

# 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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# JEW'S NOT TO BE CONVERTED

Written by Pastor C.T. Russell in 1910

In all parts of the world efforts are being made by Christians to reach the Jews—to bring them into the various denominations of Christendom. The Church of England maintains expensive missions for the Jews, not only in Jerusalem, but in various provinces of Turkey and in Austria, and elsewhere. Presbyterians and Baptists are also energetic in their endeavor to “save God’s ancient and Covenant people.” The Jews resent such “missions” and are not always rational about it either. They admit that Judaism should be based upon reason. Logically, there is no more reason why a Jew should complain against missions more than infidels complain. Infidels generally take the logical view and say: For anyone who desires to believe the many different theories presented in the name of Jesus let them alone, for nobody is compelled to attend the “missions”; neither should anybody feel offended at the missionaries, nor at those who attend. Realizing the force of this argument, some Jews apologize, saying: We do not object to the preaching of Jesus any more than we object to Mohammedanism or any other religion. We object, say they, to underhanded methods being used such as the enticement of Jewish children with candy, and of Jewish people out of employment with clothing, *etc.* Our reply is that Jews should be able to provide as many picnics and candies as others for their children and Jewish employers ought to be as able to offer situations to young men as Christian employers. The peculiarity of Jewish opposition to Christian missionaries is that of infidel Jews who have no religion of their own, and are really, therefore, not Jews at all, not believers in the Bible nor in Abraham, Moses nor the Prophets as God’s mouthpieces. These make the most violent opposition to “missions.” These Jews are generally Socialists.

Some time ago they precipitated a riot in the city of Toronto in their opposition to some Presbyterians and some Jewish converts to Presbyterianism. Nor are they as logical as we might have expected. Our own experience recently in Vienna proved this. The socialistic, unbelieving Hebrews who have abandoned their own Jewish religion, were the ones who came to our meeting, and, by their unjust, ungentlemanly conduct, hindered us from addressing several hundred real Jews who were anxious to hear us. They opposed merely because someone spread a false report that I was seeking to convert the Jews. The unfitness of such people for any kind of Socialism is manifest. No one could be a good or true Socialist, and yet be unwilling that his neighbor should exercise the same liberty as himself in respect to religious and other questions.

Although the majority of ministers in all denominations have become Higher Critics, infidels, and wholly disbelieve in hell as torment, nevertheless they conduct “missions,” just the same as when they did believe in such things. If, therefore, the Jews could get the proper thought they would greatly appreciate the missionaries for their endeavor to save them from eternal torment. The Jews should be taught by their rabbis, and should be able to answer such arguments by showing that “the wages of sin is death” (Rom. 6: 23), and that hope

for a life beyond the grave is the resurrection hope, and that the resurrection hope depends on Messiah’s Kingdom, which has not yet been established, but for which they wait. Regrettably, the Jewish rabbis give practically all of their attention to the reading of prayers in the synagogue, which the people could do as well for themselves, and to the killing of the cattle, which can be done better by our great beef trusts,



**Many Christians have confused ideas regarding God’s Plan for His chosen people.**

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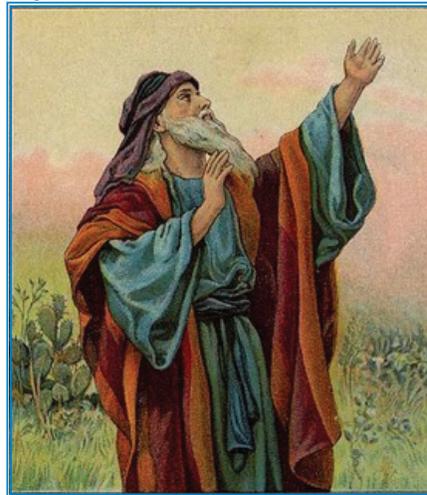
which indeed do the most of it and then leave it for the rabbis to mark “kosher.” God’s Word through the Prophet applies to Jews as well as to Christians—“My people perish for lack of knowledge”; “There is a famine in the land, not for bread, but for the hearing (understanding) of the Word of the Lord” (Amos 8: 11).

### PASTOR RUSSELL MISUNDERSTOOD

My own view of the relationship between Jews and Christians is so different from anything that has been previously presented for eighteen hundred years that I cannot wonder that the Jews are slow to understand it. So far from endeavoring to bring Jews into any of the Christian denominations, Catholic or Protestant, I would advise the Jews to stand clear of all of them. I seek to point out to the Jew that he has his own Divine promises, which are separate and distinct from those of Christians. God’s promises to the Jew are all earthly. The Israelites are all to come back from the state of death under Messiah’s glorious Kingdom, which will gradually erase sin and death from the world and make it like the Garden of Eden—Paradise restored—world-wide. If a Jew would have a high place in favor with the great Restorer, the great Messiah, he should take heed to his steps and order them according to the Word of God, as expressed through Messiah and the Prophets. To whatever extent he cultivates a love for righteousness, truth and honesty, nobility of mind and heart, generosity—in that same proportion he shall be the better fitted and prepared for the glorious good time coming. To whatever extent he neglects the Law and the Prophets, the practice of self-control, *etc.*, in that same proportion he will be degraded and enter the future life under less favorable conditions.

The Divine promise is that when Messiah’s earthly Kingdom shall be established under the whole heavens, Abraham, Isaac and the Prophets, and all Jews found loyal to God, will be granted high positions of influence and authority throughout the world—they will be the princes or rulers in all the earth. The Jews naturally will be the best prepared to receive those resurrected representatives of the ancient nation of Israel while the heavenly Kingdom, Jesus and the Church, being spiritual and invisible will have overall control. Naturally the Jews will rally first to these leaders of

their own nation. Those who have learned by practice to love righteousness and truth and to practice self-control will find it easier to come into line with the laws and regulations of that glorious epoch. Under Messiah’s Kingdom, justice will be laid to the line and righteousness to the plummet, Isa 28:17. This will mean a severe ordeal to those who love unrighteousness and untruth, but eventually it will mean a reign of law and righteousness world-wide, with countless opportunities and blessings and assistances. Although those blessings will come first to the Jew, they will not stop with the Jew, but will extend, through the Jew, to all the families of the earth. All who love righteousness and truth will be attracted by the new regime and become associated with the Jews therein, and as the Scriptures declare, Abraham will become the “Father of many nations.”



