

The Bible Standard

**“LIFT UP A STANDARD
FOR THE PEOPLE”
ISA. 62: 10**

INSIDE

MESSENGER IN THE LAST DAYS	50
THE BIBLE ITS NATURE	53
BIBLE QUESTIONS AND ANSWERS	60
CORRUPT COMMUNICATIONS	61
MAILBOX	62
ANNOUNCEMENTS	63

WHOLE NUMBER 835

JULY-AUGUST 2006

MESSENGERS IN THE LAST DAYS

“For He shall give His angels [messengers] charge over you, to guard you in all your ways.”

Psalm 91:11.

AMONG the “perilous times” of this “evil day,” and of the warning voices of the Holy Prophets and Apostles pointing out snares and subtle dangers on every hand and in the midst, too, of a realization of the actual existence of such evil besetments and perils—how precious to God’s people are the assurances of Divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the Heavenly Father. The Prophet David is prophesying in respect to others in the future. They are primarily, we believe, the Lord Jesus Christ; and secondarily all those whom He accepted as members of His Body throughout the time that the High Calling was in operation during the Gospel Age—for the Church class, Head and body members. The words imply a special care that God exercised from Pentecost down to the Harvest over these brethren. All through the Scriptures they are referred to as those whom God specially loved and specially cared for. Our Lord Jesus is the Only Begotten, the Well-beloved Son, and all those who are with Him in the glorified condition are particularly loved even more so now. Jesus said to some of His faithful disciples, “The Father Himself loves you” (John 16: 27).

The charge given to the angels, we would understand, to have a very broad application. The Apostle Paul assures us that the angels of God were the ministering spirit angels sent forth to minister to the Bride and to the Great Company while they were still here on the earth, still here in the flesh, but who have now passed into glory to be with their Lord on the throne and the Great Multitude to be on a lower plane in the spirit realm before the throne (L.F. Rev. 7: 3, 4; G.C. 9-17).

But those same spirit angels, who ministered to the two spirit classes, are now assisting those of us

who are in preparation for eventual installation in the earthly phase of the Kingdom. There are two groups who are working toward this end. The most prominent of the two are the Youthful Worthies who make up the last and fourth elect class and who will be associated with their counterparts, the Ancient Worthies, as princes in the earth assisting the non-elect world—the Restitutionists—to gain human salvation during the Millennium. They are referred to in the Bible as the “old men” and the “young men” of Joel 2: 28 (E. 17 “The Millennium” pp 37-42). So it is, that all of these, because they are believers in Christ, because at heart faithful, because fully consecrated to the Lord, are also the objects of His grace ministered to and served by these invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration, “Their angels do always behold the face [favor] of My Father.” The Master’s words seem to imply that at least one of these guardian angels will provide support for each member of the heavenly or earthly classes, while they are in preparation for their place in the Kingdom. Now that the Church and the Great Company are in the spirit realm the guardian angels have a ministering protection toward the earthly classes who are in preparation for the Millennial Kingdom.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord’s earthly brethren are frequently used of Him as ministers toward each other. Indeed, we may be assured that the invisible messengers are required, generally, to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts; yet in the main, carried on by members of the Church while they were yet in the flesh.

The Bible Standard is published by the Laymen’s Home Missionary Movement, 1156 St. Matthews Road, Chester Springs, Pennsylvania, 19425-2700 U.S.A.
Ralph M. Herzig, Editor. Published regularly since December 1951.

Postage paid Kutztown, Pennsylvania 19530. Web Site: www.biblestandard.com Rates: One year’s subscription—\$12.00 (6 issues); single issues—\$2.50 each.

The Apostle Paul has stated that the Lord makes His ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses, is a part of that special care over His people (Heb. 1:7). In other words, every agency used of God—whether it be inanimate or a living person, or whatever—would be a messenger of God. Therefore, whatever instrument would not be to His praise and work out what He desires, He is able to restrain, as He tells us: “Surely the wrath of man shall praise you: the remainder of wrath shall you restrain” (Psalm 76:10). These various manifestations of progress that we see today, in the clouds of Trouble, have been progressing, and when they cease, the Restitution of the human race will commence (Matt. 24: 21-22; Acts 3: 19-21).

CHRIST’S PRESENCE A STUMBLING-STONE

The text seems to imply that God’s people at this time would be in a position of special trial, as a stumbling-stone in our midst. The Scriptures allude to the fact that Jesus Christ was a special trial on the Jews at the time of His First Coming; it was at the close of the Jewish Age, when He presented Himself as their Messiah; but the manner of His presence was so foreign to their expectations—to come as a lowly obscure preacher of righteousness—when they were looking for a great deliverer, as a Moses or a Joshua, with a great army to free them from the Roman yoke. This brings to remembrance that which the Lord prophetically foretold concerning Himself, saying, “He shall be...for a stone of stumbling and for a rock of offense to both the houses of Israel” (Isa. 8:14). These two houses were the Jewish people in the Harvest of the Jewish Age and the Christian family in the present Harvest of the Gospel Age. This symbolic stone, as the Apostle points out, was stumbled over in the end of the Jewish Age (I Peter 2:8). The Scriptures set forth that Jesus was the only way to gain salvation: “I am the way, the truth and the life. No one comes to the Father except through me” (John 14: 6; Acts 4: 11, 12). The Lord is now a “stone of stumbling” in the pathway of many in the present Gospel Harvest. These passages do not apply to the world. It was not the Gentile nations that stumbled over Jesus at His First Coming, but it was some of the true Israelites who were there stumbled. The text also implies the stumbling of some Christians of our day, during the time of our Lord’s Second Advent, because of the Lord’s coming in a way totally different from what has been imagined and similar to the wrong expectations of those in the Jewish Harvest. So we believe that there are many good Christian people today, who are stumbling over Christ’s

Presence. They have thought, and some still believe, that Christ is going to come in a body of flesh and “every eye shall see Him”; but world conditions are so different from what they have imagined and expected and it is similar to what it was in the end of the Jewish Age, when the Jewish religious leaders stumbled at the time of the crucifixion.

Likewise, it has been in the end of this Christian Age in its Harvest. Many religious authors and preachers have, for many years, set forth the idea that when Christ returns in His Second Coming, He will whisk up the saints to safety in heavenly glory, and then in His wrath, He will destroy the earth and the wicked sinners left on the earth. Some are beginning to reject this erroneous projection because the Trouble is year after year, becoming more and more severe and the Christian world has not been delivered; but they are still on the earth experiencing this trouble. They have been sleeping under this cloud of error so long and have been unaware that the members of the Church are all gone and have received their deliverance. The problem is these brethren have had wrong, unscriptural ideas as to the manner of our Lord’s Second Coming and have been looking for Him to come in a physical human body, failing to note the instruction of the Scriptures, that He laid down the human body as the price of redemption for Adam and his race. His humanity was the ransom price. The Apostle John records Jesus’ own words on this point: “the bread that I will give is my flesh, which I will give for the life of the world” (John 6: 51). He can never take up that form of existence again for it would negate the redemption given on Calvary’s Cross. Therefore, since His resurrection on the third day, He is a Divine spirit being with a spirit body that is invisible to the physical human eye. Those who are expecting to see Jesus as He was, and not as He is, will be disappointed, if they have not already become disillusioned; for no one will ever see Him alive in His human body again. As Paul states: “though we have known Christ after the flesh, yet now henceforth know we him no more” (2 Cor. 5: 16; Heb. 2: 9).

