear from you. Yes, from the little we know about you, I think it's obvious that you love the Lord—that is the requirement which Jesus gave—to love your neighbor as yourself. Jesus added yet a third commandment: "to love one another even as I have loved you." This is the skeletal frame of the Christian character.

As for Popes and priests and such: Do you need to forgive or forget them? Jesus also stated that we should pray even for those that are our enemies, even for those who spitefully use us (Matt. 5: 43-45). I think these characters certainly fall into that category. Why does the Pope have so many followers? Great question and we could ask it about lots of other people who are doing

things in the name of God that are so much against His Holy Character. In large part he is followed by so many because they are blind (figuratively). 2 Corinthians 4: 4 states it this way: "the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The god of this world is Satan (John 12: 31; 14: 30; 16: 11; Ephesians 2: 2). Not that he has been given that power, but that he has usurped it. God permits Satan and evil to provide the whole world with an educational experience; that they might learn the exceeding sinfulness of sin. "Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful." (Romans 7: 13).

As to your understanding, it is certainly not your fault that you have not had this experience until this point in your life. Is it the Catholic Church's fault? Perhaps, to a point, but they can only teach what they know. They do not know very much about God or His plan of salvation. Indeed the whole human family was cursed in Adam in the beginning and that curse is likened to a covering or veil cast over all nations and peoples, and Jesus' death has secured the promise that it will eventually be lifted (Isaiah 25: 7-8). "And he will destroy in this mountain the face of *the covering cast over all people*, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and

the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." Revelation 22: 3 shows that the curse placed upon humanity, long ago paid for by the shed blood of our Savior, will be done away with. Revelation 21: 4-6 gives some clarification: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." Notice that here Jesus states it in the future tense at the *end* of the Bible... "I will give to him that is thirsty." Indeed, in the last few breaths of this book He repeats it again; "And the Spirit and the Bride say, Come. And let him that hears say, Come. And let him who thirsts come. Whoever desires let him take the water of life freely." This is what Jesus died for; to give eternal life.

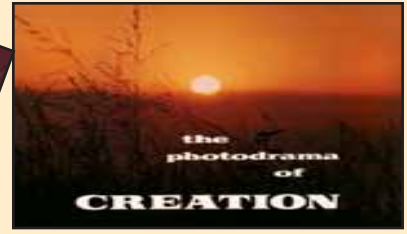
Paul, who wrote 80% of the New Testament said of himself that he could do no real good, but kept doing sinful things even though he recognized them as such (Romans 7: 18-20). "For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time" (1 Timothy 2: 3-6).

This is the big problem with the *present evil world* (Galatians 1: 4), with all of its proposed remedies for the malady of sin. In Christendom alone we have the Catholic side of the fence which is divided into Roman, Greek, Eastern Orthodox, Nestorian, Coptic, Syrian, *etc.*, and the Protestant side that consists of Lutheran, Methodist, Baptist, Congregational, Presbyterian, Mormon, Pentecostal, *etc.*, all teaching different views of the same Book that in America alone exists in 900+ different versions and translations, not to mention other religions which have much less to offer. It's easy to see, once you think about it, that we are all victims really of the situation we are born in. Whether Catholic, atheist, Baptist, *etc.*, we are pretty much committed to believe as we are taught from childhood. Few ever move ahead to see what is really in the Word of God because they trust those that are leading them. This in part answers your question as to why the Pope has so many followers; they just do not know any better. But God looks down and selects a few to enlighten in this present time. Understand that the Word tells us that none can come to the Father unless they come

through the Son, and none can come through the Son unless the Father draws them (John 3: 17; John 6: 44). We have passages like Matthew 22: 14: "For many are called, but *few* are *chosen*," bear this out. These are the ones the Father draws, and notice that the few chosen are taken from many that are called.