**Isaiah’s Prophecies to his people were earthly**

The Jew who ceases to be a Jew ceases to look in the proper direction for the blessings God has promised to him. This is true, whether it be by becoming a Presbyterian, an Episcopalian, a Catholic or an unbeliever—an infidel. The Jewish Law and promises are the proper incentives for the Jewish life. The Jew has in his Law and in the prophecies everything to encourage him to live a careful, honest, upright life—just as much as he would find if he believed the New Testament. Indeed, we incline to think that, while Jewish training might be greatly improved upon, nevertheless the Jews as a whole are probably as moral a race as any in the world. There are probably as few sons of Jews in prisons, jails, and penitentiaries, as of Presbyterians, Episcopalians and Catholics. Is not this an argument showing that the New Testament and faith in Jesus are not necessary to the Jew to produce moral fruitage?

### CHRISTIANITY MISUNDERSTOOD

The world misunderstands Christianity; so do the majority of Christians. The general misconception is that the Church of Christ is in the world as a reformatory institution—to give the world correct moral ideas and to help keep them out of drunkard graves and from all kinds of licentiousness, brutality, and profanity. Indeed, the world measures Christianity by its success in fighting down these evils, and many Christians have the same false views. Such a view is

entirely wrong. When God gets ready to deal with the world's sins—licentiousness, drunkenness, and false doctrines, He will proceed along different lines entirely from any that He has authorized the Church to prosecute. He will establish His Kingdom. He will use Divine Wisdom and Power for the subjection of sin and all unrighteousness. He will grapple with the various forms of sin, and not unsuccessfully, as some in His name are doing today. When His time shall come, when the Kingdom of Messiah shall be established, so great power will be exercised among men as to effectually rid the world of sin and sinners until every knee shall bow and every tongue confess, and until the knowledge of the Lord shall fill the whole earth as the waters cover the deep and until God's will shall be done on earth as thoroughly as it is done in heaven.

So far from teaching that the Church in the present time is to conquer the world, the great Redeemer distinctly told that His followers should suffer persecution and that at His own Second Coming there would be "little faith found on the earth." Instead of saying or implying that at His coming the world would be converted, everything in the Master's teachings advise us that at that time "evil men and seducers will grow worse and worse, deceiving and being deceived" (2 Tim. 3: 13.) Only in a secondary and passive sense is the Church to fight against evil and against sin.

It is not her mission to fight sin in the saloon nor at the polls. That is part of the world's affair; it is to attend to that. The world is attending to it. Am I told that the Church is taking the most prominent part in all the fighting against vice and drunkenness? I answer, It is a mistake; it is the world that is doing all this fighting. The Church, indeed, feels a deep interest and sympathy for every good work at home and abroad—in everything tending toward human uplift. But the Church has a totally different mission. So far as immorality is concerned, it is the Church's part to lift up her light and let it shine; thus the good works will be a reproof on the sins of the world without one word being uttered on the subject. This, evidently, is what Jesus meant when He said, "Let your light so shine before men that they may see your good works,

and glorify your Father which is in heaven" (Matt. 5: 16). The Church is instructed to fight a good fight, but not with the world and not with the world's sins and immorality. She is instructed to keep her own gown spotless, white, "without spot or wrinkle." She is instructed to make herself ready for the coming of the Bridegroom and the marriage then to take place. She is nowhere instructed to make the world ready. She would be unable to make the world ready if she were so instructed unless Divine power supplemented hers. Similarly the Jews are not instructed to convert the world, and are not attempting so to do. Their work is with themselves—to develop a character which will be acceptable to God and which He can use in His own due time in connection with the blessing of the world.

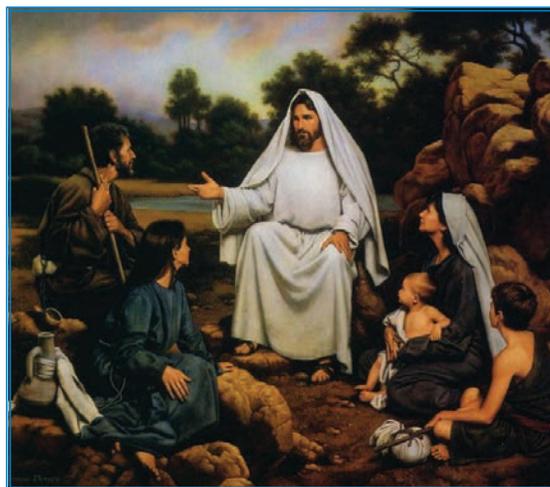
### WHICH CHURCH IS MEANT?

Some one will be ready to ask me to what Church I refer? Which Church is giving its time—not to attempt to convert the world, but in an attempt to build up the Church in the fruits and graces of God's Holy Spirit? Which Church is not engaged in moral reforms? I answer, The True Church—the special Church mentioned in the New Testament Scriptures—a saintly few, called or separated from the world and separate and distinct from all the denominations. "Christendom" gives us her official count as four hundred millions and the Jewish count as twelve millions.

Judged in this broad, general way, who will dispute that the twelve millions of Jews are not in advance of the average of Christendom intellectually and morally?

But Christendom is not the Church of Christ at all. The term is a misnomer. It signifies Christ's Kingdom; whereas Christ's Kingdom, Messiah's Kingdom, is not yet, but is still waited for by the Jews and by the true Church—the saintly "little flock" of the New Testament. Both Jews and Christians still pray, "Your Kingdom come; Your will be done"; and both still recognize that Messiah's Kingdom is the desire of the world, and the hope of the world—and both are waiting for it.

The true Church is neither Presbyterian nor Methodist, Lutheran, nor Roman, Greek Orthodox nor



**Jesus' sermons were to the Jews**

Episcopalian, Baptist nor Disciple. The true Church is not a human organization at all. It is composed of saintly people whom God is gathering as His own elect from all nations, peoples, kindreds, tongues and from all denominations and from outside of all denominations. It will be composed of some who are Jews, some who are Christian. This true Church is the great Messiah, a hundred and forty-four thousand—twelve thousand for each of the twelve tribes of Israel, as referred to in Revelation 7: 4-8. These are referred to by the Lord saying: “Gather My saints together unto Me, says the Lord, those who have made a Covenant together with me by sacrifice”—self-sacrifice—by a full surrender to the Divine will in thought and word and deed (Psa. 50: 5). This class as a whole is the Messiah, the spiritual seed of Abraham, as the Jews are his natural seed. God referred to the latter, saying to Abraham, “Your seed shall be as the sand of the seashore.” He referred to the Messianic few when He said: “Your seed shall be as the stars of heaven” (Gen. 22: 17). This spiritual seed of Abraham, one hundred and forty-four thousand, a multitudinous Messiah, must first be developed, glorified, resurrected, before the world can be blessed.