How do you explain the text “Behold, He is coming with clouds, and every eye will see Him and they who pierced Him” (Rev. 1: 7). You will notice that this passage is from the book of Revelation which is a highly symbolic writing. We notice the verse stating that, when Jesus comes, “He is coming with clouds.” It is not literal clouds that are here referred to, but rather, the symbolic clouds of wrath and Trouble that are now manifest in the earth everywhere. The prophet Daniel and our Lord prophesied of this tribulation saying “For then shall be great tribulation, such

as was not since the beginning of the world” (Matt. 24: 21; Dan. 12: 1). This great Time of Trouble is one of the signs that Jesus gave to indicate that He is now present in the earth together with His elect Bride working toward the destruction of Satan’s evil empire. Satan is not going down without a fight and that is why all the social unrest due to calamities, war, revolution, anarchy and famine etc.

Let us consider that part of the verse that says “every eye shall see Him.” If we think of these words in a logical, reasonable way, we must acknowledge, that the word “see” has more meanings than to behold with the physical eye. Webster’s second definition for the word “see” is as follows: “To deduce mentally after reflection or from information; to understand.” It is this meaning that we believe is meant by the phrase “every eye shall see Him.” The world of mankind in the earthly phase of the Millennial Kingdom will come to recognize our Lord Jesus Christ as the righteous ruler of that 1,000 year day, not by viewing Him with their physical eyes, for He is now a spirit and invisible to the physical eye, but with their eyes of understanding. Jeremiah writing of this time says: “After those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me from the least of them to the greatest of them, says the LORD” (Jer. 31: 33, 34).

Let us return to the subject of our guardian angels. The question arises, why should not the angels have charge over all good people, so that they would not stumble? Is not this the promise? We answer that the promise is made to all who are of the consecrated classes. But in order to remain faithful within their calling, they must all stand various testings and trials. Are they willing to surmount these difficulties and to remain in the way? Some will be in a condition to receive the trials and develop and progress in their Christian course despite obstacles, while others will do it only partially, and still others will lose heart and let go of the plow and turn back into the world altogether; receiving the Father’s displeasure (Luke 9: 62). There are many who leave off the serving of the Lord and the Truth because they do not approve of the message or the messengers that God uses to dispense the Truth as now due.

PARALLELISM BETWEEN JEWISH AND GOSPEL AGES

In the Jewish Age the Lord used some human instruments to declare the coming Kingdom whom the

scribes, the doctors of the Law and the chief priests could not accept at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the generally accepted Pharisees of that day? Why did the Lord use as His messengers men who had been fishermen, tax-gatherers—persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish Age, it was written of two of them that the people perceived that they were “unschooled, ordinary men” (Acts 4: 13). How could it be that God would pass by some of the most learned of that day? The Scriptures state: “You have hidden these things from the wise and prudent, and have revealed them to babes. Even so, Father: for so it seemed good in Your sight” (Matt. 11: 25, 26).

Therefore, in this Harvest, the Lord has used channels, agencies, messengers and instructors which are not acceptable to many whom were approached. While these were making up their minds to believe, slow in this because overcharged with unbiblical views and cares of this life, those of the very elect class have all been chosen and the class is complete. These say, “Lord, Lord, open unto us.” But the Lord declares that He cannot recognize them as of His very elect people (Matt. 25: 11, 12). They have not shown the spirit of teachableness, gentleness, patience and love, necessary to provide them a place in the elect. So it has been only the fully faithful Christians who have been selected. Those not chosen will be of another class, earthly in nature.

To those of us who remain, we counsel not to despair, for God has ample places to use our services in the earthly phase of the Kingdom, encouraging and instructing the Restitutionists in their journey up the “highway of holiness” toward perfection and everlasting life (Isa. 35: 8). Jesus said these words concerning the availability of stations in which to serve in the Kingdom: “Let not your heart be troubled; you believe in God, believe also in me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you” (John 14: 1, 2; Acts 3: 19-21). What a wonderful privilege it will be to serve in the Millennial Age helping the world to learn of Christ and to assist them in overcoming the sin, error, selfishness and worldliness that has afflicted them in this life. Let us thank our Heavenly Father for His wonderful Divine Plan of the Ages whereby all families of the earth shall ultimately be blessed (Gen. 22: 17, 18).

* * *

THE BIBLE ITS NATURE



A DIVINE REVELATION

There has recently appeared numerous subtle attacks on the genuineness of the Bible's sacred writings, which, as we view them we recognize they are not new, but are merely wearing a different suit. Among these are the Da Vinci Code, The Gospel of Judas, and The Jesus Papers. These so called new infidelistic and materialistic false views of God and of the Bible's various historical accounts, have come forth from various highly questionable sources. Some of these perversions are from people of the world, who have no relationship to God whatsoever, but who seek to give the impression that with their new found knowledge, obtained by intensive research into these fictional documents, that they now understand much more as to man's purpose in this life and for his future destiny, than can possibly be found in God's Word. Probably more than anything else, they seek to throw discredit on the Divine authenticity of the Scriptures. With regret and sadness we also find that some of this offensive material has come from those clergy persons, who are looked up to by the rank and file of their parishioners and who brazenly declare that the Bible accounts of Genesis and Revelation are not a source of factual information. Many of these people of the cloth have never come to true repentance and acknowledgement of Christ as their personal Savior and although having received a diploma from their theological seminaries, they have not taken the steps necessary to be a follower of Jesus Christ and therefore they are not true Christians but

are Christians *in name only*. The following words of the Apostle seem to apply to both of these classes: "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned" (1 Cor. 2: 14). With these words of explanation, we introduce the following subject. It is a rather intensive, intellectual study that is, in part, the fulfillment of Matthew 24: 45 when our Lord has put forth the deeper revelations of Truth (meat) in this Harvest time of Jesus' Second Coming and yet it deals with the most basic of all Bible instruction as found in the doctrine of the ransom.

