

# 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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In The Cross of Christ I Glory

# JESUS' FLESH AND BLOOD

*“Then Jesus said to them, ‘Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh, and drinks My blood, has eternal life, and I will raise him up at the last day’” (John 6: 53, 54).*

When Jesus first spoke these words, “The Jews strove among themselves, saying, How can this man give us his flesh to eat? Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it” (vs. 52, 60). “From that time many of his disciples went back, and walked no more with him” (v. 66). Similar strife and misunderstandings on this subject have continued throughout the Gospel Age, even to the present day. It is well, therefore, that we seek for the true meaning of our Lord’s words. We will do so first by considering what Jesus did not mean.

## NOT THE LORD’S SUPPER

Jesus was not here speaking of the observance of the Lord’s Supper, or of “Communion services,” such as are frequently held in various churches. Some tell us that this portion of Scripture has to do with the ordinance of the Sacrament of the Lord’s Supper; but, be it noted, the Lord spoke these words over a year before He instituted the Lord’s Supper in the upper room on the eve of His crucifixion. There was, therefore, no observance of the Lord’s Supper at the time Jesus spoke these words.

## NOT CANNIBALISM

The Lord was not advocating that dark, dismal and demoralizing heathen practice of cannibalism, which is meant by *the literal eating* of human flesh and *the literal drinking* of human blood, though some of His hearers, taking His words literally, may have stumbled over such a thought, and therefore called Jesus’ words “an

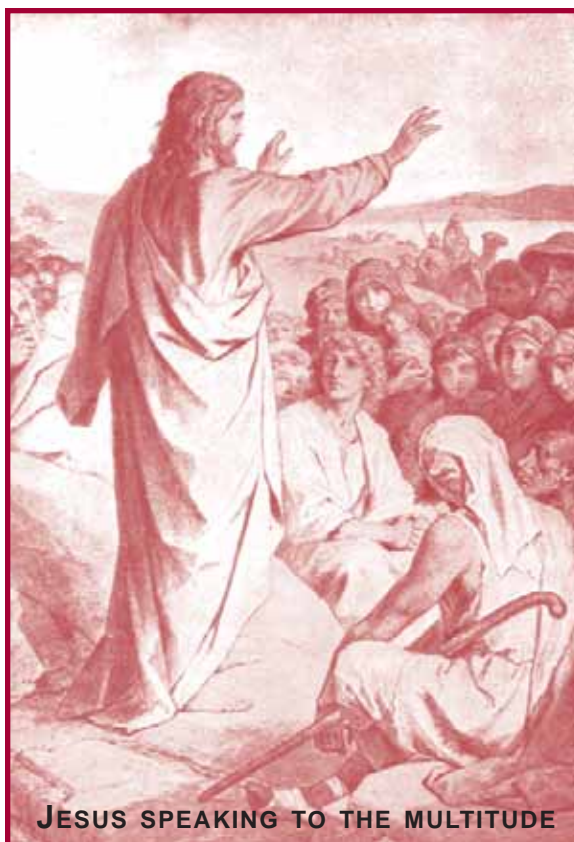
hard saying.” How they must have shuddered at the thought! For even concerning lower animals God had commanded in Gen. 9: 4: “But you shall not eat flesh with its life, that is its blood.” Furthermore, He had commanded in Lev. 17: 10: “Whatever man of the house of Israel, or of the strangers who dwell among you, that eats any blood; I will set My face against that person who eats blood, and will cut him off from

among his people” (vs. 11-14). It is little wonder that those who took Jesus’ statement to mean literally eating His flesh and drinking His blood, and who were not inclined to inquire further, turned away in disgust, perhaps many of them feeling that they were obeying God in having nothing further to do with Jesus and what seemed to them to be such unlawful and unreasonable teachings. But surely our Lord was not teaching cannibalism!

## NOT THE MASS

Jesus was not teaching the literal eating of His flesh and the literal drinking of His blood in the way that some claim to do in the Sacrifice of the Mass, the great defiling error that made the papacy “the abomination of desolation” (Matt. 24: 15; Dan. 11: 31;

12: 11—for further explanation, please see *Thy Kingdom Come*, Chapters II-IV). The Mass is a ceremony in which a priest stands before an altar, takes a little wafer into his hand, and holds it up toward heaven, saying in Latin: “*Hoc est corpus meum*”—“This is my body.” It is claimed that by some special prerogative and mystical power from God, when the priest says these Latin words, that wafer is changed instantaneously into the actual body of the Lord Jesus, though still appearing to be a wafer. After this allegedly miraculous



JESUS SPEAKING TO THE MULTITUDE

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act of transubstantiation is performed, the priest takes the wafer and breaks it (it is claimed that Jesus is thus sacrificed afresh) and places pieces of it on the tongues of those who are kneeling before the altar, as he repeats, “May this body of our Lord Christ preserve your soul to everlasting life. Amen.”

The recipient’s eating of it is claimed to be the literal eating of Jesus’ actual body. The wine they use is treated similarly and is supposedly transubstantiated into the very blood of Jesus, though still appearing to be wine. To them, the drinking of it is a literal drinking of Jesus’ actual blood. Thus the participants are deceived into thinking that they are literally eating the literal flesh and literally drinking the literal blood of the Son of man, and hence have life in them!

The teaching on transubstantiation finally became a dogma in the Church of Rome. In Canon I of the Council of Trent we read: “If any one shall deny that the body and blood together with the soul and divinity of our Lord Jesus Christ and therefore the entire Christ, are truly, really, substantially contained in the Sacrament of the Most Holy Eucharist, and shall say that He is only in it as a sign or in it as a figure, or virtually, let that individual be accursed.”

The following, taken from Deharbe’s Roman Catholic Catechism, pp. 263, 265, 288, speaks for itself: “The Sacrifice of the Mass was instituted by Jesus Christ, when at the Last Supper he offered himself up under the appearances of bread and wine to his heavenly Father, and commanded his Apostles thenceforth to celebrate this his sacrifice.

“The Mass is the perpetual Sacrifice of the New Law, in which Christ our Lord offers himself, by the hands of the priest, in an unbloody manner, under the appearance of bread and wine to his heavenly Father, as he once offered himself on the cross in a bloody manner. The sacrifice of the Mass is essentially the same Sacrifice as that of the cross; the only difference is in the manner of offering, because in both it is the same High Priest who offers, and the same Victim who is offered—namely, Jesus Christ our Lord; and because in the Sacrifice of the Mass the oblation which Christ made of himself on the cross, for us, to the Father, is commemorated and continued . . . By it we obtain from the divine mercy, (1) Graces of contrition and repentance for the forgiveness of sins; and (2) Remission of temporal punishment deserved for sins. . . . The temporal punishment due to our sins is that punishment which we have to suffer here on earth or in Purgatory.” We see clearly that Papacy substituted a false or sham sacrifice and a literal eating of it, in the

place of the one everlasting, complete and never-to-be-repeated sacrifice of “the Lamb of God, who takes away the sin of the world” (John 1: 29), once for all time (Heb. 10: 10), and our eating of it by faith. From the standpoint of the Mass, as practiced by Roman Catholics, Greek Catholics and High Church Anglican Catholics (Episcopalians), Christ is being sacrificed afresh and eaten literally all over the world every day.

