

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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A SAVIOR WHO GIVES LIFE

“For unto you is born this day in the city of David a Savior, which is Christ, the Lord” Luke 2: 11.

OUR study is a most interesting one, relating to the birth of Jesus. The Scriptures are most careful to point out to us that He was not begotten after the usual manner—that He had no earthly father, but was begotten by the Holy Spirit. The necessity for this is obvious. The Holy Spirit was the life-giver, the mother the nourisher of the offspring. If Jesus had received His life from a human father it would have been tainted, imperfect, under condemnation of death—as with all humans. This would have frustrated any work on His part as the world’s Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares: “None of them can by any means redeem his brother, Nor give to God a ransom for him” (Psa. 49: 7). God provided a ransom for him in order for Jesus to be able to give His life a redemptive price for Father Adam’s life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, “He was holy, harmless, undefiled, separate from sinners.” And again, “A body have you prepared me,” for the suffering of death (Heb. 10: 5).

It is not enough, then, that we recognize Jesus as good, well-intentioned in mind. We must see in Him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam. We must see also that He was begotten from above—that the holy spark of life in Him as the babe consisted of transferred life-principle from a pre-existent condition and person, mentioned by our Lord when He prayed, “Glorify thou me with the glory that I had with thee before the world was” (John 17: 5). St. Paul explains to us that “He was rich, yet for your sakes He became poor, that you through His poverty might be rich” (2 Cor. 8: 9).

FOR OUR BENEFIT HE BECAME POOR

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for the purpose of tax registration, under the imperial edict. The little city was crowded with others on similar errand. It came about that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such lowly, unexpected conditions! Only those who have the spirit of the Divine plan, through the enlightenment of the Holy Spirit, can appreciate the reasons.

FEAR NOT!—GOOD MESSAGE—ALL PEOPLE

The Message of the angels was surely an inspired one, fully in harmony with God’s promise to Abraham—only an enlarged statement of the original—that “all people” are to be blessed—and it was still good tidings and it still meant great joy; but now, two thousand years later, the Message pointed out the very individual through whom the good tidings would be fulfilled—the Babe of Bethlehem. The angelic announcement, “Fear not,” is interesting. Humans realize that they are at the mercy of many forces mightier than they, and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. The gods of the heathen nations are ferocious, unloving and unlovable. But the God of all grace, the Father of mercies, is a God of love, who delights to use His Divine power for the blessing and uplifting



of His children. Therefore His pity-love stands alone in sending the Message of “good tidings of great joy unto all people,” as well as in sending His Only Begotten Son, at great cost, to be man’s Redeemer—that He might be just and still be the justifier of those who believe (Rom. 3: 26).

The Message declared that a Savior had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, He was also the Son of the Highest. He was to be the Savior—the Deliverer—the Mediator of the New Covenant, so long looked for, hoped for, and prayed for.

“A SAVIOR”

There is a special force or meaning in this word “Savior”—it signifies *Life-giver*. In the Syriac version, the word is translated “life-giver”; and Syriac was likely the language spoken by Jesus and others of Palestine at that time. Is there not a special appropriateness in this name “Life-giver”? What had man lost, and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty “Dying you shall die.” He did not lose heaven, for he never possessed it. He lost earthly life, an Edenic home, human perfection. Jesus declared that He “came to seek and to recover that which was lost” (Matt. 18: 11; Luke 19: 10).

As we have seen, He was provided with a perfect human life, that “He by the grace of God might taste death for every man,” and that by suffering the penalty of the sinner—the just for the unjust—He might become the purchaser or the Redeemer of Adam and all his race, with a full right to restore to perfect life all that was lost, as many as would receive it at His hand. Throughout His entire Messianic reign of a thousand years He will be the world’s Life-giver, raising the willing and obedient up out of sin and death conditions, to perfection and everlasting life and earthly human blessings.