The blessing of the world can come only through the Divinely appointed natural seed of Abraham—believing Jews. If all the Jews could be turned into Presbyterians, and Baptists, there would be no people ready to fulfill the great work which God’s Word declares shall be accomplished through Abraham’s posterity. Does this make clear my reasons for not wishing to turn the Jews into Presbyterians, Baptists, Catholics, *etc.*? Does it make clear my reason for urging the Jews to a preparation mentally, morally and physically for the great work that God has for them to do? I hope so.

As for the spiritual seed of Abraham of all nations—the first opportunity to participate therein was granted to the Jews, and it is my conviction that the Messianic company, all saintly, will be composed more largely of Jews than of any other nationality. The great Head or Captain was a saintly Jew. Its most prominent members, His followers, were saintly Jews, and thousands of saintly Jews were subsequently gathered, is the record—some

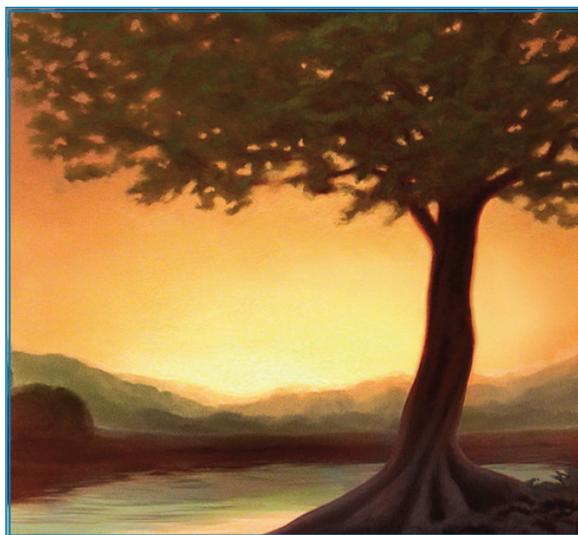
from each of the twelve tribes. Additionally, however, God has been gathering a saintly few from all other nations, kindreds and tongues, to complete the total elect number, one hundred and forty-four thousand. From what we know of Jews, Gentiles and Christians, comparatively few give evidence of saint-ship—comparatively few claim to be saints—to be fully consecrated, devoted to the Divine service. From what we know of the scarcity of these saintly ones today, we might well wonder whether so many as one hundred and forty-four thousand could be found in eighteen centuries; but we have every confidence in the Wisdom of our great Creator and the testimony of

His Word—that the full complement of the elect is now completed—the Kingdom, therefore, about to be set up.

#### HEAVENLY VS. EARTHLY PROSPECTS

Since only the saintly who walk the narrow way have any Divine promise of a change of nature from human to spiritual—since only these will be like unto the angels, much of the present-day religious teaching of Christendom is erroneous. The masses of Roman Catholics, Presbyterians, Baptists, are being wholly misled into supposing that they have any chance or prospect whatever of “going to heaven.” That great resurrection change for the saintly, from earthly to heavenly nature, will occur in a moment, “in the twinkling of an eye” 1 Cor. 15: 52. All those not bound for heaven should know definitely that their prospects are entirely earthly—the very same blessings that are promised to the Jews, only that these blessings will come “to the Jew first” (Rom. 1: 16, 2: 10).

The Jew, on the contrary, knows that the Law and the Prophets teach nothing about a heavenly and a spiritual condition, but wholly concerning a blessing coming to earth under Messiah’s regime; then the wilderness shall blossom as a rose and the solitary place shall be glad; then the earth shall yield her increase and the knowledge of the Lord shall fill the earth; then every knee shall bow and every tongue confess to the Lord’s glory; and they shall build houses and inhabit them and long enjoy the work of their hands—for the blessing



***“Let heaven and earth praise Him,  
the seas and all that move in them”***

**Psa 69:34**

of the Lord will be with them. And all evildoers, all resisting the Divine arrangement, will be cut off in the Second Death and that without remedy, without hope of a resurrection (Isa. 35: 1; Ezek. 34: 27; Hab. 2: 14; Isa. 65: 20,21). Again, I ask my Jewish friends to consider whether I am trying to “mission” any of them for Catholicism, Presbyterianism or any earthly-ism when I clearly declare that their own expectations in every respect are much more nearly correct than those of the various Christian denominations? This is not a disrespectful comment, either. Many of these are noble-minded and noble-beings in their efforts at earthly reform, and have our Godspeed. It is to their disadvantage, however, and ours, that they do not

discern the inappropriateness of the term, Church of Messiah, as belonging to themselves; called moralists or by any other true and appropriate name, they would be worthy of hearty encouragement along the lines of social uplift. The day cannot come too soon when the name Church of Messiah will be applied only to the saintly of every nation. The Jews will recognize the great Messiah in God’s due time—all nations shall recognize Him—“The desire of all nations shall come” (Hag. 2: 7). But this will be after the completion, after the last saintly one shall have been tested, found worthy and glorified (Rom. 11: 11, 12, 26-32; Gal. 3: 29).

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# NAPOLEON: THE MAN OF DESTINY

Daniel 11: 35-45

Part Two ....continued from our last issue

One of the most respected Jewish poets and philosophers was Christophe Martin Wieland. Napoleon made a point of meeting with him when he was in Germany. Metternich-Winneburg, the Austrian consul in Paris, sent a letter to Count Standion, Austria’s foreign minister, on September 1806 stating: “All Jews look upon Napoleon as their Messiah.”