The Mass is in the Bible shown to be an abomination in God’s sight, because it disregards, sets at naught, the fact as stated in the Bible, that “Christ dies no more,” “that by one offering he has perfected forever those who are being sanctified” (Rom. 6: 9, 10; Heb. 10: 14). The Mass implies the insufficiency of Christ’s great Ransom-sacrifice by claiming that the Mass must offer Christ again and reflects against His being able also “to save to the uttermost those who come to God through him, since He always lives to make intercession for them” (Heb. 7: 25).

### NOT LITERAL EATING

Finally, by our text Jesus was not teaching the literal eating of His flesh and the literal drinking of His blood in any sense. His statement is not to be taken as referring to literal eating and drinking! Much of His language was figurative and symbolical. He used many similes, metaphors and other figures of speech to illustrate the truths He wished to convey, even as figurative expressions occur throughout the Bible, including many that have to do with activities. In this way we are exhorted to “walk in the light” (Eph. 5: 8; John 12: 35), to “run with patience the race” (Heb. 12: 1), to “fight the good fight of faith” (1 Tim. 6: 12; 1 Cor. 9: 26), to plant and water (1 Cor. 3: 6), to build (1 Cor. 3: 12), etc. Surely our Lord did not mean LITERAL walking, running, fighting, etc., in these instances, but used these words FIGURATIVELY. Similarly, when Jesus in our text spoke of eating His flesh and drinking His blood, He did not mean LITERAL eating of His flesh and LITERAL drinking of His blood. What then did He mean?

### APPROPRIATING BY FAITH THE MERIT

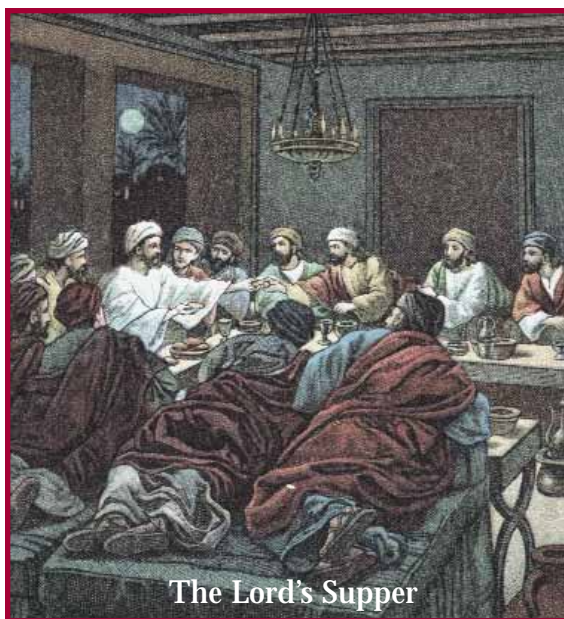
The eating of the flesh of the Son of man and the drinking of His blood by anyone signifies his believing, his acceptance and appropriation to himself, by faith, of the merit and value that is in Jesus’ sacrificed perfect humanity, right to life and combined life-rights, which He surrendered in death on behalf of Adam and his race, giving it “for the life of the world” (John 6: 51). Father Adam, created in the image of God on the human plane,

had a perfect body and life and his right to human life, with its included life-rights—consisting of a perfect home (paradise), air, food, shelter, weather, health, prosperity, fellowship with God and his fellows, dominion over the earth and its laws and animals and the privilege of propagating a perfect race. Adam's retention of these blessings was subject to a condition—that of obedience. There was a covenant implied in that relationship between God and Adam (Hos. 6: 7; see margin and R.V.); and as long as Adam maintained his part of that covenant, God continued him in all the rights and privileges given to him as a gift at his creation. Adam through disobedience forfeited his existence and all his rights for himself and his race by his generative ability (Rom. 5: 12-14). Therefore he was not able to propagate a race of perfect beings in harmony with God and privileged to have eternal life; his offspring was like himself—dying, unfit for eternal life. In God's arrangement a ransom-sacrifice was necessary—someone with a perfect human body and life and a right to human life with its combined life-rights must take Adam's place and suffer death as a ransom for him in order to release him and to justify the race from the original sentence of death.

No human could be found who was perfect and who could give to Divine Justice a ransom for his brother (Psa. 49: 7)—for all were sinners, coming short of the glory, the perfection, which God recognizes as essential to eternal life (Rom. 3: 23). It was to meet these requirements that God made the arrangement with His Son by which the latter freely, gladly, for the joy set before Him (Heb. 12: 2), died, “the just for the unjust, that he might bring us to God, being put to death in the flesh”—as a perfect human being, a ransom (corresponding-price) for Adam and the race that was in his ability to procreate when he sinned (1 Pet. 3: 18; Matt. 20: 28; 1 Tim. 2: 6; Heb. 2: 9). So, then, it was Jesus' flesh, His human nature, that was given for Adam and his race, hence for the life of the world, that the world of mankind might be recovered from under the sentence of death. When our Lord invited us to eat His flesh and drink His blood, He presented the matter in a figurative form that is beautifully simple and meaningful when we understand it. The figurative eating of His flesh and drinking of His

blood must be an individual matter on the part of all those who would benefit by His sacrifice. The eating and drinking represent the appropriating by faith. When one comes to an understanding of the fact of the redemption which is in Jesus and truly believes therein and goes to God in prayer and by faith accepts the forgiveness of his sins and reconciliation with God, he in so doing is figuratively eating the flesh of the Son of man and drinking His blood—not His flesh in the sense of the muscles, fat and bones, or His blood in the sense of its corpuscles, etc., but His flesh and blood in the sense of His humanity, with its right to life and life-rights. One of the literal meanings of “flesh and blood” is human nature, humanity (Matt. 16: 17; 1 Cor. 15: 50; Heb. 2: 14). The one who figuratively eats and partakes of the benefits and advantages resulting from the sacrifice of Jesus' literal flesh and blood is appropriating His humanity, for the purpose of salvation.

The result of such eating and drinking by faith signifies the appropriation to oneself of all the blessings and privileges which our Lord possessed as a perfect man; it implies our justification, our relationship to God as those whose sins are graciously overlooked or covered and who have joy, peace and fellowship with God through faith in Jesus' Ransom-sacrifice. We are to continue to eat and drink that we may grow stronger and stronger—we are to appropriate more and more the wonderful blessings and privileges, relationships and Divine favors which belonged to our Lord, but which He surrendered on our behalf and on behalf of all the members of Adam's race.



The Lord's Supper

## THE LORD'S SUPPER

As already mentioned, the eating and drinking in our text mean believing. This we know because Jesus parallels the eating and drinking with the believing in John 6 (vs. 40, 47; compare with vs. 35, 50-59); for each of these—the figurative eating and drinking and the literal believing—brings to the one who exercises it the same thing—everlasting life. Such figurative eating and drinking we symbolize in the Lord's Supper, the broken bread primarily representing our Lord's dead perfect humanity, and the poured fruit of the vine our Lord's shed blood. Our eating the bread in the Lord's Supper represents our faith appropriating Jesus' humanity in

its perfection, and our drinking the fruit of the vine represents our faith appropriating His right to life and its related life-rights, surrendered unto death for us (Matt. 26: 26-28; Mark 14: 22-24).