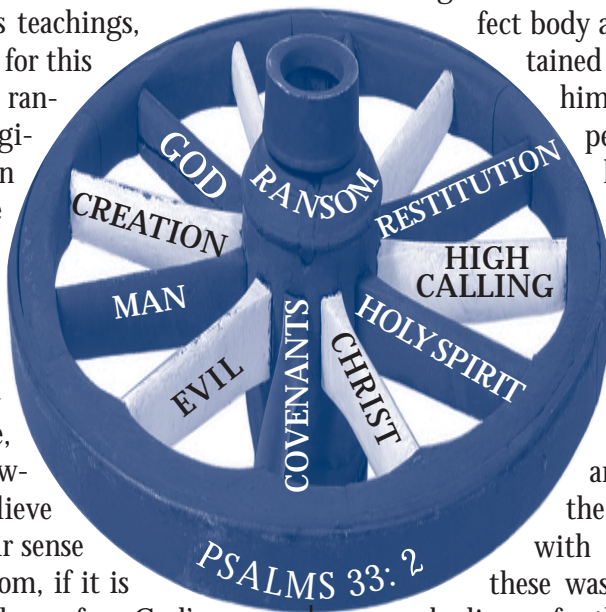
THE RANSOM—ITS GREEK EQUIVALENT

One of the general proofs that the Bible is a Divine Revelation is the doctrine of the ransom, which is the heart and soul of the Bible. It is such in its nature and in its effects as only Divine wisdom could plan, as only Divine justice could require, as only Divine love could give and as only Divine power could operate in its various vast and intricate ramifications. The word ransom is in the New Testament translated from the Greek words *lytron* and *anti*, either as separate words or as compounded into one word, *antilytron* (1 Tim. 2: 6; Matt. 20: 28), which by etymology and use in Greek mean price instead, *i.e.*, corresponding price and as applied to Jesus, means that He gave for the redemption of Adam and the race, condemned in him, a price exactly equal to their indebtedness to Divine justice and therefore purchased them from Divine justice and

its death-exacting sentence. Unbelief rejects the ransom, the *antilytron*, in the Scriptural sense of that word, the corresponding price; for Christ crucified is still, to the Gentile foolishness, and a stumbling block to the Jew (1 Cor. 1: 23). They thereby reject the ransom as the corresponding price that Jesus laid down in exact offset of what Adam forfeited for himself and the human race. While using the Biblical term, “ransom”—“We are bought with a price, etc.,” those interpreters of the Sacred Writings who do not believe in the one true God of the Scriptures, give them a non-literal meaning which denies an actual purchase as well as a corresponding price and use them in the sense in which we employ the following language, “Eternal vigilance is the *price* of liberty,” and “By great sufferings and sacrifices our fathers *bought* liberty for the oppressed.” In neither of these cases was there an actual, a literal price paid. They were figurative purchases. The Bible does not represent the ransom symbolically as presented in these examples. Scripturally it is used in Jesus’ act of purchasing from God’s justice, the race and its forfeited right to life and life-rights as an actual transaction.

A BUSINESS PURCHASE

In the strictest terms and facts of a commercial transaction does the Bible set forth this matter, which is of the greatest possible import in the whole plan of God; for the ransom doctrine is the hub from which all the teachings of the Bible; as spokes in a wheel, emanate, and about which all its teachings, as spokes in a wheel, revolve. It is for this reason that those who deny the ransom in its Biblical sense, deny logically every Scriptural teaching. In vain do they protest that they are falsely charged with renouncing the ransom. They do disavow it, despite their claim; for if the corresponding price is the Biblical idea of the word *antilytron* and they reject that sense, then they discard the ransom, however much they may claim to believe it in their sense of the word. Their sense of the word is only then the ransom, if it is God’s sense of the word. But if they refuse God’s sense of it, they deny the ransom, despite their protestations. We will first briefly expound our understanding of the ransom as to its nature. It is so vast a subject that our proofs of it from the Scriptures must necessarily be terse, and then we will attempt to



See the question at the end of this article

show how it proves the Bible to be a Divine Revelation. To show that we are using the word *ransom* as a noun we will often add to it the word *price*, as the *ransom price*. The texts that especially emphasize the corresponding price idea as that of the ransom are 1 Tim. 2: 6: “Jesus Christ gave Himself a ransom [*antilytron*, price instead, *i.e.*, corresponding price] for all men,” and Matt. 20: 28: “The Son of Man came . . . to give His life [literally soul, being] a ransom [*lytron*, price] for [*anti*, instead of] many.” The most important doctrine of the Holy Scriptures is the ransom. The whole plan of God rests upon it as its foundation, and flows out of it, as a stream from a spring; for it is the center and source of every doctrine. Not to understand it, is a calamity indeed. To understand and to conform ones beliefs to it is a great blessing. It is impossible to understand the generalities and details of the Bible plan, which embraces vast, intricate, yet harmonious, logical and reasonable generalities and details, unless we can understand the place for the ransom itself.

THE RANSOM’S PRECURSOR AND CAUSES

To discuss the entire subject of the ransom is not our present purpose. We limit the discussion to the term, *ransom*, as a *price*; its nature and object prove the Bible to be a Divine Revelation. We notice, in the first place, its *antecedent* (that which precedes it). The Bible indicates its antecedent in what Father Adam was and the effects of what he did. Father Adam, created in the image of God, on the human plane of life, had a perfect body and life and all the rights that pertained to perfect humanity. God gave him as, the *right to life*, the privilege of perfect human existence as long as he would remain in harmony with Divine justice. He also gave him as his *life-rights* the privilege of generating a race with perfect life, the privilege of perfect conditions in climate, health, food, home, air, etc., the privilege of controlling, as its ruler, this earth and all creatures that are in it, and the privilege of perfect fellowship with God and man. Their retaining these was subject to a condition—that of obedience; for there was a covenant implied in the relation of God and Adam: “Like Adam, they have broken the covenant—they were unfaithful to me there” (Hos. 6: 7; see margin and N.I.V.). As long as Adam maintained his part of this covenant, God would continue him in all the rights given him as

a present, at his creation. The right to human life and its life-rights, therefore, embraced all those things that Adam, as a perfect human being, was given in his creation as conditional gifts. He might have them so long as he remained in harmony with the condition upon which their continuance depended. Father Adam did not fulfill that covenant. He chose to disregard his Almighty Friend and Provider and to prefer his wife instead. Therefore, he plunged himself into sin and lost his *right to life* and his *life-rights* for himself and for his unborn race, to whom, of course, he could not give these after he no longer had them. Therefore, his existence and all his rights were forfeited because of his sin, for himself and his race (Gen. 2: 7; 3: 19; Rom. 5: 12-14).

ADAM'S LIFE-RIGHTS

His rights were taken from him, so far as rights were concerned, instantly, but the use of vestiges of them was permitted him until, little by little, and more and more, by the dying process, they were wholly removed from him at death. While he no longer had the *right to life* and its *life-rights*, yet God gave him the privilege of dying gradually instead of suddenly; for a temporary dying life, under imperfect living conditions, was all that Father Adam had after his sentence under the curse. This, then, is the condition into which Father Adam entered; imperfection, the forfeiture of all he was and had as a perfect man and his right to them.

Originally this included his right to life everlasting in perfection and the possession of a perfect human body and his life-rights which included a perfect environment, dominion over the animals, sonship and harmony with God. All of this being forfeited, the race, by heredity, shared with him in the forfeiture and therefore failed to gain all the rights that it would have gotten from him had he not sinned. This condition into which Father Adam entered, and we with him, is the precursor of the ransom. Christ could not have been a corresponding price available for Adam, unless Adam had forfeited these things. Thus Father Adam's sin brought on him and his race the forfeiture of all he was and all his rights, which condition had to precede the ransom if there was to be a ransom for him.