Napoleon was the only government leader that gave Jews equality when most other nations kept them in bondage. He also abolished the special taxes on Jews in Germany and gave them, for the very first time, civic and political equality. When strong opposition in France manifested itself, Napoleon stood firm in his support of Jewish equality. When Napoleon came to power, he did not liberate the Jews for political reasons because there were not many more than 40,000 in all of France, and they were living in various provinces. The province where Jews were most persecuted was Alsace, where half of the Jewish population of France was living. In Paris, there were approximately 1,000 Jews. They were excluded from doing business, excluded from government positions and from the purchase of property. The principle leader of the new law dated the

8th of April 1802, which dealt with the organization of various religions, was Jean-Etienne Portalis, the Minister of Religion. He said: “Jews should participate as equals, like all other religions, as permitted by our laws.” Although there was tremendous opposition by the anti-Semites, one of the leading Jewish citizens, Isaac Cerf-Berr, presented to Minister Portalis, a specific plan that would ensure Jewish integration into the population. The plan was brought to Napoleon at his camp in Boulogne in 1805. He approved it and instructed Portalis to implement it as quickly as possible. As far as the Jews are concerned, it can hardly be doubted that Napoleon’s laws regulating the life of the French-Jewish communities were a turning point in their development in modern free-society. Cerf-Berr had been instrumental in securing the abolition of the poll tax which was required of any Jew wishing to spend the day in Strasbourg. It was in 1806, after the Austerlitz campaign, that Napoleon aggressively supported total liberty for the Jews. Notwithstanding this, the French newspaper, the *Mercure de France*, published a violently anti-Semitic article stating that the Jews could have freedom in France, provided they all converted and became Catholics. Great opposition to Napoleon’s

plan to make equal citizens out of the Jews living in France was led by Molé, Beugnot, Segur, and Regnier. Napoleon was quoted as saying, “This is not the way to solve the Jewish question. I will never accept any proposals that will obligate the Jewish people to leave France, because to me the Jews are the same as any other citizen in our country. It takes weakness to chase them out of the country, but it takes strength to assimilate them.”

The decree issued on the 30th of May 1806 requested that a Special Assembly of Jewish leaders and Rabbis, from all of the French departments, would meet in Paris to discuss all outstanding matters, including answering questions dealing with accusations against the Jews made by the anti-Semites. It was on the 23rd of July 1806, when all of these representatives met in Paris, at which time Napoleon stated: “My desire is to make Jews equal citizens in France, have a conciliation between their religion and their responsibilities in becoming French, and to answer all the accusations made against them. I want all people living in France to be equal citizens and benefit from our laws.” One hundred and eleven representatives of the Jewish community, representing all the departments of France and Northern Italy met at City Hall. Napoleon had requested answers to accusations made against the Jews so he could understand their position clearly. The reunion of so many Jews from the different parts of France represented the renewal of the famous “Sanhedrin” which ruled Israel before Jesus Christ.

### **WORLD MONARCHS OPPOSE THE LIBERATION OF THE JEW**

The Sanhedrin continued to be an important force in Israel until 70 AD when the Roman General Titus destroyed Jerusalem. The Sanhedrin replaced the monarchy in Israel in those days and it was their authority that administered the country. They interpreted the law, and sat as judges in major cases. This was the first time since the Sanhedrin was disbanded in Israel that it was



*The Grand Sanhedrin was the Supreme Assembly of the Jewish nation, and had not been reunited for 18 centuries. Napoleon had the idea of assembling the principal Jewish notables of all of Europe, in order to permit them to solve the problems that concerned them. Convened by decree on the 23rd of August 1806, the Grand Sanhedrin met from the 9th of February to the 9th of March 1807. At the time of their last reunion, Napoleon was proclaimed the modern “Cyrus.” Napoleon was warmly and unanimously praised.*

reconvened, by the great liberator “Napoleon.” The reconvening of the Sanhedrin drew a historical comparison between Napoleon and the ancient heroes, one of whom was “Cyrus the Great.” Cyrus, the King of Persia, was the initiator of Israel’s first restoration. Tsar Alexander of Russia, protested violently against the liberation of the Jews and encouraged the Orthodox Church in Moscow to protest aggressively. He called Napoleon the “Antichrist and the enemy of God” because he liberated the Jews. Austria also protested. In Prussia, the Lutheran Church was extremely hostile towards Napoleon’s decision and reaction in Italy was also unfavorable, but not as aggressive. A most venomous attack on the Sanhedrin came from the “Holy Synod” of Moscow, which issued an open manifesto against the Sanhedrin. This proclamation dated December 1806 states: “In order to bring

about a debasement of the Church, he (Napoleon) has convened to Paris the Jewish Synagogue, restored the dignity of the Rabbis and founded a new Sanhedrin.” Napoleon was concerned about these protests, which also included some leading personalities in France. Therefore, in 1806, after the campaign of Prussia, and shortly after the victory at Jena, he made a speech in the city of Posen on the 29th of November, 1806, where he gave the results of the deliberations of the Sanhedrin, which pleased him very much. The Sanhedrin was convened again on January 31, 1807, for two months, in order to fine-tune the law that would make the Jewish religion equal. The special decree of 1806 liberated the Jews from their isolation. Judaism became the official third religion of France and the method Napoleon implemented to have Rabbis serve the nation is still in effect today, serving as the basis of the government’s relation to the Jewish population. Napoleon’s uncle, Cardinal Fesh, also got involved. He told Napoleon, “Sire, so you wish the end of the world to come with your Laws to give the Jews equality like the Catholics. Do you not know that the Holy Scriptures predict that the end of the world will happen when the Jews will

be recognized as a corporate nation?” Even Marshal Kellermann supported by Molé, mobilized opposition to Napoleon’s laws about the Jews and recommended strongly that the Jews be prohibited from dealing in commerce. The Emperor replied formally and strongly, “We must prevail in encouraging the Jews, who are only a very small minority among us. In the east departments, we find a great number of Jews that are very honest and industrious.” Because of the tremendous amount of criticism that Napoleon was receiving from such famous personalities as Chateaubriand, Cardinal Fesh, Marshal Kellermann, Tsar Alexander and numerous others, he felt obligated to introduce a “Restrictive Decree.” On the 17th of March, 1808, this Decree limited the freedom given to the Jews. His plan was to reduce criticism to a manageable level and then gradually, over time, remove the restrictions one-by-one. On the 11th of April, 1808, Napoleon received into a special audience, Mr. Furtado and Maurice Levy of Nancy, who wanted to express the emotions of their co-religionists about the Restrictive Decree. After hearing them out, he immediately ordered 13 departments, including those of Le Midi, The Southwest and Les Vosges to eliminate the Decree. In June of that same month, Livourne and the lower Pyrenees were also ordered to remove the “Restrictive Decree.” Therefore, within three months of this Restrictive Decree, more than half of the departments involved were able to reinstate the liberty extended to their Jewish citizens. The last holdout was Alsace. This province eventually removed



*The Emperor Napoleon*

the restrictions. Therefore, by 1811, all restrictions were removed and nothing from a political or civil activity distinguished the Jews from non-Jews in France.