Most that hear the invitation do not follow it out to a completion. But it must be made clear that it is not eternal life they are being called to, at least not at first. We do desire such and it is the thing we strive for, but the Biblical promise from the very beginning was given to Abraham whom Jesus called the father of the faithful, and he was told: "That in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven (heavenly kingdom), and as the sand which is on the sea shore (earthly kingdom); and your seed shall possess the gate of their enemies; *In your seed all the nations of the earth shall be blessed*; because you have obeyed my voice" (Genesis 22: 17-18). This is a key phrase and Paul used it to show that God preached the Gospel (good news) to Abraham when He said it to him. Galatians 3: 8, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." That is a beautiful promise and offers eventual hope to all who will listen to its wisdom. Notice further in the last verse of that chapter (v. 29) "*If you be Christ's, then are you Abraham's seed*, and heirs according to the promise."

God has selected out a special class, and placed them in their heavenly stations, who are now privileged to assist Jesus in extending His blessing to the balance of mankind. If we can get beyond some of the propaganda we have been taught over the last 19 centuries and just look at the BOOK; it becomes clear, there is a stark difference between what is said about those who have gained the heavenly nature with Christ on His throne and those who will be lifted up from the grave to receive blessings and judgment in the earthly Kingdom. This will be the time of the great awakening of earths' dead. Matthew 7: 12-14 speaks of salvation: "Therefore, whatever you want men to do to you, do also to them: for this is the law and the prophets. Enter by the narrow gate; for wide is the gate, and broad is the way that leads to destruction, and there are many who go in by it. Because *narrow is the gate, and difficult (trialsome) is the way, which leads to life, and there are few who find it.*" It has always impressed me that Jesus here is stating for the record that few have ever found the gate, let alone followed the path mentioned, which is the path that He walked. This is a difficult thing to do, to follow Jesus. Most Christians are interested in the praise, singing and the warm fuzzy feeling, but there is little *continued on page 46*



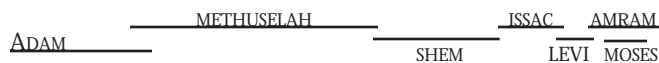
ADAM (MENA) WAS PHARAOH I

THE ABYDOS TABLET fully agrees with Genesis and is often corroborated by the Greek and Egyptian historians, Herodotus and Manetho. It shows Adam as the first Pharaoh, and Noah the twentieth, while the intermediate eighteen correspond with Genesis with remarkable accuracy. Mena 's wife was Shesh—Hebrew, Isha—woman. Her first son was Pharaoh II.—Greek, Teta-Khent—guilty one; Hebrew, Kanighi; Latin, Athos; English, Cain. The tablet for Abel represents him as the non-resistant one.

The Abydos Tablet shows the same order as Moses (Genesis 4-6), giving first the line of Cain down to Jabal, who was Kakan. At that time, evidently, the gods and demigods began to fill the Earth with violence. Seti's list omits the names of these. All demigods were destroyed in the Deluge. Noah is next in order with a regal title. But since he was not of Cain's family, the Abydos Tablet there goes back, mentions Abel and Seth, and Seth's line just as given in Genesis (untitled), down to Noah. These all, as Pharaohs, have their royal ovals, but no supertitle. After Noah (Nofru), Pharaoh XX., the line runs through his son Ham (Chamu Chufu). Appropriately Noah's other sons are ignored; for Shem and Japheth went to Asia and Europe, while only Ham went to Egypt.

Thus wonderfully is the Bible being vindicated by the very inscriptions once supposed to contradict it.

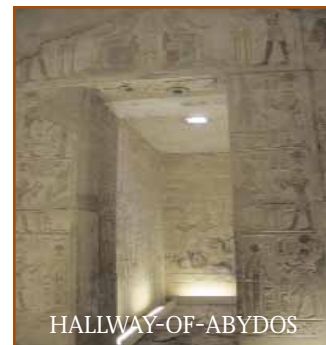
Moses was learned in all the wisdom of the Egyptians. Besides this, he was Jehovah's Prophet, and so certified by Jesus. Although Moses lived two thousand years after Adam, history connected up very close to his time, see diagram.



Lines drawn to scale, showing overlapping of Adam's 930 years, Methuselah's 969, Shem's 600, Isaac's 180, Levi's 137, Amram's 137 and Moses' 120. The overlapping periods were respectively 243 years, 68 years, 50 years, 40 years, 58 years and 31 years.