GOD'S JUSTICE

Next will be considered the *causes* of the ransom-price. First, there was a *requiring cause*, which was

God's justice. The justice of God required a ransom-price, if God again were to deal with the race from the standpoint of salvation. God's justice having properly sentenced man to death, there must be made up for man that which justice required before God could deal with him as free from His just sentence. The fact that the Divine sentence was just; it would have been unjust to remove the sentence without meeting the requirements of justice—a perfect man that had the right to life with its life-rights for the perfect man Adam who had forfeited for himself, his right to life with its life-rights (Ex. 21: 23-25; Deut. 19: 21). Therefore, the justice of God required the ransom



before man could be freed from these violations. We read of this, for example, in Rom. 3: 25, 26: "Whom God has set forth to be a propitiation (satisfaction) through faith in His blood," [propitiatory—justice; which Jesus became for us in becoming our righteousness (Rom. 10: 4; 1 Cor. 1: 30). That the propitiatory represents justice is evident from the fact that the blood was sprinkled thereon—justice, meaning satisfied by Christ's merit] through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus." This passage

teaches that it was Divine justice that required the sacrifice of Jesus as the ransom, in order for God to forgive sin and yet remain just while so doing.

Second, there was the planning cause of the ransom which was the working of Divine wisdom. In proof we might cite 1 Cor. 1: 23, 24: "But we preach Christ crucified [the ransom] unto the Jews a stumbling block and unto the Gentiles foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." So Christ crucified [the ransom], is shown to be the concentration of God's wisdom, as well as His power, with regard to man's salvation. God provided Christ, "as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world,..." (1 Pet. 1: 18-21). Only Divine wisdom could have planned the ransom to make operative God's plan.

Third, there was a *moving cause* of the ransom-price—Divine love. We are not to think that the race's deliverance from the condemnation of sin and the tomb costs God nothing; for He, Himself, furnished the price—in giving up His Son; and that which impelled the Father, thereto, was His marvelous love, which was so great as to empty heaven of its dearest treasure and to send the Son of His Fatherly love into the world to become our sacrifice. Therefore, we read in Rom. 5: 8: "But God commended His love toward us, in that while we were still sinners Christ died for us." John 3: 16 is another passage to the point: "For God so loved the world, that He gave His only begotten Son, that whosoever believes on Him should not perish but have everlasting life." Such love by others was not known, and will never be equaled.

Fourth, there was an *efficient cause* of the ransom—God's power as it operated through the Holy Spirit in our dear Redeemer. We find this stated in Acts 10: 38: "God anointed Jesus of Nazareth with the Holy Spirit and with power." This power of God acting in our dear Redeemer enabled Him to lay down His life as the ransom-price (Heb. 9: 14), as it also enables Him to operate all its many great effects.

Finally, we might call attention to the *meritorious cause* of the ransom. This was the obedience of Jesus. That which made it possible to give the ransom was an obedient and perfect heart, one that is expressed by inspiration in the language of the prophet: "I desire to do your will, O My God; your law is within My heart" (Psa. 40: 8). Furthermore, we have testimony in Rom. 5: 19: "For as by one man's disobedience the many were made sinners, so by the obedience of the one shall the many be made righteous." Our Redeemer's obedience, maintained faithfully unto death, was the meritorious cause of the ransom and made it possible. What He obediently laid down in death for Adam and the race had a genuine merit which was by His death made available for mankind. In this we have pointed out what the Scriptures show us to be the causes of the

ransom: God's attributes, His justice, wisdom, love and power (each working in a different way—yet cohesively meeting the requirements of justice with the love of God moving it, the wisdom of God planning it and the power of God effecting it) and the obedience of Jesus as the *meritorious cause*.

A REAL PURCHASE

Let us now study more closely the nature of the ransom-price itself. The Bible puts the matter under decidedly commercial terms. It sets before us a creditor; and this is Jehovah. It sets before us a debtor; and this is Adam and

his race. It sets before us a friend of the debtor; and this is Jesus, who is willing to buy the debtor by paying the debt and so free the debtor. The fact of the matter is: the debtor—Adam—made himself utterly bankrupt. He forfeited to Divine justice all he was and had, not only for himself, but also for his descendants. Hence the creditor owned the one in default for his debt. The debtor (Adam, and his sin-cursed race) having surrendered himself up with all he was and had, opened the way for Jesus the friend of

this debtor to come forward and who was willing to substitute Himself as the purchase price for the debt owed by Adam, the debtor. Jesus therefore, gave Himself, a perfect human being—which was His humanity, including its *right to life* with its *life-rights*, in offset of the debt (Adam, with all his indebted rights—his right to life and its life-rights) to free Adam and his race, the debtor, by a transfer of ownership from God's justice to Jesus through the purchase. This is the way in which the Bible presents the matter. It is presented, therefore, under the terms of a commercial transaction, especially indicated in the Greek term *antilytron*—corresponding price, ransom-price, our redemption-price.

THE PURCHASE-PRICE

We are aware that there are people who object to this idea of the ransom-price, but we know that the Bible unequivocally lays stress on it, and pivots on it the whole possibility of our salvation and the successful outworking of God's plan. Had there been anything wrong with the ransom-price, there would have been a



total failure in what God intended to do with it. There is an utmost necessity to discern this. Therefore, we now call attention to how the Bible refers to this matter in commercial terms. In the Greek language of the Bible there are a number of words that are used to indicate this commercial transaction to our minds. The one most frequently used in verb form is *agorazo*, which means literally, “I buy.” It is derived from a noun, *agora*, which means, “market,” and etymologically *agorazo* means, “I buy at a market or public place.” The idea of a purchase therefore, is involved in this word. We call attention to the fact that this word is used repeatedly in the Bible with reference to Christ’s redemptive work. For example, this commercial transaction is described by the Apostle in 1 Cor. 6: 20 and 7: 23 (the same language being used in both verses): “you were *bought at a price*.” He does not state in this connection what that price is; but he does state the fact that God’s people are purchased *at a price*. Treating of certain ones who had once been of God’s people and then made shipwreck of everything by repudiating the ransom, St. Peter uses the following language: “They even deny the Lord that bought them, and [thereby] bring upon themselves swift destruction” (2 Pet. 2: 1). So certain ones were bought.

In the book of Revelation we have a number of occurrences of this word, *agorazo*. It has there been translated by the word *redeem*. We prefer the word *purchase*, because the word *redeem* has also another meaning. The first of such occurrences is in Rev. 5: 9, 10: “For You were slain, and have *redeemed* us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth.” We are told what the means of that purchase was: It was Christ’s blood. “have purchased us to God *by Your blood*.” This passage does not say that all are bought. It simply says that certain ones are bought. “You have purchased us *out of*” [out from among] every kindred, *etc.* All the world has not yet been purchased. The purchase-price was laid down for everybody, but so far, it has been made available for purchasing only the Church; those who were given by God the privilege of becoming kings and priests. In Rev. 14: 3, we find this expression: “And they sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand, who were *redeemed* from the



earth.” Then in the next verse: “These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb.” So certain ones are bought out from among the race of mankind before the rest, and these are the ones referred to in these passages. There is not a passage in the Bible that tells us that the world has already been bought. The purchase price was laid down for all at Calvary; but it is not God’s time yet, to use it in purchasing the world. The only ones (Heb. 9: 24) reached, so far, by the atoning blood of Jesus is the Church. The world will be bought by it in the Millennial Age.