### OPPOSITION TO REFORM

Here is a true anecdote that proves how Napoleon was sympathetic to his Grogards (old guard). A young member of the Army served with exceptional bravery. He was from Alsace. The Emperor decided to decorate him with a medal in front of his troops. The Emperor said, “David Bloom, you are a brave soldier. Your place with the Old Guard is inevitable.” Then he took off his own silver medal, which he wore proudly, and pinned it on David Bloom’s uniform. David Bloom responded by saying, “Sire, I am from Alsace and I find it difficult to accept this decoration as long as my family is being dishonored by French laws that limit their equality and freedom.” Napoleon was visibly upset and was reported to have said, “They have lied to me again, and I will correct these unfair restrictions immediately.” Due to the close collaboration between the administration officials and the local Rabbis and leaders, the Jews were able to leave the ghettos where they were confined and to participate freely in the life of France. Jews were able to enroll in the universities, participate in whatever professions they wanted and were able to work for various government agencies. Nothing was prohibited any more. The Imperial Almanac of 1811 reported that the Jewish religion was now one of three religions accepted by the French government. The efforts of Napoleon to liberate the Jews were effective, not only in France, but in all the other countries where France ruled. The new Civil Code, which Napoleon created, assured liberty, fraternity, and equality of all peoples regardless of their religion or station in life. In 1811, thanks to Napoleon’s efforts, Portugal allowed Jews complete freedom and permitted them to open their synagogues that were closed for over 200 years. The Napoleonic period brought to the Jews of France, the Netherlands, Western Germany and Italy the first intimations of modernity. It brought equality before the law, an end to oppressive taxation and enforced residential restrictions, and the opportunity to participate as free men in public and political life. In those parts of Spain to which French authority did not reach, the Inquisition continued to function. The sovereigns of the post-Napoleonic era had a weakness in learning nothing and forgetting nothing.

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# The First Armageddon Battle

Judges 4: 4-24; 5: 1-22

*“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, which is breathing down on us even now, will quickly follow the present unstable financial upheaval in world society. This article 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 the permitting of their enemies to vanquish them and 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 Sisera 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.



**Barak Before Deborah**

## 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 state 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.

Even today, there are difficulties among God's people 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, from the belief that the Bible and the creeds teach the same doctrines. This is the explanation for the empty pews and distaste for religion, a merging toward evolution, and a Harry-Potter-like Spiritism. What the people need is correct information respecting the true God of Love and His real Plan, as outlined in the Bible (SITS Vol. 1; the Divine Plan of the Ages).

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 gracious 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 for 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.

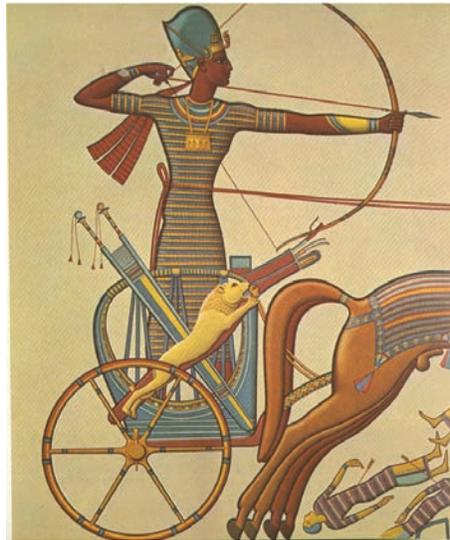
### FULL DEVOTION OF HEART ESSENTIAL

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 cooperate. She agreed to do so, forewarning him, however, that the honor of the matter would thus 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 signal victory to Israel.

### WAS THE WAR JUSTIFIED?—Jael

General Sisera's chariots stuck in the mire; his army defeated, he fled afoot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess 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. However, let us remember that Jael was not a Christian woman, not begotten of the Holy Spirit, not taught in the School of Christ and that, therefore, whatever may be said of her would have no bearing whatever in respect to Christians, who are



**Glyph of Sisera's Chariot**

under the Law of the Spirit of Christ—the Law of Love.

Let us also remember that none of the Jews stood in the same relationship to God and His Divine purposes that true Christians occupy. Their warfare in the flesh typifies our warfare as Christians against the weaknesses and appetites of our flesh. Let us remember also that 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; 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 which is now in process of fulfillment (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, finished at Calvary. They will come forth



Jael driving the spike

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 any through war, pestilence or disease. Only those who have heard of Christ, who have accepted Him and who have been begotten of the Holy Spirit during the Gospel Call as New Creatures and then born of the Spirit in the heavenly condition, these have successfully passed their testing and are installed into their heavenly positions; the remaining classes of the elect that have completed their development are waiting to be installed in the earthly phase of the Kingdom. The trial of all the remainder of the world is future, during the Millennial Age; for faith and knowledge are essential features 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.”*



“He calms the storm, so that the waves are still. Then they are glad because they be quiet; so He guides them to their desired haven....Whoever is wise will observe these things, and they will understand the loving-kindness of the LORD” (Psalm 107: 29, 30, 43)

**P**SALM 107 seems to be prophetic, tracing to a considerable degree the experiences of the Lord’s people throughout this Gospel Age. It may be applied individually and also in a world-wide, international way. The cause of all the trouble in the world is sin. There might be various ways of trying to remove the difficulty, but God, in His wisdom, arranged the one Plan. He will permit sin to bring storms and difficulties of life so that humanity shall be tossed about, and thus learn to appreciate our Savior, whom God has provided to be the Great Deliverer of the Church and of the world. The whole matter has

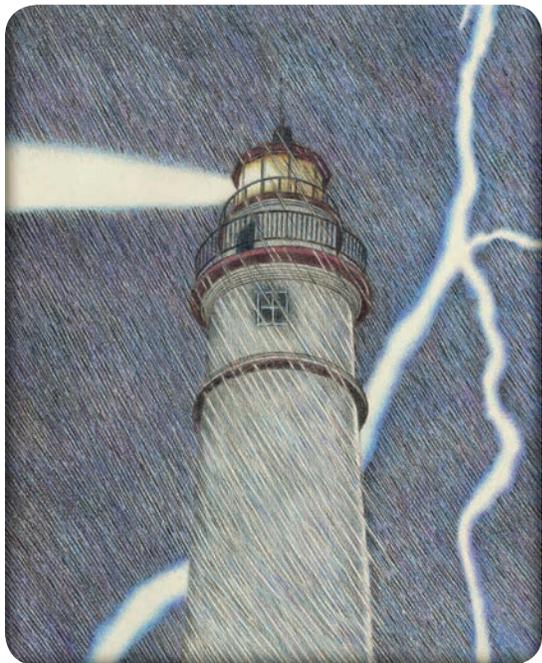
been arranged in a judicial manner, and in due time Christ will have the full right to bid all storms to cease and to bring order out of confusion. Yet this must await the Divine appointment. During the present Age the Church class has been selected, and the storms and difficulties of life have been valuable to them in developing faith, hope, and patience, preparing them for the Kingdom honors, privileges and opportunities.