### ANOTHER PROOF

We have already shown that Jesus in our text was not referring to the observance of the Lord's Supper. Another evidence showing the same thing is that if John 6 did treat of the Lord's Supper, it would prove that whoever does not partake of it will be lost, and that whoever does partake of it, will be saved (vs. 51, 53, 54, 58). Certainly many who have not partaken of the Lord's Supper will be saved; and some who have partaken of it will be lost. What, then, is the relation? This: Faith appropriating our Lord's perfect humanity (figuratively set forth as eating His flesh) and His right to human life, with its life-rights (figuratively set forth as drinking His blood) is the reality and is the thing referred to in John 6, while such figurative eating and drinking are symbolized by the eating of the bread and the drinking of the cup in the Lord's Supper. They are related from the standpoint that John 6 gives us the reality, while the Lord's Supper gives us the figure of this reality.

Just as the Lord's Supper in the breaking of the bread and the pouring out of the fruit of the vine represents Christ's death—the Ransom-sacrifice, so the Ransom-sacrifice is directly referred to in John 6, and it had to be laid down and had to remain laid down, in order that Christ might thus be severed from the further use of His human all for Himself, so that there might be available for our appropriation His perfect humanity and life and its right to life and included life-rights. As long as He had them for His own use, they could not be made available for the purchase price of the Church or the world and consequently as symbolic food for eternal life.

### JESUS, THE LIVING BREAD

In John 6: 51 Jesus explained, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever and the bread that I will give is my flesh, which I will give for the life of the world." By giving His flesh for the life of the world, He meant that He would give up, or sacrifice, His perfect (unleavened) human nature so that the world may have perfect human nature ("that which was lost" Matt. 18: 11) by accepting

of His sacrifice and appropriating (eating) His human rights and perfections, freely given on their behalf. This bread is provided for all who come to God in His appointed way, and who desire to be restored; and it must be accepted, appropriated and appreciated (digested mentally) before it will benefit any, either in the Gospel Age for the elect, or in "the age to come"—the Millennial Age for the world. All who would recover that which was lost must accept of the Ransom, and obtain restitution, a restoration to human perfection, as a result. This restoration was given reckonedly to believers of the Gospel Age, and will be available for the human race in the Millennial Age.

Jesus in John 6: 51, by the expression, "The bread which I will give is my flesh, for the life of the world"

### Symbols of Jesus' Flesh and Blood



(A.R.V.), means two things: (1) His giving His perfect humanity and life, with its right to life and life-rights in order to make them available for the subsequent purchase of the human race. His human life had to be laid down and not taken back for His own personal use, or there would be no salvation for any. (2) Christ giving Himself as an offering for

the human race is in two parts, first for the elect in the Gospel Age, and then for the non-elect, after the earthly phase of God's Kingdom is set up, that then using the value of Christ's death on the cross, they also will have the opportunity to attain everlasting life.

### THE PASSOVER TYPE

In the type of the Passover, the header and doorposts of each house in which the Israelites ate the Passover lamb were sprinkled with its blood; so, too, with all who would "eat the flesh" of "the Son of man," "Christ our Passover" (1 Cor. 5: 7), partake and appropriate to themselves by faith in His Ransom merit and receive justification before God, must all recognize and own the value of the blood—the precious lifeblood shed for all, for the remission of the sins of the whole world (1 John 2: 2). We see, then, that our text speaks of the most valuable food and drink known—the flesh and blood of God's greatest gift to mankind. Of this Jesus said (v. 55): "My flesh is meat indeed, and my blood is drink indeed." No other bread has such great value, and no other drink could be as precious as this. By His great sacrifice our Lord Jesus Christ "has abolished death and has brought life and immortality to light through the gospel"

(2 Tim. 1: 10). The teachings of Jesus and the Apostles brought to light life — a restitution or restoration to life for all mankind (Acts 3: 19-21), based upon the merit of the Redeemer's sacrifice; additionally, they brought to light immortality—the indestructible, incorruptible, death-proof condition of the Divine nature, a condition in which one has inherent life, "life in himself" (John 5: 26; *The Divine Plan of the Ages*, Chap. X).

### **"LIFE IN YOU" AND "ETERNAL LIFE"**

The results of figuratively eating the flesh and drinking the blood of the Son of man are set forth in our text as the gaining of "life in you" and "life eternal." The "life in you" refers to immortality. Only those who figuratively ate Jesus' flesh and drank His blood as members of the one "body of Christ," selected during the Gospel Age, were given immortality, the Divine nature (1 Cor. 15: 53, 54; 2 Pet. 1: 4). In the first resurrection (Rev. 20: 4, 6) — "on such the second death has no power." They are death-proof, and have inherent life, the "life in you" of our text. As members of His body they "fill up that which is behind of the afflictions of Christ in the flesh for his body's sake, which is the Church" (Col. 1: 24). They faithfully suffered with Him, and so were prepared to reign with Him (2 Tim. 2: 12; Rom. 8: 17; Rev. 2: 10; 5: 10).

Others than the Little Flock will not get immortality, "life in you," as indicated in v. 53, but they will get "eternal life," as promised in v. 54. Our Lord's statements in many instances are made so broad that they cover, not only the Church, but also the Great Company (Rev. 7: 9-17) and others (John 14: 2), and therein they show His great wisdom.

There would be some who made the covenant of sacrifice who did not attain inherent life—immortality, the Divine nature. For these are of the Great Company, the class which came through great tribulation and attained eternal life on a lower spirit plane than that of the Little Flock (Rev. 7: 9, 14). These of the Great Company have eternal life, but not immortality. Similarly, it will be true of the Ancient Worthies (from Abel to John the Baptist) and of God's faithful, non-Spirit-begotten consecrated ones here in the end of the Gospel Age.

After the earthly phase of the Kingdom is set up, the world of mankind will first be brought to a knowledge of the Lord and His Truth (1 Tim. 2: 3-6; Isa. 11: 9; Jer. 31: 34). The great sacrifice that Jesus made on behalf of Adam and his race, will bring them to justification and the process of restitution in the Millennial Age.

By eating the flesh of the Son of man, and by drinking His blood, the restitutionists appropriate to themselves His perfect humanity—His life, right to life and life-rights (Matt. 25: 46; Rom. 5: 21; 6 : 23). Of these it is written (John 6: 51) "If anyone eats of this bread, he will live forever," and (v. 57) "He who feeds on Me will live because of Me." He will have a dependent (not a self-inherent) life. This type of life will be given to all who obediently rely upon Christ, the Life-giver. The Christ, Head and Body, with immortality, inherent life, will, as the Second Adam and the Second Eve (1 Cor. 15: 45-49), be the source of life for the world.