The Bible also uses this word *agorazo* in a compound word—*exagorazo*. *Ex, ek*, means “from,” “out of,” or “from among.” We have in the New Testament two occurrences of this word: First, in Gal. 3: 13: “Christ hath *redeemed* us [literally, *bought us out*] from under the curse of the Law, having become a curse for us.” This verse shows us how it happened, which was an arrangement by substitution. This verse teaches that He has bought the Jewish brethren from under the curse of the Law. It does not say that He bought all the Israelites—He has bought us—

He has bought us out from under the curse of the Law, by becoming a curse for us. Then, again, in Gal. 4: 4, 5, the Apostle makes this statement, using the same word *exagorazo*: “When the fullness of the time was come, God sent forth His Son, made of a woman—under the Law, to *redeem* them that were under the jurisdiction of the Jewish Law [*to buy out* them that were under the Law. The Law is spoken of here as having them enclosed within it, and He bought them out from under the Law], that they, together with us, (the Church), might receive the adoption of sons.”

TO DELIVER ON THE BASIS OF A PRICE.

There is still a third word the Bible uses in this connection—*lytroo*. It is from this word *lytroo* that the word for price is derived—*lytron*. And both come from the root of the verb *lyo*, “I deliver.” *Lytroo* occurs three times, with the meaning, “to buy deliveringly.” In Luke 24: 21 we read as follows: “We had trusted that it had been He which should have *redeemed* [*lytroo*] Israel.” The word means, “to deliver on the basis of a price.” The Israelites mistakenly thought the price to be a figurative one—a great war by which they would be delivered from the Roman yoke; and

the disciples gave expression to that erroneous thought to Jesus. “We had trusted that it had been He which should have *redeemed* [delivered on the basis of a price] Israel.” The Apostle Paul also uses this same term in Titus 2: 14: “Who gave Himself for us, that He might *redeem* us from all iniquity [that He might deliver us on the basis of a price from all iniquity], and purify unto Himself a peculiar people, zealous of good works.” The Apostle Peter, likewise, uses the same word on this point (1 Pet. 1: 18, 19): “Ye were *redeemed* [*lytroo*—delivered on the basis of a price], not with gold or silver, but with the precious blood of Christ, as of a lamb without blemish and without spot.” Here, again, it is indicated that the price was His blood, His life, for which blood stands in the Bible.

ACQUIRE BY A PRICE

There is still another word the Greek Testament uses to imply this purchase transaction—*peripoieomai*, which means literally “I acquire,” and the connection proves it to mean acquire by a price, that it is a purchase. In Acts 20: 28 the Apostle uses this word in speaking to the elders of the Ephesian Church: “Take heed, therefore, unto yourselves and to all the flock over which the Holy Spirit hath made you overseers to feed the Church of God [the best attested Greek reading here is *Lord*, not God], which He hath *purchased* [acquired] with His own blood.” Here it is again shown that a purchase was made. The text additionally describes what was given as the purchase price: the blood of the Son of God, which was the human life of Jesus laid down in death. In Eph. 1: 13, 14 the Apostle again uses this word, in the form of a noun: “in whom also, having believed, you were sealed with the Holy Spirit of promise which is the guarantee of our inheritance until the redemption of the *purchased possession*,” which was acquired by a purchase. “Peripoiesis” is the word here used. In all these Scriptures, one and the same thought is set before our minds—that there was a business transaction, that alluded to a purchase made, a price given, something acquired, that there was one from whom something was bought (the Father, Heb. 9: 14), that there was one to be bought (Adam and the race, Matt. 20: 28; 1 Tim. 2: 6), and that there was a third person who does the buying (Jesus, by His humanity).

CORRESPONDING PRICE

Having, in a general way, shown that the Scriptures set forth the ransom as a business transaction, a purchase, we now desire to set forth the proof that the ransom-price is a *corresponding price*. Our chief

proof is the meaning of the words, *antilytron* and *lytron* anti. This meaning is implied in the etymology and use of the words. The word *antilytron*, as we find it in 1 Tim. 2: 6, is a compound word. It consists of a preposition and a noun compounded. *Lytron* means “price” and anti means “instead of.” Hence *antilytron* means “a price instead of,” “a corresponding price.” We have the same word, or rather the same two words not compounded, in Matt. 20: 28: “The Son of Man came . . . to give His life a ransom [*lytron*] for [*anti*; instead of] many”—a price instead of *many*, a price corresponding

to many, a price equal in value to many, the whole Adamic race. The many of this verse are the same as the *all* of 1 Tim. 2: 6. Father Adam forfeited everything, including his right to life and his life-rights, for himself, as well as for his race. An exact equivalent to these is what the ransom-price is. This is Jesus who was a perfect human being. As such, He had a perfect body and perfect life. Therefore, He had the right to life and the life-rights of a perfect human being. He had the right to propagate a race with the right to life and its life-rights. He had a right to rule over the earth, and to enjoy perfect living conditions therein. There was an unborn race within His power of generation, corresponding to the unborn race within Adam’s ability of procreation. Jesus laid down as the ransom-price all of this as an exact equivalent of all that Adam had forfeited. Divine justice in exacting its due, is made known by Bible terminology in this way: “Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19: 21, compared with Ex. 21: 23-25); and by similarity of reasoning, we might add, “a perfect life for a perfect life.” Since Adam had to give up all he was and had to justice as his debt; an exact equivalent had to be given to satisfy justice if the debtor was to be freed. Anything less would not do and more would not be acceptable; for justice could not ask more than the actual amount any more than it could be satisfied with less; for it demands an exact equivalent of the debt. The one who gave the ransom-price could not be more or less than a man, but had to be a man and a perfect man at that; for He could not be an imperfect man because he had to be exactly the same kind of a man and in the same condition as Father Adam was before

*“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: 5, 6*

he forfeited his all by sin and thus the ransomer could become the *antilytron*. Jesus' perfect being as a man is a substitute for Adam's perfect being; Jesus' human rights are a substitute for Adam's rights; both are absolutely equal. Hence, He gave a corresponding price, an *antilytron*, a price instead, something exactly equal to the other's debt. One of the angelic hosts, a cherubim, or a seraphim would have been too much, and an imperfect man too little. The Logos, a spirit being before coming to earth, was too much; hence the necessity for His carnation, a complete change of nature—His becoming a perfect human man—had to occur. Not part man and part spirit, a god-man, but a perfect man before He could be an *antilytron* for Adam. It required a perfect man that had all the rights God had given the perfect Adam, to give in payment the exact equivalent to God for Adam and his life and his forfeited rights.