But our Lord also does a work for the church, the “elect,” His bride and joint-heir in the Kingdom, and this blessing to the Church begins before the setting up of His Kingdom. The Church were “by nature children of wrath even as others,” but they are not to be restored to what was lost. The offer to them was

that they would become copies of the Redeemer and lay down their lives, walking in His footsteps, and that He would make up for all their deficiencies and that thus the Father of Mercies would bring them like their Lord to the Divine nature, and assist them in “making their calling and election sure” to the heavenly state which God had promised them, for if they suffered with Him, they shall also reign with Him; if they die with Him, they shall also live with Him (2 Tim. 2: 11, 12).

THE HALLELUJAH CHORUS

In verse 14 we have a kind of Hallelujah chorus and angelic response to the Message of the angel already given. A heavenly host sang, “Glory to God in the highest, and on earth peace, good will toward men.” How grand! How inspiring! But we see not yet this glorious picture achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christian nations.

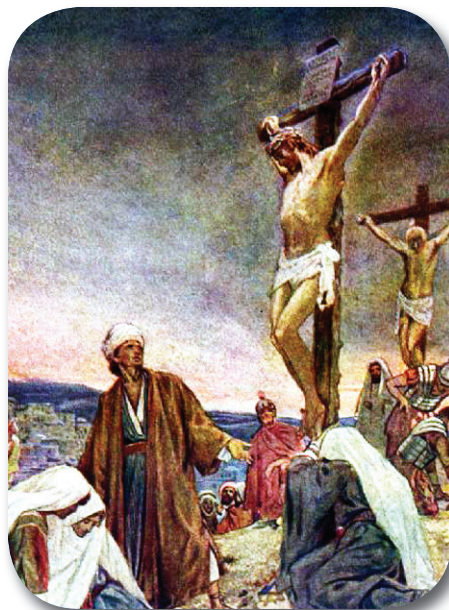
What is the matter? The Apostle said, that it is a secret, a mystery, hidden from past ages and dispensations! The mystery is that God not only intends to have Jesus for

His Anointed One, to rule and bless the world, but has foreordained also a company of footstep followers to be with Him and share His work, and this entire Gospel age has been devoted to the work of selecting this class, variously called the Body of Christ and the “espoused virgin,” which has, at the Second Coming of the Lord, become “the bride, the Lamb’s wife” and joint-heir.

Let us thank and praise God and Jesus, especially during this season, for the precious gift to mankind in the great Ransom-sacrifice of Jesus Christ, and also for His and His Bride’s resurrection and ministry on our behalf (Rev. 1: 18).

JESUS only! In the shadow
Of the cloud so chill and dim,
We are clinging, loving, trusting,
He with us and we with Him;
All unseen, though ever nigh,
Jesus only—all our cry.

26, “Jesus Only”, *Poems of Dawn*



Be Content With What You Have

“In everything give thanks” 1 Thes. 5:18

“Be content with such things as you have; for He has said, I will never leave you nor forsake you. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me”—
Hebrews 13: 5, 6.

BAD ADVICE, very bad advice, says Mr. Worldly-wise man; it is because this advice has not been followed that we of America have made such progress within the past century. It is because the workmen of the United States are ambitious, energetic, and not content with such things as they have, but constantly trying to make two blades of grass grow, where one grew before, and to put ten dollars in the bank to one that was there before, that our nation has stepped rapidly to the front, and become noted for the genius, thrift and progressiveness of its people.

We will not dispute Mr. Worldly-wise man's statement, except to say, that all of the remarkable progress of the present century is not due alone to discontent; but much of it is due to freedom, which has come chiefly as the result of greater enlightenment—an enlightenment which has come largely as a result of having the Bible in the living languages of the people and in their possession. Another element contributing to the marvelous developments of the past century is one of which few take note; namely, that since 1799 we have been in the period known in the Scripture, as “the day of His preparation.” the period in which the Lord has been lifting the veil of ignorance, and letting the light shine in upon the world, through natural channels, a stream of inventive genius designed to bring forward to perfection, through chemistry and mechanics and art, the devices and means which will before long most marvelously, under the guiding control of Immanuel, during the Millennium, make of this earth a Paradise. Nevertheless, we are willing to concede that ambition and discontent

are present, and that they are helping in their way to bring forward the various devices which shall ultimately prove so great a blessing to mankind; but on the other hand, we contend that just in proportion as discontent is spread, in that same proportion, unhappiness is present, and an anarchistic spirit commenced.