Questions on Lesson 21

1. Who were Manetho and Herodotus? Give brief account of each from Encyclopedia.
2. How do they regard the Abydos tablet?
3. From where does this tablet get its name? See Encyclopedia "Abydos."
4. Who was the first Pharaoh? Who was the 20th?
5. Relate how this tablet records Adam, Eve, and Cain.
6. By what names are they mentioned? Par. 1
7. How does this record agree with Moses' account in Genesis?
8. Why were the gods and demigods omitted in the tablet made by Seti?
9. Who is the next Bible character on this chart, and how is his genealogy traced?
10. Why were Noah's two sons, Shem and Japheth, omitted from the record?
11. Why is the study of these ancient tablets made in connection with Bible Study?
12. How many years after Adam did Moses live?
13. How many patriarchs were there between Adam and Moses?
14. By referring to the chart on the bottom column one, show how it could be possible for Moses to get a correct record of the happenings since Adam's day. Par. 3



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 44 talk of sacrifice. However, that is all Jesus ever spoke of, sacrificing the things of this world for the promises of the next (Romans 12: 1). The majority of mankind has obviously never been called to find such a gate; but they have been promised that Jesus died for their sins. They will eventually have the opportunity to gain salvation; but first Jesus must fulfill His promise to those “who have seen,” and completed the heavenly seed of the Abraham class.

When Satan’s empire is shaken to its core and brought down, the resurrection process will begin for the world . . . and then the way folks come forth to follow Jesus becomes much different. Isaiah explains it very well in Chapter 35. Notice in these ten short verses it speaks of righting everything that is wrong with us . . . giving sight to the blind, hearing to the deaf, *etc.*, and even the earth is blessed because it too is released from the curse. Instead of a “narrow way” of sacrifice for the chosen few, now we are hearing of a “highway of holiness” that is designed for the fool, for the wayfaring man, as we read in verses 8 and 9, “And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast (like the Catholic church and its priests) shall go up thereon, it shall not be found there; but the redeemed shall walk there.” Notice: the redeemed shall walk there. Remember, as quoted above, that Jesus died a ransom for ALL to be testified “*in due time*” (1 Tim. 2: 6).

This is another key phrase, because it plays off of the next verse that closes this chapter . . . Isaiah 35: 10: “*And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*”

The ransomed of the Lord (Paul says includes ALL), shall return from where? From the grave—from the death condition—from the position of being cursed into the pit, as Adam was told, “dying, you shall die” (Genesis 2: 17; 3: 17-19). All of his children (which includes us) were cursed in his loins, because he had sinned, was then imperfect, and an imperfect father cannot beget children that are perfect (Psalm 51: 5). This is why Jesus is referred to in 1 Corinthians 15: 45 as the last or Second Adam because He arose and takes Adam’s place and becomes the new father to the fallen dying world, and does for them what Adam failed to do, namely, He gives them life (1 Cor. 15: 45-47).

I hope this is all helpful to you. I have great confidence in you because your love for God shines through and shows in your words. I look forward to seeing you gain the confidence He wants you to have, for you are one who Christ died for, and you have obviously been drawn out from the place where you were seeking to grow, but could not. The Spirit is the holy disposition of God and it is growing in your heart. May He bless and keep you.

* * *

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

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ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig

Muskegon, MI Convention, May 14, 15, 16; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

Leon Snyder

Muskegon, MI Convention, May 14, 15, 16; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

Donald Lewis

Muskegon, MI Convention, May 14, 15, 16; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

John Wojnar

New Haven, CT, June 20; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

Tom Cimbura

Muskegon, MI Convention, May 14, 15, 16; Denver, CO, June 12, 13; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

James Shaw

Mustang, OK, May 23

Robert Steenrod

Muskegon, MI Convention, May 14, 15, 16; Indianapolis, IN May 23; N. Canton, OH, June 13; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18; Susiec, Poland Convention, July 20, 21, 22; Dusseldorf, Germany, July 24, 25; Barlin, France Convention, July 30, 31, August 1; Hyde, England Convention, August 6, 7, 8

Daniel Herzig

Muskegon, MI Convention, May 14, 15, 16; Lauderdale Lakes, FL, June 6; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

Jon Hanning

Muskegon, MI Convention, May 14, 15, 16; Hilliard, OH, June 27; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

Lawrence Williams

Muskegon, MI Convention, May 14, 15, 16; Athens/Nelsonville, OH, June 6; Erie, PA, June 27; Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

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. 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.