RANSOM PROOFS

We now will present some further Scriptural proofs that the above exposition is correct. The meaning of the word itself is our chief proof of the nature of the ransom-price. This meaning is proven true also by the other Bible words given above proving that the ransoming act is one of purchasing. No one can successfully deny the proof of this; for not only the meaning of the word itself, but also the two texts especially examined (1 Tim. 2: 6 and Matt. 20: 28) show us the nature of the price which in many passages are spoken of as bought—a price to correspond. In addition to these proofs, we desire to give others from the inspired Word that prove that the ransom-price means a corresponding price, an exact equivalent, no more and no less than the debt.

Equal things *were given for what constituted the debt*. Accordingly, for the first man—a man was created. For the perfect man, a perfect man was provided. For the rights of the first perfect man, the rights of another perfect man were supplied. For the first soul, an equal soul was given. The Sacred Writings show each of these thoughts to be correct. The Bible assures us that Father Adam was a man, and this required that the ransom be furnished by a man. In proof of this the Apostle writes these words: "For since by man came death, by man shall also come the resurrection of the dead. For, as all in Adam die even so all in Christ shall be made alive" (1 Cor. 15: 21, 22). This reference shows that a man was given for a man. From Heb. 2: 7-9 it is clear that a perfect man was given for a perfect man, and the rights of a perfect man for the rights of a perfect man: "You have made him [Adam] a little lower than the angels." In the preceding

verse the prophet (Heb. 2: 6; Psa. 8: 4-8) asks: "What is man that You are mindful of him, or the son of man [Adam in Hebrew] that You take care of him?" He is asking for a definition of the man Adam—not his descendants. What is man—even a son—Adam [so the Hebrew of Psa. 8: 4]? Apart from Jesus, Adam was the only man crowned with glory and honor. The first man, Adam, was made a little lower than the angels, since human is a little lower than angelic nature. Then he shows certain of his rights, his rights to perfection and the rulership over the earth: "You have crowned him with glory (character image of God) and honor" (human rulership-likeness of God). Adam, in his perfection of intellectual faculties and character disposition, was created in the image of God; and just as God was ruler over the universe the first man was made ruler over the earth, similar to God's likeness as Ruler over the universe (Gen. 1: 26, 27, 31). Hence, it is further stated: "and set him over the works of Your hands" (Heb. 2:7). So it is that the first man, Adam, had these rights given him: the right to be a perfect man, with the right to life and its life-rights.

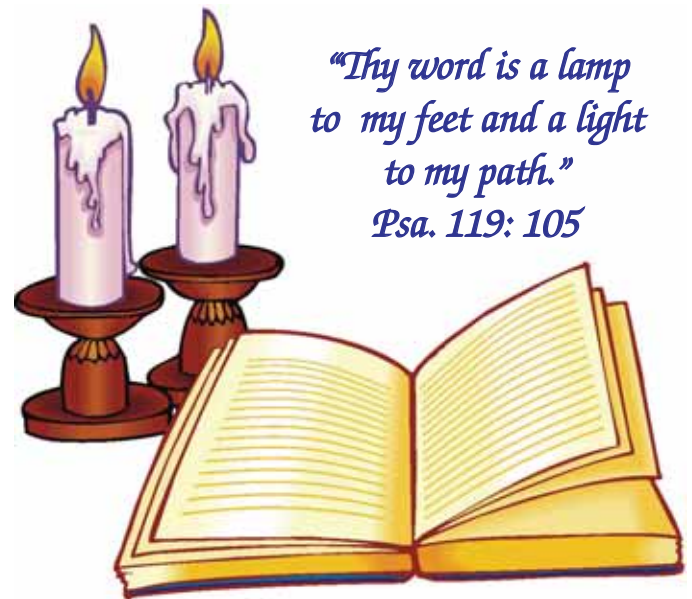
*"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."
Hebrews 2: 9*

In v. 9, the Apostle calls our attention to the fact that all these things that Adam was and had, Jesus was and had: "But we see Jesus, who was made a little lower than the angels," made a human being. What kind? Sinful like us? No. One just like Adam before his fall. He tells us why He was made lower than the angels: "For the suffering of death." Jesus was given the same perfection and rights that Adam had—"crowned with glory and honor." He also tells us the reason it was so, which gives the ransom thought: "That He by the grace of God should taste death for every man." He was made exactly like Adam in order that He might take Adam's place and undo what Adam's disobedience did for himself and the race through death—Jesus as the ransom-price was laid down. So too, Adam was called a human soul and Jesus

was called a human soul and as the one had to forfeit his soul, so Jesus sacrificed His soul. We read in Gen. 2: 7; 3: 19: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." "For dust you are, and to dust you shall return." On the other hand, in Isa. 53: 10, we read of Jesus giving an equivalent thing—His soul: "When You make His soul an offering for sin." The same in v. 12: "He poured out His soul unto death." This is shown in the Greek of Matt. 20: 28: "to give His soul a price instead of many"—a passage we have already noted where the term soul occurs in the Greek though it is rendered in English by life. So it is, that He gave exactly what Adam had to forfeit—equal things—a perfect human being with the right to life and its life-rights for a perfect human being with its right to life and its life-rights and a perfect soul for a perfect soul.

This completes the argument that "The Ransom as a Corresponding Price" proves the Bible to be a Revelation from The Almighty God. Just as He is revealed to the intelligence of thinking persons everywhere, His unwritten document is found in the natural creation of the earth and throughout the expanding universe with its millions of solar systems similar to our own and their billions of planets; so these two revelations combined speak volumes to all in the right attitude of mind to receive them.

If you would like to learn more concerning the Divine provisions for mankind, please write for the 794 page book, "The Bible," (\$2.50 plus postage). This book discusses the Bible as a subject; to set forth the teachings of the Bible as to itself. The subjects treated are its: Generalities, Literature, Origin, Canonicity, Genuineness, Credibility, Revelation, Inspiration, Attributes, Uses, etc. We, as God's people, hold the Scriptures as the sole source of faith and main rule of practice. May the rich blessing of our Heavenly Father provide strength and comfort as you continue to study the Sacred Word. * * *



BIBLICAL

Q "Praise the LORD with the harp: make melody to him with an instrument of ten strings." What are the ten strings of the Harp of God?

A That the Harp of God means the Bible is evident from Rev. 14: 2, 3; 15: 2-4, the plural harps, being used instead of the singular harp, because each of the Little Flock of overcomers used the Bible for the purposes set forth in these passages. By the ten strings of the Harp of God the Bible's ten chief doctrines are meant. The Bible nowhere lists its ten chief doctrines. Walter Bundy in the 1911 Convention Report, 90-94, gives a list of ten doctrines that he thought were the ten strings of the Harp of God, symbolized by the woman's ten pieces of silver. While we believe that he correctly states some of them, particularly the doctrine of restitution as the lost coin, we think his list in entirety is not one of all of the ten chief Bible doctrines. The Bible nowhere mentions the list as a whole, nor mentions the 10 separately as such. If any of our readers ever find a list of them given by Bro.