DISCONTENT SPREADS

We see more clearly than those looking in worldly avenues, that discontent is permeating the entire fabric of society and making it restless, and rapidly leading to the great catastrophe of trouble and anarchy which the Scriptures point out will be the end of this present age, “a time of trouble such as was not since there was a nation” (Dan. 12: 1; Matt. 24: 21). We notice also that discontent and selfish ambition are at work in the home, in the farm, in the factory and in the Church; and that wherever these touch and grind, somebody is bruised or crushed, or at least made sore and sensitive. Wherever they abound, they blight peace, joy and a reverential attitude. They are in opposition to the spirit of Christ—which instructs to justice, patience, gentleness, brotherly kindness, love. They tend toward the spirit of the Adversary—anger, hatred, envy, greed, fighting, and bitterness. What wonder, then, that the statistics show that despite the great increase of medical skill, especially in the treatment of nervous and mental ailments, and despite also, the more favorable conditions of birth and living, mental and nervous disorders are



greatly on the increase, and asylums are being enlarged and new ones are being built. Nor are these conditions confined to this country; reports from Europe are to the same effect, even worse as respects insanity and suicide.

It would be useless to point the world to the fact that happiness, the desirable quality, is on the decrease as wealth and business ventures are on the increase—that the grandfathers of the present generation, although less favorably situated every way, enjoyed life better because more contented than their grandchildren of today. The world would be unwilling to go back to the conditions which were happifying in the past, but would have a craving for still more of luxury for the future, and will gain it or at least strive to get it, whatever the cost. Indeed, knowing this, and knowing also of the Divine provision for the future, and how present discontent is shortly to teach mankind a great lesson through the wreck of the present social structure, built upon selfishness, covetousness, ambition, and discontent, we think it wisest to let the world alone, to let it take its course and reap the reward of that course, and ultimately learn the lesson which Providence will teach. We therefore say little to the world on the subject of discontent, except as their cases may come close to us and properly under our criticism and advice. Even then, our advice would not be that the world should attempt the impossible thing of being content while under a spirit of selfishness and discontent; rather we will advise such to seek and find the Lord and His spirit of love and peace and gentleness and goodness, and finding it, prove that “Godliness with contentment is great gain, having the promise of the life which now is and also of that which is to come” (1 Tim. 6: 6; 4: 8).

WHAT THINGS PROVIDE CONTENTMENT?

Nor should it be overlooked that this is the standpoint of all Scriptural address--the inspired injunctions and admonitions are not to the world, but to those who have become the Lord's covenanted people. The poor world, and especially the poor world who are without God, and who have no hope, have surely very little cause for contentment—they have neither the luxuries desired for this life, nor the precious promises for the future life. Under the false teaching of the great adversary of God and truth and man, many not only have a comfortless

treadmill existence in the present time, but are led to look forward to awful tortures in the future—a time of unending suffering, or a purgatorial period of suffering, to last for hundreds or thousands of years. Poor world! What wonder if it is downcast, discontented, morbid, anarchistic.

But with the Christian—the true Christian, begotten of the truth (by the Word of Truth, not by the word of error), how different are all these things! He sees what the world does not see, namely, the reason why God has permitted the reign of sin and death in the world for the past six thousand years. He sees more, namely that God, who has been just to inflict the penalty of sin and death, and its associated ills of disease and pain and trouble, is also loving and gracious, and has prepared redemption from the Divine sentence and an ultimate deliverance from the blight of sin and death. He rejoices to know that this ransom price has already been paid and that its payment was formally acknowledged by Jehovah at Pentecost. He is instructed by the Word of grace, that



as a result of this redemption, the whole world which was first tried and sentenced in Father Adam is to be tried again individually; and that the provision for this fresh trial was made in the “ransom for all” given at Calvary. He learns also that the Divine time for this trial of the whole world, under the offer of eternal life through Christ, and the conditions of the New Covenant, is yet future, during the Millennial Age according as it is written, “God has appointed a day in the which He will judge [grant trial to] the world, by that man whom He has ordained, Jesus Christ” (Acts 17: 31).