CHESTER SPRINGS, PA CONVENTION JULY 15, (PICNIC) 16, 17, 18, 2010 (THURSDAY-SUNDAY)

Picnic, Thursday, July 15: Come and join in the *Home Gathering* at the Headquarters in Chester Springs, PA. Meetings begin at 10:00 a.m. Spiritual and temporal food will be supplied. **Convention, July 16-18** held at The Inn at Chester Springs, Route 100 & Gordon Drive, Exton Pennsylvania, 19341. Telephone: (610) 363-1100 or (888) 253-6119. Rates: \$79.00 + 8% tax; children 18 and under stay free with parents; Reservations must be made directly to the Inn by June 13, 2010 to obtain the discounted rate. **Make your reservations early**; reference the Bible Standard Ministries for the discount rates and request a confirmation number. Contact Rainbow Limo; (610) 696-6060 for transportation from and to the Philadelphia Airport. For further information contact L. Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester Springs, PA 19425-2700. Telephone: (610) 827-7665.

EVANGELISTS' SERVICES

Kenneth Arends

Minneapolis, MN, June 26, 27

Kevin Brown

Hilliard, OH, May 23; Indianapolis, IN, July 11

Michael Dukette

Carlstadt, NJ, June 20

David F. Hanning

Erie, PA, May 2; Cincinnati, OH, June 27

Michael Hanning

Detroit, MI, June 19

Jesse Julien

Pittsfield, MA, June 13

Steve Ketchum

Tulsa, OK, June 20

Ainsley Maine

Springfield, MA, April 4

Roger Mullen

Springfield, MA, June 6; Chester Springs, PA, June 26, 27

Richard Piquene

Independence, KS, June 6; Jacksboro, TX, April 25

Harold Solomon

Reidsville, NC, May 5; Iuka, MS, June 4; Marietta, GA, June 6; Reidsville, NC, June 23; Glen Allen, VA, July 13; Reidsville, NC, July 28

Timothy Suraci

Carlstadt, NJ, May 2

Michael Williams

Detroit, MI, May 29; W. Frankfort, IL, June 13

UNITED KINGDOM ADDITIONAL SERVICE

Janusz Puzdrowski, Germany

Huddersfield, Yorkshire, Friday, May 14, 7:00 p.m.; Stockport, Cheshire, Saturday, May 15, 7:00 p.m.; Barlborough, Derbyshire, Sunday, May 16, 1:00 p.m. More details: Bible Standard, Box 612, OLDHAM, England. OL37WG (note different time on Sunday)

2010 LHMM CONVENTIONS

United States:

Muskegon, Michigan May 14, 15, 16;
Chester Springs, Pennsylvania (Picnic, July 15) July 16, 17, 18;
Tulsa, Oklahoma October 1, 2, 3

France: All conventions in Barlin

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

Lithuania:

Kowno, June 19, 20, 21

Nigeria:

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

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

Akwanga, Nasarawa State, November 26, 27, 28

Poland:

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



HAS YOUR SUBSCRIPTION LAPSED?

HAVE YOU MOVED OR ARE YOU
GOING TO BE MOVING?

RENEW YOUR
SUBSCRIPTION TODAY



TO:

Hushed Was The Evening Hymn

HUSHED was the evening hymn, the temple courts were dark;
The lamp was burning dim before the sacred ark:
When suddenly a voice Divine, rang through the silence of the shrine.

OH give me Samuel's ear — the open ear O Lord;
Alive and quick to hear each whisper of thy word;
Like him to answer at thy call, and to obey Thee first of all.

OH give me Samuel's heart! — a lonely heart that waits
When in Thy house Thou art; or watches at Thy gates
By day and night — a heart that still moves at the breathing of Thy will.

OH give me Samuel's mind! a sweet, un murmuring faith,
Obedient and resigned to Thee in life and death:
That I may read, with childlike eyes, truths that are hidden from the wise.

“ . . . the Lord came. . . . and called as at other
times. Samuel, Samuel. Then Samuel
answered, “Speak; for thy servant heareth”
1 Samuel 3: 10.