### **"I WILL RAISE HIM UP AT THE LAST DAY"**

In these concluding words of our text (comp. vs. 39, 40, 44), Jesus gives a blessed and heart-cheering promise to all who figuratively eat His flesh and drink His blood. They will have eternal life, not because of having an immortal soul (the human soul is not immortal, according to the Bible—Ezek. 18: 4, 20), but because of the blessed assurance of a resurrection of the dead. Otherwise, they would utterly perish at death (1 Cor. 15: 18). But because of the redemptive work of Christ, death is a condition of sleep, from which Jesus will, in due time, awaken all that are in the tomb (John 5: 28, 29). The time for the raising of the dead is "the last day," the last of the seven 1,000-year days, into which, according to Bible chronology, we have already entered. The Little Flock, the Bride of Christ, is raised first, in the first (chief) resurrection, and attains to glory, honor and immortality, on the highest spiritual plane, the Divine. The Great Company, the Bridesmaids, also share in the resurrection on the spirit plane, but will be of a nature lower than the Divine. The Worthies will come forth on the human plane, with perfect faculties, and will quickly be raised up to perfection of character. The world of mankind, after being awakened from the dead in much the same condition as they went down, will be raised up to human perfection gradually, during the thousand years. All who refuse to make progress will be destroyed after 100 years of trial (Isa. 65: 20) and those who obey only outwardly will be destroyed at the end of the 1,000 years (Acts 3: 23; Rev. 20: 7-9).

When we consider the wonderful blessings that will result from Jesus' Ransom-sacrifice, we can surely say that His flesh is meat indeed, and His blood is drink indeed! May God help us to continue to eat and drink, to appropriate to ourselves, these wonderful blessings that will lead to eternal life! \* \* \*

# THINK!

“AS A MAN THINKS IN HIS HEART, SO IS HE” (Prov. 23: 7).

COMPARATIVELY few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children—giving them either helpful or injurious dispositions. Few fathers realize this, or seek to cooperate with their wives in the bringing forth of noble children—by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother’s mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to the children of God, who have entered into a special covenant with Him through the Lord Jesus Christ, and who have become Noble People of God through the begetting power of the Holy Spirit. The world will be taught and developed during the Millennium. But during this Christian Age, the only opportunity for development was with the Church while they were here on the earth. They have now finished their sojourn here and have succeeded in making their calling and election sure and are installed in the spiritual phase of the Kingdom.

## THE POWER OF THOUGHT

The Apostle’s exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole Church—that they seek to build one another up in the most holy faith and along the lines indicated in our Golden Text.

Each individual is responsible for the care of his own mind. In becoming Christians we gave our wills

to the Lord, agreeing that henceforth we would not follow the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord’s will. It was on this condition that the Lord received us into His family; and any failure to follow these terms is contrary to our covenant. The Lord through His Word gives us the necessary instructions as to what His will is; and these messages, received into good and honest hearts, bring forth fruitage of obedience, and this leads on to the development of the fruits of the spirit.

“As a man thinks in his heart, so is he.” Many Christians have learned to govern their actions, to refrain from carnal strife. Many have learned to control their tongues in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures, as the Apostle points out (James 3: 1-10). But restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God.

Hence God shows us the reason for what He requires, and sets before us exceeding great and precious promises. These are intended to work in us, to work in our minds and to work out in our words and actions the Lord’s good pleasure, which is the Lord’s will.

## QUESTIONS FOR SELF-EXAMINATION

The Apostle, in our Golden Text, points out the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct. Every thought should be challenged; for if an evil thought or a selfish thought or a mean thought, a depraved thought be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the wide-ranging lines ... *Continued on page 30*



*“Finally, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, and whatever things are of good report: if there be any virtue, and if there be any praise, think on these things.”*

Philippians 4: 8

# FOLLOW GOD'S COMMANDS!

*“And when they came to Nachon’s threshing floor, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. Then the anger of the LORD was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God” (2 Sam. 6: 6, 7; 1 Chron. 13: 9, 10).*

THE Divine direction was that the priests should go into the Most Holy of the tabernacle and cover the ark of the covenant in a particular manner which was typical of certain teachings today; and that then, only the Levites should have the care of it, to bear it upon their shoulders (Num. 7: 9). Neglecting these matters, King David had a new cart made and used oxen to draw the cart, as though this would be a more dignified way to bring the ark to the city. However, it was not God’s way; and a lesson was to be given of reverence for God and for the ark, which with its mercy seat, symbolized His character graces of wisdom, justice, love and power.

The appropriate time came to move it, and the festivities began; the oxen, drawing the cart over a smooth, sloping stone surface, stumbled and allowed the ark to tilt a little. Then it was that Uzzah stretched forth his hand to steady the ark, and was immediately smitten dead. This evidence of Divine displeasure with the procedure brought all the festivities to a sudden termination; and King David feared to bring the ark too near to him, lest it should do more injury. The procession stopped; turning aside, the ark was delivered temporarily to the home of Obededom the Levite, possibly a priest (2 Sam. 6: 9-11). Later, when King David brought the ark from there to Jerusalem, he had it done in the Divinely ordained way, having it carried by the Levites. (Note vs. 12, 13; 1 Chron. 15: 1, 2.)

The people as a result were taught the lesson of reverence which implies obedience—a lesson, by the way, which seems to be as much needed today as at any time. Disrespect is often manifested by the world; but this does not astound us as much as when we find the lack of piety manifested by those who profess to be the Lord’s consecrated people. It is manifested by being sometimes disrespectful of manner and action, occasionally it is shown by derision expressed in language and every so often irreverence is found in our thoughts. We must not treat sacred things lightly. To do so is surely injurious to

us, as well as to its influence with others.

To those of us who discern the Scriptural teaching that death is the cessation of life, and not an entrance into life more abundant, there will be no need to explain that Uzzah’s conduct justified the Lord in making him an example before the nation. Therefore, his conduct taught the Israelites the importance of closely adhering to the LORD’S instruction. In addition, we understand that no



UZZAH

injury was done to Uzzah’s eternal future. He lived before the redemption price was laid down and he is included as a member of the human family, for whom Christ Jesus our Lord gave His life as a ransom. As a consequence, he will be one who shall ultimately hear the voice of the Son of man and come forth from the sleep of death in the great awakening

(Dan. 12: 2; John 5: 28, 29)—to have it testified to him, in God’s “due time” (1 Tim. 2: 3-6).

## GOD’S MERCY

God has been gracious to our entire race, and has redeemed us with the precious blood. There are those who ignore the Bible’s teaching of the resurrection and claim that there are no dead to be resurrected. Their view is that the dead are more alive in death than they ever were when they were living on the earth and who, therefore, think of Uzzah as being dropped immediately into the hands of devils for eternal torture. It is to these that this narrative seems perplexing and unjustly severe. We thank God for the clearer light now shining upon His character and plan! God is a God of love and not a God devoted to burning and torturing living people. This terrible error is the art of the adversary Satan, who from the beginning declared that “you will not surely die” (Gen. 3: 4). God commanded the Israelites not to sacrifice their live human babies to the heathen Gods Molech and Baal by burning them in the fire saying, “Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the LORD” (Lev. 18: 21; 20: 2-5; 1 Kings 11: 7-10; 2 Kings 23: 10).

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# THE HEART OF ISAIAH'S PROPHECY

*Continued from our last issue*

In Isa. 52: 13—53: 12 God's Servant is set forth as an individual in unmistakable terms. The inspired Prophet describes the suffering of the individual Messiah, God's Servant, for the entire nation. Therefore, He cannot be considered as being the nation. This becomes clear as we note, for example, that: (1) The prophecy presents an *innocent* sufferer, one who (v. 9) "had done no violence, neither was any deceit in his mouth." (2) None could declare His generation (v. 8). (3) He was "cut off out of the land of the living" (v. 8). (4) He was the great sin-offering, for (v. 6) God "laid on him the iniquity of us all." (5) He did not resist, but was fully submissive, for He was (v. 7) "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." (6) He offered Himself willingly—He "poured out his soul unto death" (v. 12). (7) His sufferings culminated in death and, though righteous, He was buried with the wicked (v. 9).