Having learned this much, we rejoice in the hope of eternal life, and long for release from the present conditions of weakness and the fall, and for a full delivery into the liberty (freedom from sin) of the children of God. While rejoicing in this new-found hope, and looking forward expectantly for its realization at the Second Coming of the Redeemer to inaugurate the times of restitution of all things (Acts 3: 19-23). We receive a further message to the effect that since we appreciate the Divine goodness already made known, we are privileged to know of and to share in a still further blessing. The steps of grace are explained as follows, by the Divine Word:

(1) The step of faith and acceptance of the great redemptive sacrifice which you have already accepted and

is reckoned to you for justification in God's sight; and by your faith, you are treated as not only freed from the sentence of death in Adam, but also freed from your imperfections, inherited through the fall, which are now "covered."

(2) All this is in order that you may take the second step, which is now due; namely, you may present your body to the Lord by full consecration, and without reservation: to suffer, not to enjoy further, the things of this present lifetime; and to spend yourself and be spent, with all that you have and all that you are, in the Lord's service, in the service of the Truth, and in the service of all those who are in harmony with the Truth (Rom. 12: 1).

(3) It is pointed out to you that in many respects this is similar to the pathway which the great Redeemer walked, and that walking in this way may be defined as a "narrow way." You will be following in a general way, the Christian walk.

(4) Furthermore, the assurance is given that, if you follow in this pathway faithfully to the end of life's journey, all of your unwilling and unintentional blemishes will continue to be covered by the merit of your Redeemer's sacrifice: so that, at the end of the journey, all those who are now "called" and who thus gladly obey the "call," will be granted also the privilege of sharing with the Redeemer in the joys and honors of His earthly Millennial Kingdom; and for the future be made instruments of God, with the Redeemer, for conferring upon the world of mankind all the gracious benefits and blessings purchased by the Redeemer's death, and finished at Calvary. It is then that we will be helping the world back, by restitution, to all that was lost in Adam and his transgression (Acts 3: 19-21).

Whoever has heard this glorious message in the true sense, by understanding it indeed received with the hearing of faith and acceptance, has received indeed a great blessing. If the forgiveness of our sins and reconciliation to the Lord through the blood of the cross as our first Christian experience in grace was a great blessing that could scarcely be comprehended or measured, so this further blessing to be accepted into the Millennial Kingdom with the opportunity at its close of 1,000 years, to receive everlasting life is a cause for fullness of joy, in that He has brought us to the brink of ages to

come with its manifold and attendant blessings of eternity.

Not only are we to be appreciative of the smooth places along the "narrow way," in which the Lord gives rest to our weary feet, but we are to be thankful also for all the trials and tribulations. If by faith we have laid hold, first, upon justification; and secondly, upon consecration, and the precious promises, we must thirdly, lay hold, also by faith, on the assurances of the Lord's Word that all things are working together for good to those who have made this covenant with him, and who are seeking to perform it; to those who love God, and who were called according to His purpose (Rom 8: 28). Viewed from the proper standpoint, all the trials and difficulties which come to us will be seen to

be mercies and blessings, designed to shape us with the lines of character manifested in our Lord and Head, and to polish us and to make us fit for the Kingdom. While, therefore, we are not to rush into temptation, nor to bring upon ourselves persecution by ill-advised conduct, yet when these things come to us as rewards for fidelity to principles of truth and righteousness, exercised in the spirit of meekness, gentleness, patience and love, we are to rejoice in them as so many ministries of evil toward us, which under Divine guidance are fitting and preparing us to further reflect the Lord's likeness, and to be his representatives and ministers of righteousness, now and hereafter.