Russell, we would be thankful indeed to have this list. In the finale, the discourse after the Photo-Drama of Creation, he and others gave, under the subject, What Pastor Russell Teaches, the following seven as the main Bible doctrines that he taught: God, Christ, the Holy Spirit, Creation, Covenants, Ransom, and Salvation for the Church and the World. Of the list that he somewhere gave, and that we read about 30 years ago, we definitely remember the following: Creation, Man, the Covenants, Evil, Ransom, High Calling, and Restitution. Combining these and those that he gave in the finale, we think the following would perhaps be the ten strings: God, Christ, the Holy Spirit, Creation, Man, the Covenants, Evil, the Ransom, the High Calling and Restitution. While the above-mentioned ten commend themselves to our judgment as being probably the ten strings, another's judgment may be otherwise. Hence we are not to make the matter one of a dogma.



*“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers”
(Eph. 4:29).*

CORRUPT COMMUNICATION, either vocal or written, is the spreading of an evil report or message instead of a good one. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation or conduct. Our minds might get us into all kinds of difficulty with ourselves and with others if we do not control them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we think if it be vile injures only ourselves; but if our tongues or other modes of interaction come into the matter, not only are our own minds defiled, but also there is contagion, there is revenge, for the tongue spreads the matter all around. Whether the matter is true or false the influence is corrupting, degrading, leading toward immorality and increased degradation.

It would appear that not only among the worldly but also among the Lord's people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If by any mischance any corrupting information has come to our attention from outside influence we should see to it that it goes no further. It is becoming more and more apparent that the natural mind of fallen men and women in this evil day is influenced to atrocious corrupt language and malicious violence, murder and sin through the influence of the evil spirit beings (Eph. 6: 12).

Let us follow the Apostle's advice to drop evil communications; shun them, and hold fast only to that which is edifying—the word “edifying” having in it the thought of an edifice, a building, alluding to the Christian's construction of a righteous character and the building up of each other in the most holy faith.

But some even of those of us who profess to love the Lord and ones trying to walk in His footsteps will say, “I never speak anything but the truth; and I mean no harm to anybody; but I must have something

to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters.” Such conduct is evil speaking and slander is likewise the same and the scandal-mongers however refined their methods or words well know that so far from the scandal ministering grace to the hearer, it ministers its direct opposite, evil; that the hearer, impelled by the forces of his fallen human nature goes out to tell the scandal to others. The fallen nature feasts and revels in just such things deluding many that they are thus moralizing, preaching against sin and that by discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! Their reasoning is seriously defective when the Lord's counsels in righteousness are ignored.

There is surely a broad scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus our Lord expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the new mind, heart and will are concerned and assists in deadening the old nature with its evil desires, tastes and appetites.

This evidently, is what the Apostle had in mind when he said that the Lord's people should “show forth the praises of him who called us out of darkness into his marvelous light.” A heart filled with the spirit of love, the spirit of God, the spirit of the Truth, which in turn is overflowing with thoughts and expressions of Christ's Heavenly and Earthly Kingdom will prove to be a blessing to all. As we contemplate the blessings in store for all the faithful in “ages to come,” it will generate more appreciation for God and our love will increase and in turn flow out to others, for, “out of the abundance of the heart, the mouth speaks”; and “blessed are the pure in heart” (Eph. 2: 7; Matt. 12: 34; 5: 8).



The Mail Box

Dear Bro. Herzig,
Christian greetings!

A sidewalk sale was held in front of the court house in the little town close to where I live. You could purchase a ten foot space for \$10.00. I took advantage of this and had a Truth book sale.

I was not disappointed. Four Divine Plans and two Poems of Dawn books were sold and a number of free Bible Standard magazines were taken. I was elated, and felt extremely blessed.

One lady from Clinton, Ohio, asked my name and when I told her, she said that she reads the letters to the editor that I submit about our Lord and His wonderful plan of Salvation for mankind. She said she enjoys them. She bought The Divine Plan and took a Bible Standard.

A woman I had worked with said she reads the letters and enjoys them. She bought The Divine Plan.

The Divine Plan was purchased by a man who has a Ph.D. in history, but because of a car wreck, no longer teaches. I surely had a blessed day.

Christian love to all,
K. C., West Virginia

Dear Bro. Herzig,
Greetings of love, peace and joy in Jesus!

The Bible Standard regarding Polytheism captured me. Thank you. Quite timely, too, with all the hype over The Da Vinci Code going on. I certainly do not want to defend the trinity. The Da Vinci Code had me flapping for awhile, but Bro. J. reminded me that if you can not prove it by the Bible it is not important. I told him he sounded like Gamaliel, "if it is of men, it will be overthrown." (Acts 5: 34)

I read "Faith's Foundations," as an early Christian and am still encouraged by that family of Christ choosers! (The Edgar family of England.)

May God bless you, the family and the concerns there.

In His loving service, or should I say
loving His service,
R. W., Mississippi

PUBLICATIONS

ATTRACTIVE HARDBOUND BOOKS

<i>Life — Death — Hereafter</i> (224 pages) paperbound	\$1.50, cloth	\$ 2.00
<i>God</i> (547 pages; describing Jehovah's great attributes, etc.)		\$ 2.00
<i>Creation</i> (585 pages; describing God's creative work, etc.)		\$ 2.00
<i>The Bible</i> (794 pages; much useful information on it, its uses)		\$ 2.50
<i>Christ — Spirit — Covenants</i> (744 pages, very informative)		\$ 2.50
<i>The Chart of God's Plan</i> (360 pages)		\$ 5.00
<i>The Millennium</i> (480 pages; expounding many Scriptures)		\$ 7.00
<i>Daily Heavenly Manna and Devotional Service</i>		\$ 6.00
<i>Poems of Dawn</i> (300 choice Christian poems for many occasions)		\$ 5.00
<i>Photo-Drama of Creation</i> (good for children; paperbound)		\$ 4.95
<i>Hymns of Millennial Dawn</i> hardbound		\$ 6.00
<i>Tabernacle Shadows</i> (176 pages, types explained) hardbound		\$ 4.00

HELPFUL PRICED BOOKLETS

<i>Focus on Zionism</i> (a Christian Zionist view)	\$ 1.50
<i>The Restoration of Israel</i> (48 pages)	\$ 1.00
<i>Anglo-Israelism</i> (80 pages; errors of H. W. and G. T. Armstrong refuted)	\$ 1.00
<i>The Gift of Tongues — Should We Seek or Shun It?</i> (80 pages)	\$ 1.00
<i>Is there Hope for Any of the Unsaved Dead?</i> (80 pages)	\$ 1.00
<i>Satan, Satanism, Demonism and Exorcism</i> (80 pages)	\$ 1.00
<i>Born Again</i> (48 pages)	\$ 1.00
<i>The Great Pyramid and the Bible</i> (48 pages;)	\$ 1.00

The Hell of the Bible

(60 pages; treats every Bible text relating to Hell)	\$ 1.25
<i>Spiritism—Ancient & Modern</i>	
(67 pages; proves it to be Demonism)	\$ 1.25
<i>Jewish Hopes and Prospects</i> (52 pages)	.75
<i>The Revised Standard Version Examined</i>	.50

FREE 24-PAGE BOOKLETS FOR SPECIAL LIMITED NEEDS

Life and Immortality • What is the Soul? • The Resurrection of the Dead • Spiritism is Demonism • Why Does A Loving God Permit Calamities? • The Sabbath Day • Faith Healing • Baptism • Speaking in Tongues — Is it of God? • The Kingdom of God • Mormonism — A Modern Delusion • Preservation of Identity in the Resurrection • The Evolution Theory Examined • Why We Believe in God's Existence • The Rapture • Future Life By Resurrection — Not Reincarnation • Must Christians Pay Tithes?