The world’s storms, according to the Scriptures, have been varied and have occurred at different times, according to the conditions of mankind—sin and selfishness always stirring up a storm on every possible

occasion. There have been many storms in the past—wars, invasions, tumults, *etc.*—all started from envious, selfish motives, or because of great injustice on the part of others. Great nations have envied one another their increase of wealth, and have preyed upon the weak. Anger, malice, hatred, strife, the works of the flesh and the Devil, have been cultivated. Now, having sown to selfishness, mankind is experiencing a mighty whirlwind on the social sea. This great storm has not yet reached its final height. Our thought is that it will be much greater before the Lord will step in and say, “Peace, be still!” He has permitted this awful storm; for He knows how to make it work out for the good of humanity.

It is ours as God’s people to favor peace and righteousness and to live in harmony with these conditions. But it is ours also to know what is coming on the world—more, it is ours to know the outcome, to know something of God’s Truth. The Lord has already given us an inward peace which no outward storm can affect. We are trusting in the promises He has given. We realize what the present condition is, and rejoice that the Church has been glorified. What a lasting peace and joy is now theirs who are now beyond the veil! This realization brings into our hearts even now great rest of soul, a great calm! We remember that God is able to make all things work together for good to us, and He has promised so to do; therefore we may have blessed experiences coming out of these stormy times and trials of life.

*“...My peace I give to you...Let not your heart be troubled, neither let it be afraid.”—John 14:27*



The Lord has a peculiar way of bringing peace to His people—not usually by interference with people of the world. The storms of life may go on just the same as ever; our way may be just as thorny as ever, but the Lord speaks peace to us! We hear His Voice, the Word of God! By the knowledge He gives us, by His precious promises, He assures us of His Wisdom, His Love, His Power, and of His loving purpose for His people. These things give us peace and rest of heart in the midst of outward trials and trouble. He makes known to us also His great Plan for the world in general. He informs us now of the significance of the present conditions and of the glorious outcome of the great trouble breaking upon the whole world.

### The Last Great Day

We are in the “last days” mentioned by the Apostle Paul. He says, “In the last days perilous times shall come. Men shall be . . . covetous, boasters, proud . . . traitors, heady, highminded, lovers of pleasure more than lovers of God. . .from such turn away” (2 Timothy 3: 1-5). Our Lord Jesus repeatedly mentioned “the last day,” and declared that certain things would occur in that day. We understand Him to be referring to the great Seventh Day, the thousand-year Day of His Kingdom. For instance, He said, in speaking to His disciples individually, the words of His Father, Jehovah, “And I will raise Him up at the last day.”

The Scriptures speak of the last Day as being the end of this present Dispensation, the end of the present reign of evil. Our Lord referred to the closing days of this Age when He said, “As it was in the days of Noah, so shall it be in the days of the Son of Man.” All the Scriptures referring to this Day seem to point to the great commotion to come at this time. The Prophet Daniel seems to speak of the present Dispensation as a “time of trouble such as was not since there was a nation.” This was to be, he declared, “in the time of the end.” Our Lord speaks of it: “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the Elect’s sake those days shall be shortened” (Matthew 24: 21-25). St. Paul tells us that the fire of that Day shall try every man’s work of what sort it is. The Apostle Peter describes it vividly in his second Epistle. That Day of trouble and the glory to follow are the theme of all the holy Prophets.

The troubles of this Day are not all of the same nature. Jesus tells us that some of His followers will be accounted worthy to escape the troubles coming upon the world, which St. Peter says will involve the whole earth. In the fire of that Day, some who are children of God will be found to have built their house of wood, hay and stubble, even though building upon the true Foundation, Christ. All their superstructure will be burned, but themselves “saved as by fire,” as the Apostle Paul tells us. Others of the Lord’s people will be found to have built upon the true Foundation “gold, silver, and precious stones”; and their works will stand. They will have a superstructure of Truth and loyalty to the Lord built upon the foundation, and this will not be burned. Their building will stand the “fire” of this great Day.

As the Apostle Paul in all his Epistles addresses himself to the saints in Christ Jesus, we understand these words (1 Corinthians 3: 11-15) to refer only to those, at that time, professing full consecration to the Lord, the Church of Christ. The true saints all had to suffer; for as St. Paul forewarned, they would “through much tribulation enter into the Kingdom of God” (Acts 14: 22). “Hereunto were we called,” St. Peter assures us (1 Peter 2: 21). But all these things only worked out for them an exceeding and eternal weight of glory, by pressing faithfully to the end of their course.

### **Mainline Church Systems**

As already intimated, we find a very large class today professing to be true Christians, and millions are spent by these for the worship of God according to the mistaken ideas of these religious systems. Fine church edifices are built and dedicated to the Lord. They boast big choirs, grand organs, rock bands and media centers. They provide facilities for dining, theatre productions and sports, etc. These churches are supported by people who are noble in many respects.

From one viewpoint it would seem that people who are spending so much money every year for church purposes must be quite religious and very anxious to do God’s will. We read of how many millions of dollars New York City spends annually for its ministers, churches, *etc., etc.* But we find that in all these churches there is a great deal of formalism. Those who sing their hymns are hired to do so, and they say that they have no particular interest in religion, but are merely doing it for the financial benefit. Not many of the ministers will acknowledge that their service is of much the same



**A MODERN CHURCH BUILDING**

nature, but there are those who think that the majority of them are serving in a similar manner. Does the Lord recognize and accept such service? (See Amos 5: 20-23; Isaiah 1: 13-15). It is not for us to judge the heart; but on every side we find headiness, boastfulness, pride.