Surely, none of these things can be said truthfully of Israel as a people. Rather, "for the transgression of my people was he stricken" (v. 8). The Hebrew word *ammi*, "my people" (comp. Hosea 1: 9; 2: 1), can apply only to a plurality of persons—a people. Obviously, if God's Servant is stricken for the people of Israel He cannot Himself be Israel as a people.

True, the people of Israel have suffered as no other nation, especially during their dispersion among the Gentile nations (including their sufferings in World War, Phase II), but not as the innocent, unresisting Lamb of God, the "man" (v. 3) who "poured out his soul unto death" as a sin-offering "an offering for sin"—v. 10, "for the transgression of my people" (v. 8).

The people as a nation are described quite differently—as a "sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD"; "your iniquities have separated between you and your God . . . your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness" (Isa. 1: 1-9; 59: 1-15). The sufferings of Israel as a *people* are surely not to be confused with those of the innocent, individual Servant of God

described in Isa. 52: 13—53: 12. Rather, Israel's sufferings as a people are to be understood as a punishment—a fulfilment of her "double" (40: 2) and of the "seven times" prophesied by God through Moses (Lev. 26: 18-46; see also Deut. 28: 15-68) [For an explanation of the duration of Israel's "double" and the "seven times," see our booklet, *Jewish Hopes and Prospects*. A copy free on request].

Israel's suffering among the nations is in Isa. 42: 22-25 shown to be a punishment from the LORD for their sins: "But this is a people robbed and plundered; all of them are snared in holes, and they are hidden in prison houses; they are for a prey, and no one delivers; for plunder, and no one says, "Restore!" Who among you will give ear to this? Who will listen and hear for the time to come? Who gave Jacob for plunder, and Israel to the robbers? Was it not the LORD, He against whom we have sinned? For they would not walk in His ways, nor were they obedient to His law. Therefore He has poured on him the fury of His anger."

This is a far different description than that of the innocent, individual Servant of Jehovah, the Anointed, the Messiah, of Isa. 42; 49; 50; 53 and 61, who unresistingly and willingly gave Himself as "an offering for sin," a vicarious satisfaction "for our transgressions"; for God "laid on Him the iniquity of us all"; "He was wounded for our transgressions"; "with His stripes are we healed"; "by His knowledge shall my righteous servant justify many," for "He bore the sin of many, and made intercession [at God's great antitypical Mercy Seat—Lev. 16: 14-17] for the transgressors."

### THREE SECTIONS IN ISAIAH 52: 13—53: 12

The heart of Isaiah's great Messianic prophecy is divided into three sections: (1) 52: 13-15; (2) 53: 1-10 and (3) 53: 11, 12. (1) In the first section God introduces His Servant ("Behold my servant"; see also 42: 1; Zech. 3: 8; 6: 12, 13; Jer. 23: 5, 6; 33: 15). Here also is a brief summary of the whole prophecy—a brief statement of Messiah's rejection and suffering, His resultant exaltation and His blessing of many nations.

(2) The second section presents primarily the confession of the penitent remnant of Israel, who as humble

and contrite ones (Isa. 57: 15) will lament and confess for themselves and the whole people of Israel: “All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him [the individual Messiah] the iniquity of us all” (Isa. 53: 6). They will also come to see that the salvation of themselves and the world will be effected at Messiah’s hand. This general confession and recognition of God’s pleasure as prospering in Messiah’s hand, as described in 53: 1-10, will not come until at and after the end of Jacob’s trouble (Jer. 30: 7-24; Zech. 12: 9, 10), the last part of the great Time of Trouble now upon the world (Dan. 12: 1); for it is then that God “will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they will look on Me whom they pierced. Yes, they will mourn for Him, as one mourns for his only son, and grieve for Him as one grieves for a firstborn” (Zech. 12: 10).

(3) The third section (53: 11, 12) gives the glorious climax: God’s approval and confirmation of repentant Israel’s message, His reassurance that His faithful and righteous Servant shall indeed prosper and that God will highly exalt Him, also that His Servant by His knowledge will effect the justification of many—and all this as a result of His ransom-sacrifice, His pouring out His soul unto death for the transgressors and His intercession on their behalf.

### GOD’S SERVANT—“THE BRANCH”

In Isa. 52: 13 God introduces His Servant, His Anointed, with the Hebrew word *hinneh* (“behold”). God frequently uses this word to call attention to matters of special importance. He introduces His Servant in Zech. 3: 8: “Behold, I will bring forth my servant the BRANCH [not in the sense of a limb, as one among many; the Hebrew word *tsemach* means sprout or shoot, as indicating one shoot which springs up from the root; the Messiah through His virgin mother is of the stock of David].”

Then, using the figure of a stone, God prophesies that His Servant (“the stone which the builders refused” and which He exalted to be “the head of the corner”—Psa. 118: 22) will have the fullness of Divine wisdom (“seven eyes”— v. 9; 4: 10), which will be exercised for the blessing of mankind in the world’s great thousand-year Judgment Day (Psa. 90: 4; 96: 10-13)—

the “one day” in which He “will remove the iniquity of that land” (Zech. 3: 9, 10). “In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem for sin and for uncleanness. And it shall be in that day,” says the LORD of hosts, “that I will cut off the names of the idols from the land, and they shall no more be remembered. I will also cause the prophets and the unclean spirit to depart from the land” (Zech. 13: 1, 2).

God again introduces His Servant with the word “behold” and again speaks of Him as the BRANCH, and describes His glorious reign as King Messiah, antitypical Melchizedek, in Zech. 6: 12, 13: “Then speak to him, saying, Thus says the LORD of hosts, saying: Behold, the man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the



OUR LORD’S TRIUMPHAL ENTRY INTO JERUSALEM

LORD; and he shall grow up out of his place [as a *shoot* out of David’s root, tribe and family], and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne [for it becomes His by *right*—Ezek. 21: 27; Gen. 49: 10]; and he shall be a priest [after the order of Melchizedek—Psa. 110: 4] upon his throne: and the counsel of peace shall be between them both [the kingdom and the priesthood being united in the same person, there will be no clashing of jurisdiction between these offices].”

Again, in Zech. 9: 9, 10, God introduces His Servant with the word “behold,” and again speaks of Him as King and of His universal dominion as a reign of peace: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, Your King is coming to you; He is just, and having salvation, lowly, and riding on a donkey, a colt the foal of a donkey. [thus referring to Messiah’s First Advent, when He came as the offering for sin, as described in Psa. 22; 102; Isa. 53, *etc.*] . . . and he shall speak peace to the nations his dominion shall be from sea even to sea, and from the river even to the ends of the earth.”

Note also the prophecy in Jer. 23: 5, 6: “Behold, the days are coming says the LORD, that I will raise up to David a Branch of righteousness [a righteous *shoot*]; a King, shall reign and prosper [see Leeser, Rotherham, A.R.V., Jewish Publication Society translation, *etc.*], and execute judgment [doctrine] and righteousness in the earth. In his days Judah [the two tribes] shall be

saved, and Israel [the ten tribes] shall dwell safely; now this His name [the office] by which He will be called: THE LORD OUR RIGHTEOUSNESS [see Young's translation and the Septuagint]." Only through God's Servant, the Messiah, will salvation come and righteousness be established in the earth.