FREE LEAFLETS FOR GENERAL DISTRIBUTION

Do You Know? • Thieves In Paradise • Israel's Return • What is Hell? • The Bible vs. Evolution • Jesus' Second Advent • Judgment Day • God Loves You! • Earth's Coming Theocratic Government • War on Poverty • Oath-bound Promise • Man's Eternal Destiny • Pollution Crisis • What is the Truth? • Great Pyramid • Restitution • Is God or Satan Winning? • The Full Gospel • Peace — How it Will Come • True Freedom

ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig
 Pennsylvania Convention, July 21-23;
Robert Herzig
 Pennsylvania Convention, July 21-23
John Wojnar
 Pennsylvania Convention, July 21-23; Boston, MA, August 27
Leon Snyder
 Pennsylvania Convention, July 21-23; Minneapolis, MN,
 September 9, 10
Baron Duncan
 Pennsylvania Convention, July 21-23; Springfield, MA, August 6
Thomas Cimbur
 Pennsylvania Convention, July 21-23; Grand Rapids, MI, August
 19; Muskegon, MI, August 20
Donald Lewis
 Pennsylvania Convention, July 21-23; Chester Springs, PA, July
 29, 30; Chicago, IL, August 26, 27
James Shaw
 Pennsylvania Convention, July 21-23
Jack Zilch
 Pennsylvania Convention, July 21-23
Robert Steenrod
 Pennsylvania Convention, July 21-23; Derry, PA, August 27

EVANGELISTS' SERVICE

Robert Branconier
 Pittsfield, MA, August 13; Carlstadt, NJ, August 20
Jon Hanning
 North Canton, OH, September 17
Richard Piquene
 Mustang, OK, August 20
Edward Tomkiewicz
 Minneapolis, MN, August 5, 6
Michael Williams
 Chester Springs, PA, August 26, 27; Cambridge Springs, PA,
 September 10

2006 LHMM CONVENTIONS

France: July, 28-30; November 4-5
Germany: *Altleiningen*, October 20-22
Nigeria: *Aba, Abia State*, October 1
Makurdi, Benue State: November 24-26
Poland: *Bydgoszcz*, July 11-13; *Wroclaw*, July 14-16; *Rzeszow*,
 July 18-20; *Susiec*, July 21-23; *Katowice*, August 25-27
Ukraine: *Orlowka*, June 30-July 2; *Lwow*, August 18-20
United Kingdom: *Hyde*, August 4-6
United States: *Pennsylvania* July 21-23; *Oklahoma*, September 22-24

EPIPHANY VOLUME 12 "THE BIBLE"

(794 PAGES)
 A HELPING HAND FOR BIBLE STUDENTS
 (\$2.50 plus postage)
 Foreign orders: 25% additional for postage

PENNSYLVANIA, JULY 21-23 (FRIDAY-SUNDAY)

Chester Springs, Pennsylvania, July 21-23 (Friday-Sunday)
 Site: The Inn at Chester Springs, Route 100 & Gordon Drive,
 Exton, Pennsylvania, 19341. Telephone: (610) 363-1100 or
 (888) 253-6119. Rates: \$72.00 + 8% tax; children 18 and under
 stay free with parents; Reservations must be made directly to the
 Inn by June 6, 2006 to obtain the discounted rate. **Please make
 your reservations early as another large group is having a con-
 ference the same weekend;** also be sure to reference the LHMM
 and request a confirmation number. Each room must be guaran-
 teed by credit card or check. A Bible talk will be given on
 Thursday at 7:30 p.m. in the chapel at 1156 St. Matthews Road,
 Chester Springs, PA, 19425. For further information contact L.
 Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester
 Springs, PA 19425-2700. Telephone: (610) 827-7665.

OKLAHOMA, SEPTEMBER 22-24 (FRIDAY-SUNDAY)

Tulsa, Oklahoma, September 22-24, (Friday-Sunday)
 Site: Radisson Hotel, (Formerly the Sheraton), 10918 East 41st
 Street, Tulsa, OK, 74146; Telephone: (918) 627-5000. Rates:
 \$70.00 + 13.517% tax, for Single or Double/Double Occupancy.
 Reservations must be made by September 1, 2006. A credit card
 guarantee or a deposit equal to one night's stay is required to hold
 each individual's reservation. Complimentary Airport
 Shuttle. For further information contact: L. Shaw,
 1221 Forest Drive E., Sand Springs, OK, 74063 tele-
 phone: (918) 245-8330. E-mail: jamesshaw8628@sbglobal.net

SUBSCRIPTION FORM PLEASE PRINT IN CAPITAL LETTERS

NEW **RENEW** **GIFT**
check
one

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____

PROVINCE _____

COUNTRY _____

MAIL TO: THE BIBLE STANDARD
1156 ST. MATTHEWS ROAD
CHESTER SPRINGS, PA
19425-2700

1 YEAR SUBSCRIPTION (6 ISSUES) \$12.00

TOTAL SUBSCRIPTIONS ORDERED(_____) _____
 ENCLOSE CHECK/MONEY ORDER IN THE AMOUNT OF _____
 OR SEND TO ME FREE AS THE "LORDS POOR," ON ANNUAL
 WRITTEN REQUEST

GIFT SUBSCRIPTIONS: WRITE NAMES AND ADDRESSES ON A
 SEPARATE SHEET OF PAPER.

INCLUDE **\$6.00** FOR EACH GIFT SUBSCRIPTION

STUDIES IN THE SCRIPTURES

COMPLETE SET \$24.95

VOL. 1 THE DIVINE PLAN OF THE AGES (424 PAGES)	\$6.75
VOL. 2 THE TIME IS AT HAND (451 PAGES)	6.75
VOL. 3 THY KINGDOM COME (458 PAGES)	4.50
VOL. 4 THE BATTLE OF ARMAGEDDON (709 PAGES)	4.75
VOL. 5 THE AT-ONE-MENT	
BETWEEN GOD AND MAN (562 PAGES)	4.50
VOL. 6 THE NEW CREATION (896 PAGES)	4.75

THE BIBLE STANDARD
(ISSN: 1556-8555)
LAYMEN'S HOME MISSIONARY MOVEMENT
1156 St. Matthew's Road
Chester Springs
Pennsylvania 19425-2700
United States of America
(Address Service Requested)

NON-PROFIT ORG.
U.S. POSTAGE
PAID
KUTZTOWN PA
Permit No. 12

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 will 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.

POEMS OF DAWN

For further information on The Bible Standard in English and to find additional articles of interest, please visit www.biblestandard.com
Associated sites available in French, German, and Polish. Links provided on the English-language sites.