We do not know how the Apostle Paul could better have described present conditions if he had been living here today. If anything is said to these zealous workers in the churches of our day about the worldliness, pride and errors of the churches, there is a toss of the head, even though some of them acknowledge that there is much that they do not approve of. It is found necessary to have concerts, teas, entertainment, *etc.*, in the churches to raise money; for, it is claimed, if they did not have these things, nobody would come to church except the preachers and some who hold office, and who attend to perform the duties for which they are paid. One such church official said, “I am duty bound to go to church so often, but I will get out of the office as soon as I can.” Having had the duty of Elder thrust upon him, he intended to escape from it as soon as possible.

*....to be continued*

### **CHURCH ORGANIZATION**

The Church needs no organizing apart from what was recommended by our Lord and His Apostles at Pentecost and in the Jewish Harvest, and supported by “that faithful and wise servant” in SITS, Volume 6. For a new group it is only necessary for such to recognize Christ as their Head, His word and His laws, and to obey them. It does not need to draw up membership rolls, nor dole out titles, nor give oral or written exams in order to attend their meetings.

# Announcements

## VISITING MINISTERS

### Ralph Herzig

Minneapolis, MN Convention, Sept. 16-18

### Leon Snyder

Minneapolis, MN Convention, Sept. 16-18; Seattle, WA, Oct. 16th, Troy, ID, Oct. 17, Minneapolis, MN, Oct. 19, Mustang, OK, Oct. 21, Independence, KS, Oct. 22, Tulsa, OK, Oct. 23, Grand Rapids, MI, Oct. 24th

### Donald Lewis

Minneapolis, MN Convention, Sept. 16-18;  
Denver, CO, Oct. 1, 2

### John Wojnar

Bangor, PA, Oct. 23; Springfield, MA, Dec. 4

### Thomas Cimbura

Minneapolis, MN Convention, Sept. 16- 18

### James Shaw

Minneapolis, MN Convention, Sept. 16- 18; Independence, KS, Sept. 25; Cabool, MO, Oct. 15; Mustang, OK, Nov. 6

### Robert Steenrod

Minneapolis, MN Convention, Sept. 16-18;  
Cincinnati, OH, Oct. 2

### Daniel Herzig

Minneapolis, MN Convention, Sept. 16-18; Wilmington, NC, Oct. 11; Reidsville, NC, Oct. 13; Raleigh, NC, Oct. 14; Roanoke Rapids, NC, Oct. 15; Norfolk, VA, Oct. 16; Chester Springs, PA, Oct. 22, 23; Lauderdale Lakes, FL, Dec. 4

### Jon Hanning

Minneapolis, MN Convention, Sept. 16- 18; Detroit, MI, Sept. 24; Erie, PA, Oct. 15; N. Canton, OH, Oct. 16

### Lawrence Williams

N. Canton, OH, Sept. 11; Minneapolis, MN Convention, Sept. 16- 18; W. Frankfort, IL, Sept. 25;  
Hilliard, OH, Nov. 20

### Richard Piquene

Minneapolis, MN Convention, Sept. 16- 18;  
Cabool, MO, Oct. 15

## EVANGELISTIC SERVICES

### David F. Hanning

Indianapolis, IN, Sept. 25;  
Hilliard, OH, Oct. 23

### Michael Hanning

Cincinnati, OH, Sept. 11

### Jesse Julien

Boston, MA, Oct. 23

### Ainsley Maine

Carlstadt, NJ, Oct. 16

### Roger Mullen

New Haven, CT, Oct. 23

### David Lounsbury Jr.

Springfield, MA, Oct. 2

### Harold Solomon

Reidsville, NC, Sept. 18;  
Roanoke Rapids, NC, Sept. 25;  
Reidsville, NC, Oct. 16

### Michael Williams

Athens/Nelsonville, OH, Oct. 9

### Christopher Witko

Pittsfield, MA, Oct. 23

## 2011 CONVENTIONS

### United States

Minneapolis, Minnesota September 16, 17, 18

### France

Barlin October 29, 30

### Germany

Diez October 7, 8, 9

### India

Nazareth, Thoothukudi Dist. October 21, 22, 23

### Nigeria

Nduotong Akwa-Ibom State September 2, 3, 4

Akwanga Nasarawa State November 25, 26, 27

### United Kingdom

Sheffield/Barlborough October 29, 30

## MINNEAPOLIS, MINNESOTA CONVENTION

September 16, 17, 18 (Friday-Sunday)

**Site:** The Hilton Garden Inn, 1975 Rahnclyff Ct., Eagan, MN 55122. Telephone: (651) 686-4605 or (800) 500-4232. Ask for the Bible Standard Ministries' room rate. Reservation deadline is August 25, 2011 for the special rate of \$85.00 plus tax for double occupancy and \$10.00 for each additional guest. Children under age 18 stay free with an adult; 24-hour free shuttle service to and from Minneapolis International Airport. Lunch will be provided on Friday and Saturday. Coordinators: Sr. Patricia Lewis (763) 574-1186 and Sr. Sandy Cimbura (763) 205-2048.

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# Joseph's Coat Identified

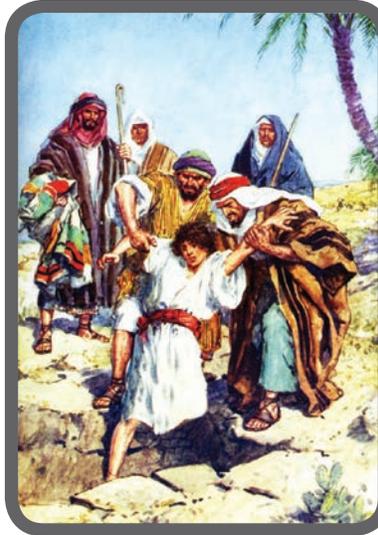
Jacob had become a patriarch, the father of twelve sons, the younger two of whom were Joseph and Benjamin. The elder ten kept the flocks. Joseph went to them as his father's messenger to learn of their welfare, and to take them delicacies. His brethren hated him through jealousy, sold him into slavery in Egypt, and took his elegant coat of many colors, bedraggled it in the blood of a kid and the dust and brought it to their father. Jacob identified it as Joseph's; and heart-broken he cried bitterly, "I will mourn for my son Joseph until I join him in Sheol." (Genesis 37: 35.) Sheol is the Hebrew word for tomb.