And Jer. 33: 15, 16: "In those days, and at that time, I will cause to grow up to David a Branch of righteousness; He shall execute judgment and righteousness in the earth. In those [Millennial] days Judah will be saved and Jerusalem will dwell safely, and this is the name by which she will be called: THE LORD Our Righteousness" [see Young's translation].

"In that [thousand-year] day the Branch [shoot, sprout] of the LORD shall be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel. It will come about that he who is left in Zion and remains in Jerusalem, will be called holy—everyone who is recorded among the living in Jerusalem. When the Lord has washed away the filth of the daughters of Zion... " (Isa. 4: 2-4).

God introduces His Servant also in Isa. 42: 1-7: "Behold my servant, whom I uphold; My Elect, in whom my soul delights [though when He was made flesh for the vicarious suffering of death He was their Holy One 'whom man despises,' 'whom the nation—Israel—abhors'—49: 7]: I have put my spirit upon Him [He is the Messiah, the Anointed]: He shall bring forth judgment to the Gentiles. . . . He shall . . . set judgment in the earth [during the thousand-year Judgment Day]."

### **"MY SERVANT SHALL PROSPER"**

From the above it will be noted that God introduces His Messiah as His Servant, the Branch of the LORD (Isa. 4: 2) and the Branch of David (Jer. 23: 5), for this reason sometimes He is called "David" (Jer. 30: 9; Ezek. 34: 23, 24; 37: 24, 25; Hosea 3: 5; comp. Isa. 9: 7). Also in Isa. 11: 1, God introduces Him as a Rod ("the rod of your strength"—Psa. 110: 2) "out of the stem of Jesse" and as a Branch that "shall grow out of His roots." The rest of this remarkable chapter prophesies that the spirit of God would rest upon Him (v. 2), that He would deal wisely (vs. 2-5), that His kingdom on earth (His holy mountain—v. 9) would be filled with peace and "the knowledge of the LORD" (vs. 6-9), that "in that [thousand-year] day" He would draw all men unto Him (v. 10), after first setting His hand again "the second time [the first time being when they were recovered from their captivity in Babylon—Ezra 1: 1-4] to recover the remnant of His people . . . from the four corners of the earth" (vs. 11, 12), giving them the victory over

their enemies and establishing a highway of salvation for them (vs. 13-16).

Accordingly, in Isa. 52: 13, after introducing His Messiah from the standpoint of a SERVANT ("*Behold, my servant*"), God assures us that He "*shall deal prudently*" (Hebrew, *sakal*, to *act wisely*, hence to *prosper*, as used in 1 Sam. 18: 14; 1 Kg. 2: 3; Jer. 23: 5). He shall "deal wisely"—skillfully—and "the pleasure of the LORD shall prosper in His hand" (53: 10). "*He shall be exalted and extolled, and be very high.*"

He is exalted above Abraham, for He is the great Seed of Abraham through whom all the families of the earth shall be blessed (Gen. 22: 18). He is exalted above Moses, for He will mediate the New Covenant—a better covenant than that of Moses (Jer. 31: 27-34; Deut. 18: 15-19). He is exalted above David, for He, David's son, becomes David's Lord (Psa. 110: 1), his King and Deliverer (Psa. 72). He is exalted even higher than the angels, for to which of the angels did God at any time say, "Your throne, O God, is for ever and ever: the scepter of Your kingdom is a right scepter. You love righteousness, and hate wickedness therefore God, Your God, has anointed you with the oil of gladness above Your fellows" (Psa. 45: 6, 7).

Therefore God's Servant was "exalted and lifted up and made high *very much*" (so the Hebrew)—far above all principality and power, and might and dominion, and every name that is named—at God's right hand, until His enemies become His footstool (Psa. 110: 1).

### **PREPARATORY SUFFERINGS NECESSARY**

God did not exalt His Servant arbitrarily. It was necessary that first He should be proved worthy of this high exaltation and that He should provide a ransom-price for Adam and the race in his loins that fell in him. On the basis of the ransom God could, without violating His justice, give to His Servant, His only begotten Son, the nations for His inheritance and the earth for His possession (Psa. 2: 7, 8); and He could also allow Him, as the Prince of Peace (Isa. 9: 6, 7), to "speak peace unto the heathen" (Zech. 9: 10), and, as God's Servant, to "raise up the tribes of Jacob" and to bring "salvation unto the end of the earth" (Isa. 49: 6).

Accordingly, after introducing His Servant as dealing wisely and as being highly exalted, God presents in brief (Isa. 52: 14, 15) first His rejection and humiliation and then by contrast His resultant glorious mission of blessing mankind: "*As many were astonished at you (his visage was so marred more than [that of] any [other] man, and his form more than the sons of men [comp. Psa. 22: 6-8; Isa. 50: 6]). So [note the antithesis here—*

the result of His vicarious suffering] *shall he astonish many nations* [causing them to leap for joy, as He gives them the blessings incidental to the establishing of the New Covenant (comp. Ex. 24: 6-8; Ezek. 36: 25)]; *the kings* [all of mankind who will be given eternal life and be restored to the original dominion on earth] *shall shut their mouths at him* [be speechless in astonishment and reverence]: *for that which had not been told them shall they see; and that which they had not heard shall they consider* [they will then receive and understand the Truth, which they had not formerly heard; comp. Isa. 49: 7; Psa. 72: 8-11].”

In this introduction (Isa. 52: 13-15), the first section of this central prophecy, is found, as noted above, a very brief summary of the whole prophecy, which is given in greater detail in Isa. 53.

### ISRAEL'S PENITENTIAL CONFESSION

The second section (53: 1-10) of the heart of Isaiah's great Messianic prophecy is, as noted above, primarily the sorrowful and contrite lamentation and confession of penitent Israel when at and after the end of Jacob's trouble “the spirit of grace and of supplication” is poured upon them and they consider Him whom they have pierced and mourn for it “in that day there shall be a great mourning in Jerusalem” (Zech. 12: 9-11).

### AN IMPORTANT QUESTION

After Israel learns the truth respecting their Messiah and has accepted Him as such, they will ask (v. 1), “*Who has believed [or, would have believed] our report [literally, what we have heard]?*”—the report that has come to them about God's wonderful Servant, exalted to His right hand, who through His great sacrifice of His perfect human life even unto death laid down a ransom-price for Adam and his race and also redeemed Israel from the curse of the Law, which Law they all broke, but which He kept perfectly and fulfilled for them (Deut. 27: 26; Jer. 11: 3), even

hanging on a tree (Deut. 21: 22, 23), bringing to them the hope of salvation, by becoming the end of the curse of the Law to those who believe in and accept Him as their substitute before the Bar of Justice.

### “THE ARM OF THE LORD”

“*And to whom has the arm of the Lord been revealed?*” God's arm is symbolic of His mighty power. He told the Israelites in Egypt (Ex. 6: 6), “I will redeem you with a stretched out arm, and with great judgments.” After their great deliverance and the destruction of the pursuing Egyptians, Moses and the other Israelites sang (Ex. 15: 12, 16): “You stretched out your right hand, the earth swallowed them. . . . By the greatness of Your arm they shall be as still as a stone; till Your people pass over, O LORD.” In Isa. 51: 9 the believers in Israel plead, “Awake, awake, put on strength, O arm of the LORD; awake, as in ancient days [for example, in the great deliverance from Egypt].”

God's mighty power is now vested in the Messiah, His Servant, the power of God unto salvation to all who believe. In Isa. 52: 10 we read: “The LORD has made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” In Messiah's glorious reign on earth, which will follow the time of Jacob's trouble, He will, as Abraham's Seed, bless all the nations of the earth (Gen. 22: 18). Thus God's Servant, “His arm, shall rule for Him” (Isa. 40: 10). Well may repentant Israel “say unto the cities of Judah, Behold your God!” (40: 9).

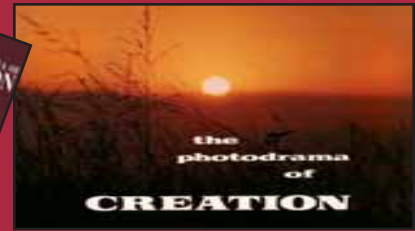
But who has believed this message? How many have received the revelation of God's Arm and have opened their eyes to behold in this despised and rejected Servant of God, who died for them, the power of God unto salvation? The implied answer is: *Very few.* And, indeed, it has been so! \* \* \*

## ISRAEL'S NEWS

Oil: In Deut. 33: 24 Moses uttered a prophecy 3,500 years ago: “Let Asher be blessed with children . . . and let him DIP HIS FOOT IN OIL.” Asher was given the territory along the Mediterranean Sea, which ended . . . the south in the form of a foot, referred to in those days as “Asher's Foot.” Today “Asher's Foot” is dipped in oil. Starting in 1994 continuing to 2005, oil was found there and shipped from Haifa. Doesn't it thrill your heart to see how God is fulfilling His prophecies? God's unseen mighty hand is *ruling* and *guiding*. His Word stands forever!

Gas: (ISRAELNN.COM) January 19, 2009, The Houston-based Noble Energy Company drilling for Israel's Delek fuel company, has announced that it has discovered a huge deposit of natural gas under the Mediterranean Sea near Haifa. Minister Binyamin Ben-Eliezer said that the find was of “historic proportions,” and that it could change the face of Israel's economy.

Does this not bring to remembrance the prophecy of Ezekiel 38: 11, 12 that in Jacob's Trouble, Israel's enemies [Gog] shall “go up to the land . . . to take a spoil,” implying that Israel will then experience prosperity and wealth that will attract plundering factions?



## Sorrow and Mourning Begun

The first death in Adam's family must have cast a great shadow. The hope centered in the Divine promise that the Seed of the woman should bruise the serpent's head was temporarily snuffed out. Shortly after, Seth was born. His name indicates that his parents hoped that he would be the man promised of the Lord—not seeing that the promised One would be the Messiah, who would come long afterward, and for whose work the world still waits.

Although we speak of this as the first death, we must not forget that from the Divine standpoint Adam and his race were already dead, in that none can regain everlasting life except through the Redeemer's work of Sin-Atonement.

At present the population of the world consists of sixteen hundred millions, (*updated statistics in 2009—6,743,243,000*) ninety thousand dying every day; (*updated statistics in 2009—166,125*).

It is undoubtedly fortunate for our fallen race that we cannot appreciate deeply the sorrows and difficulties of others. Each individual, each family, has about as large a share of sorrow as it can properly bear. Indeed, the poet, realizing the folly of unrestrained grief, has well sung,

“Go bury thy sorrow,  
The world has its share,  
Go bury it deeply,  
Go hide it with care.”

Hope, joy and peace come to us through the Divine promise that the time is coming when there shall be no more sorrow or dying, no more sin or pain. For Messiah's Kingdom shall conquer Sin and Death and cause God's will to be done on Earth as fully as it is now done in Heaven. — Matthew 6: 9, 10.

Our experiences with Sin and its penalty should make us all sympathetic. We should do nothing to add to the sorrow of others, but everything to relieve. The words of Jesus touch this chord of sympathy, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” There is no rest for the weary of heart except in union with Christ. \* \* \*

### Questions on Lesson 14

1. Who was the first to die in Adam's family?  
See Gen. 4: 8.
2. What promise had God given the woman in the Garden of Eden? Par. 1
3. What effect did Abel's death have upon his parents' hope in the promise?
4. What son was born shortly after Abel's death?
5. What did his name signify?
6. Did Adam and Eve realize that the promised one would be the Messiah?
7. From the Divine standpoint was Abel's death the first death? Par. 2
8. How only can anyone ever regain everlasting life?
9. Can everyone appreciate deeply the sorrows and difficulties of others? Is this a blessing? Par. 4
10. What has the poet said we should do with our sorrows?
11. What will eventually conquer sin and death? Par. 5
12. What effect should our experiences with sin and its penalty have upon us? Par. 6
13. How should we feel and act about the sorrows of others?
14. Where only is there rest for the weary of heart?



For more information on the death state, use the insert to order the *Life, Death and Hereafter* book (\$4.00). The *Photo Drama of Creation* and *Study Guide* may be purchased separately or as a set. *Photo-Drama* \$7.50; *Study Guide* \$5.75 or \$12.00 for the set.

continued from page 23 ... which the Apostle lays down in this lesson. What at first may require considerable time for decision will, by and by, be with practice, decided almost instantly:

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence, as an enemy.

(2) Is the thought suggested a pure one—not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented and cast out as a thought likely to do great harm—as would the entrance into our home of things infected with a plague.

(3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite character building influences, or is it identified more or less with hate, resentment, anger, meanness? If prompted by a disposition of good will, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all highly regarded people, if they knew and understood everything connected with the view.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be cast away; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that will have a positive influence for good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a worthless added burden on our hearts and minds, needed for profitable things. Much novel reading is of this character—not evil of itself, but not advantageous toward the building of a God-pleasing character.

Whatever we may be naturally, the people of God who follow the instructions of the Divine Word surely become more noble people, helpful people, possessed of the spirit of a sound mind; and these things will be a necessary part of their preparation for the Kingdom and for the great future work to be entrusted to them as the servants of God under their Redeemer and Head. Let us seek to be educated, informed and enlightened servants of God as we prepare for the coming earthly phase of the Kingdom and our part in it. \* \* \*

#### MEMORIAL DATE FOR 2009

Wednesday, April 8, after 6:00 p.m.

The Memorial date this year comes on April 8 after 6:00 p.m. The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 6:28 p.m. March 26. Accordingly, Nisan 1 begins at 6:00 p.m. March 26 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on April 8. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!