This is the first use of the word Sheol in the Bible. Sheol is the only word translated hell in the Old Testament, Common Version. All scholars now admit it really signifies the tomb, the death-state. Jacob did not think of his beloved son as having gone to a Sheol of eternal torture, nor did he have the thought of joining him there. Jacob knew of no such place as Dante and others describe.

The explanation is simple. In old English literature the words "hell," "grave" and "pit" were used interchangeably, as in the translation of the Old Testament. Sheol is translated *grave* and *pit* more times than it is translated *hell* in our Common Version. Its equivalent in New Testament Greek is Hades, also signifying the tomb, the grave, as all scholars agree. Jesus was in Hades, Sheol, but was raised the third day by Divine Power, from the tomb, the death condition.

The translators of the Revised Version Bible refused to translate these words, Sheol and Hades, by our English word Hell, because the gradual change of language has attached a totally different meaning from what it originally had—the grave. See marginal readings of Psalm 55: 15; 86: 13.

The learned translators, however, could not agree to render these words *grave* and *tomb*, and left them untranslated. Compare versions and margin of Isaiah 14: 9, 11.

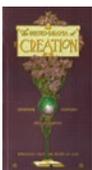


*Joseph Thrown in Pit*

## Questions for Lesson 29

- 1\* How many sons did Jacob have?
- 2\* What was the occupation of the elder ten?
- 3 Who did Jacob send to learn how the herdsmen fared?
- 4\* Why did the brothers hate Joseph? How did they show it?
- 5\* What did Jacob say when he identified Joseph's coat?
- 6\* What does the word "Sheol" mean? Where is it first mentioned in the Bible? Par. 1 & 2
- 7 Did Jacob think that Joseph had gone to a Sheol of eternal torment? Did he have any thought of joining him in such a place?
- 8 If Sheol is a place and not a condition where did Jacob expect to go in order to join his son? Gen. 37: 35. Par.2
- 9\* What three words are used interchangeably in the translation of the word "Sheol" in the Old Testament?
- 10\* What is the word used in the New Testament corresponding to "Sheol" of the Old Testament? What does it mean?
- 11 Why did the translators of the Revised Version Bible refuse to translate the words "Sheol" and "Hades" by our English word "hell"? Par. 4
- 12 Where is "Sheol" called "hell" in the text and "grave" in the margin? See Isa. 14: 9. What is the Hebrew word for "grave" in Isa. 14: 9? See Concordance.
- 13 Where is "grave" called "hell" in the margin of the New Testament? See 1 Cor. 15: 55. Where is "hell" called "grave" in the margin of the New Testament? See Rev. 20: 13.
- 14 What is the Greek word used in both of these last two references?
- 15 What is to happen to "Sheol" finally? Hosea 13: 14 What is to happen to "Hades" finally? Rev. 20: 14
- 16 What person went to hell, but did not stay there and what patriarch went there and is still there? Acts 2: 29, 31, 34
- 17 Why did the translators mistranslate in the Old and New Testaments? Par. 4 and 5

\* The questions marked with an asterisk are especially for children.



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**TO:**

# THE TOUCH OF THE MASTER'S HAND

*'Twas battered and scarred, and the auctioneer*

*Thought it scarcely worth his while  
To waste much time on the old violin,  
But he held it up with a smile.*

*"What am I bid, good folks?" he cried;  
"Who will start bidding for me?"*

*"A dollar, a dollar . . . now two, only two . . .  
"Two dollars, and who'll make it three?"*

*"Three dollars, once . . . three dollars, twice . . .  
"Going for three" . . . but no!—*

*From the room far back a gray-haired man  
Came forward and picked up the bow;  
Then wiping the dust from the old violin,  
And tightening up all its strings,  
He played a melody, pure and sweet,  
As sweet as an angel sings.*

*The music ceased and the auctioneer,  
With a voice that was quiet and low,  
Said, "What am I bid for the old violin?"  
And he held it up with the bow.*



*"A thousand dollars . . . and who'll make it two?"*

*"Two thousand . . . and who'll make it three?"*

*"Three thousand, once . . . three thousand, twice,  
"And going, and gone," said he.*

*The people cheered, but some of them cried,  
"We do not quite understand . . .*

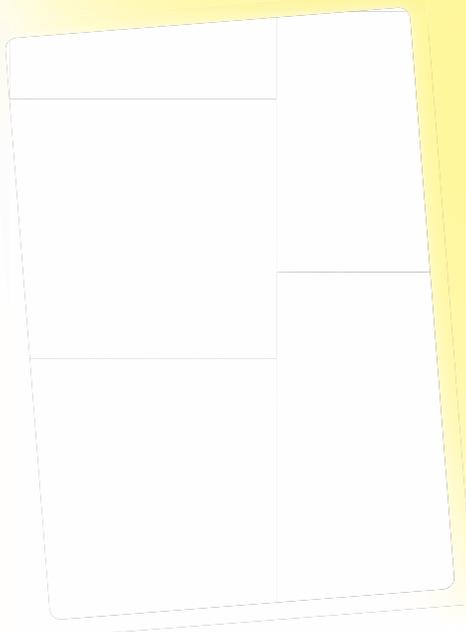
*"What changed its worth?" The man replied,  
"The touch of the Master's hand."*

*And many a man with life out of tune,  
And battered and torn with sin,  
Is auctioned cheap to a thoughtless crowd,  
Much like the old violin.*

*A mess of pottage, a glass of wine,  
A game, and he travels on;  
He's going once, and going twice,  
He's going—and almost gone.*

*But the Master comes and the foolish crowd  
Never can quite understand  
The worth of a soul and the change that's wrought  
By the touch of the Master's hand.*

from Poems of Dawn - pg. 300



**CHAPTER 1**

The Existence of God

**CHAPTER 2**

God's Attributes of Being

**CHAPTER 3**

The Elements of the Higher Primary  
Graces of God's Character

**CHAPTER 4**

The Lower Primary Graces of God's  
Character

**CHAPTER 5**

The Secondary Graces of God's  
Character

**CHAPTER 6**

The Tertiary Graces of God's  
Character

**CHAPTER 7**

Infidelistic False Views of God

**CHAPTER 8**

Paganistic False Views of God

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