### PUBLICATIONS

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

#### ATTRACTIVE HARDBOUND BOOKS

<i>Life — Death — Hereafter</i> (224 pages) paperback	\$3.50, cloth \$4.50
<i>God</i> (547 pages; describing Jehovah's great attributes, etc.)	\$4.50
<i>Creation</i> (585 pages; describing God's creative work, etc.)	\$4.50
<i>The Bible</i> (794 pages; much useful information on it, its uses)	\$4.50
<i>Christ — Spirit — Covenants</i> (744 pages, very informative)	\$4.50
<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>	\$6.75
<i>Poems of Dawn</i> (300 choice Christian poems for many occasions)	\$5.00
<i>Hymns of Millennial Dawn</i> (350 hymns hardbound)	\$6.00

#### HELPFUL 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
<i>The Hell of the Bible</i> (60 pages; treats every Bible text relating to Hell)	\$1.25
<i>Spiritism—Ancient &amp; Modern</i> (67 pages; proves it to be Demonism)	\$1.25
<i>Jewish Hopes and Prospects</i> (52 pages)	\$ .75
<i>The Teachings of "Jehovah's Witnesses" Examined in the Light of the Scriptures</i> (29 pages)	\$1.50

#### FREE 24 PAGE BOOKLETS

(Please select one to six booklets and or leaflets)

*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?*

#### LEAFLETS

*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 • UFO Sightings • The Gospel in a Nutshell • True Freedom • The New Earth • Bible Standard Ad • Bible Standard Ministries, L.H.M.M • Coming By and By • Christ's Glorious Reign • Desolation/Restoration • Father Take My Hand • A Good New Year Recipe • How Readest Thou? • Nearing God's Kingdom • My Lord and I & Picture • 23rd Psalm • Watchman, What of the Night?*

# ANNOUNCEMENTS

## SERVICES BY VISITING MINISTERS

### Ralph Herzig

Seattle, WA Convention, March 20, 21, 22

### Piotr Woznicki

Carlstadt, NJ, March 15; Chester Springs, PA, March 17; Seattle, WA Convention, March 20, 21, 22

### Janusz Puzdrowski

Chester Springs, PA, March 15; Seattle, WA Convention, March 20, 21, 22

### Leon Snyder

March Schedule: Norfolk, VA, 1; Chester Springs, PA, 4, 8; Seattle, WA Convention, 20, 21, 22; Las Vegas, NV, 23; Chandler, AZ, 25; Tulsa, OK, 28, 29; Independence, KS, 30; Mustang, OK, 31;

April Schedule: Denver, CO, 4, 5; May Schedule: Erie, PA, 13

### John Wojnar

Seattle, WA Convention, March 20, 21, 22; Pittsfield, MA, April 12

### Thomas Cimbura

Seattle, WA Convention, March 20, 21, 22

### Donald Lewis

Seattle, WA Convention, March 20, 21, 22; Grand Rapids, MI, April 18; Muskegon, MI, April 19

### James Shaw

Mustang, OK, March 15; Independence, KS, April 19

### Robert Steenrod

West Frankfort, IL, March 8; Seattle, WA Convention, March 20, 21, 22; North Canton, OH, April 8; Erie, PA, April 12

### Daniel Herzig

March Schedule: Seattle, WA Convention, 20, 21, 22; Iuke, MS, 27; Marietta, GA, 29; Wilmington, NC, 31

April Schedule: Raleigh, NC, 2; Reidsville, NC, 3; Roanoke Rapids, NC, 4; Norfolk, VA, 5

### Jon Hanning

Seattle, WA Convention, March 20, 21, 22; Jamaica, April 10-13; Barbados, April 14-16; Trinidad, April 17-19; Indianapolis, IN April 25; West Frankfort, IL, April 26; Detroit, MI, May 9

## WINDSOR LOCKS, CONNECTICUT CONVENTION MAY 15, 16, 17, 2009

Site: Beverly Hills Suites, 383 S. Center Street, Windsor Locks, Connecticut, 06096, telephone 860-623-4400. Room rate is \$89.00. Continental breakfast. The cut-off date for reservations is May 1. For further information or assistance, please contact B. Herzig, class secretary at 413-592-1834.

## SEATTLE, WASHINGTON CONVENTION MARCH 20, 21, 22, 2009

Site: Quality Inn, 225 Aurora Ave. North, Seattle, WA, 98109. Telephone: (206) 728-7666. Singles and double occupancy \$82.99. Triple \$89.99, plus tax of 15.60%. Transportation from airport to hotel will be supplied by the local class. For further information contact: Bro. Walter Onyszko, 5424 1st Drive W., Everett, WA, 98203; by e-mail: wonyszko@gmail.com; by phone at (425- 737-8147) You will need to give name of airline, flight number, date and time of arrival.

## EVANGELISTS' SERVICES

### David F. Hanning

Derry, Pa, March 8

### Michael Hanning

Cincinnati, OH, March 8; Derry, PA, April 26; Columbus, OH, May 31

### Jesse Julien

New Haven, CT, April 19

### David Lounsbury

Carlstadt, NJ, May 3

### Ainsley Maine

Boston, MA, March 22

### Walter Markiewicz

Osoyoos, BC, Canada, June 13, 14; Moscow, ID, July 11, 12

### Roger Mullen

Springfield, MA, April 5

### Richard Piquene

Cabool, MO, April 4; Dallas, TX, April 18

### Harold Solomon

Chester Springs, PA, April 25, 26; Reidsville, NC, May 6

### William Sturges

Athens/Nelsonville, OH, April 19; Erie, PA, May 31

### Timothy Suraci

Boston, MA, April 26

### Lawrence Williams

Athens/Nelsonville, OH March 1; Columbus, OH, April 5

### Michael Williams

Detroit, Michigan, April 11; Athens/Nelsonville, OH, May 3

## 2009 LHMM CONVENTIONS

### United States:

*Seattle, Washington, March 20, 21, 22*

*Windsor Locks, Connecticut, May 15, 16, 17*

*Athens/Nelsonville, Ohio, July 17, 18, 19*

*Minneapolis, Minnesota, September, 18, 19, 20*

**France:** All conventions in Barlin

*Spring: April 11, 12, 13;*

*Summer: July 31, August 1, 2;*

*Fall: October 31, November 1*

### Germany:

*Velbert, May 30, 31, June 1; Diez, October 9, 10, 11*

### Jamaica:

*April 10, 11, 12, 13*

### Lithuania:

*Kowno, June 20, 21, 22*

### Nigeria:

*Agbado Area, April 10-12; Abia State, June 26-28;*

*Akwa-Ibom State, August 28, 29; Ibadan, Oyo State, October 23-25; Abia State, November 27-29*

### Poland:

*Kolobrzeg, April 11, 12, 13; Poznan, May 1, 2, 3;*

*Bydgoszcz, July 11, 12, 13; Leszno, July 14, 15, 16;*

*Gliwic, July 17, 18, 19; Susiec, July 21, 22, 23;*

*Krakow, August 21, 22, 23*

### Ukraine:

*Orlowka, June 26, 27, 28; Lwow, August 14, 15, 16*

### United Kingdom:

*Hyde, August 7, 8, 9;*

*Sheffield/Barlborough, October 24 and 25*

**In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.**

**When the woes of life o'ertake me,  
Hopes deceive and fears annoy,  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.**

**When the sun of life is beaming  
Bright and clear upon my way,  
From the cross the radiance streaming  
Adds new luster to the day.**

**Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.**

Christ-Spirit-Covenants — page 264

#### CHRIST-SPIRIT-COVENANTS

A 736 page book, giving explanations of three subjects which are very important to all Christians. The first five chapters give accounts of Christ's carnation, narrow way, sufferings, ransom, and post-human experiences. In the next five chapters the Holy Spirit is discussed in great detail; its nature, in saints, in other classes, its dominating graces, witness and supposed arguments answered. In the last chapter some general explanations and details on God's various Covenants are given. \$4.50