To shrink back from and to avoid the trials and difficulties and persecutions incident to faithfulness to the Lord and to His service, would be, in a measure at least, to draw back from our consecration, which is to suffer for righteousness.

DIVINE PROVIDENCES UNAPPRECIATED

But evidently only the smaller number of those who have named the name of Christ, and who have made consecration of life and time and influence and all things to him, have ever appreciated these matters in their true light; and not only are the so-called Christian nations the most discontented peoples of the world, but professed Christians are often among the most dissatisfied and unhappy of individuals. Some who have made the full consecration to the Lord, and have come to a considerable knowledge of present truth respecting the wonderful time in which we are living, and the restitution and its object, and the

glories to follow the sufferings of this present time, many of these also, we fear, are among the discontented of the world, unhappy, restless, not enjoying the rest which God provides for his people, not having "the peace of God which passes all understanding" to rule in their hearts and keep all the other affairs of life in subjection and in order.

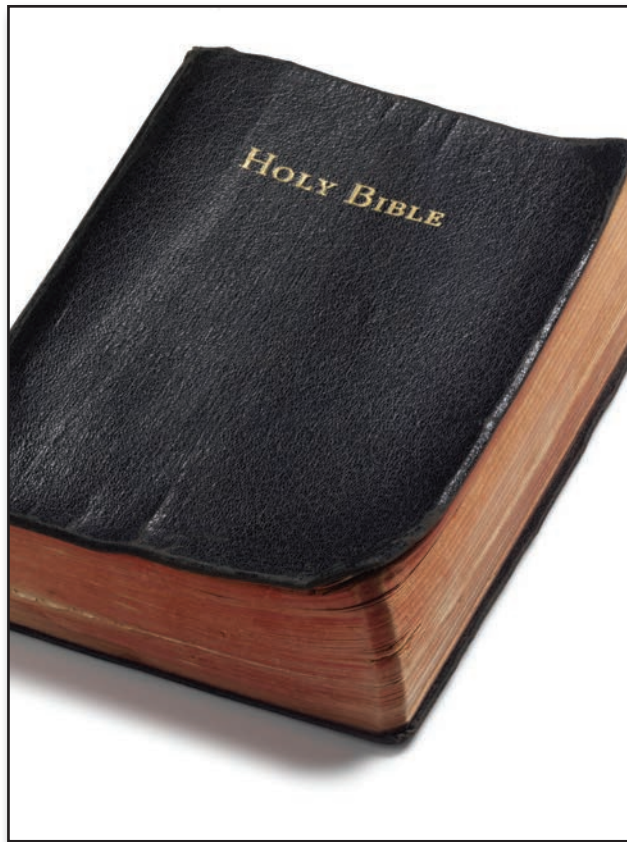
Brethren, these things ought not so to be. See to it that they are not a part with you. The Lord promises that we shall have the things needful. If we learn aright the lessons of necessity, we will find that the things needful for our sustenance might mean a bill of fare of very limited variety and of very inexpensive food; and it might mean a wardrobe of great simplicity and of very little cost; and it might mean a home of very humble appearance and very small and very scantily furnished. Whatever we have more than necessity is that much more than the Lord has promised to us in this present time; and is a cause for thankfulness, and gratitude of heart.

With these things rightly viewed, where is the occasion or the desire to murmur or complain about such things as we have? Where would be the desire to wish for, hope for, or ask for more than the Lord has promised to give us, and more than His unerring wisdom has seen would be best for us? If these lessons from the Lord's Word are received into the good soil of honest hearts, they will speedily bring forth, under the sunshine of the Divine favor and the blessing of Divine grace, a hundredfold more of joy and peace and trust and contentment and happiness and love in the lives of all who put them to good expression: and the influence upon our families, neighbors and associates will be a good influence for their happiness as well as our own.

Instead of complaining about the weather, that it is too hot or too cold, too wet or too dry, too bright or too dark, or that it is too foggy or cloudy or murky, or something, let us be content with such weather as we have. We did not make it and we cannot change it. And since our wise and loving heavenly Father sees best to permit it as it is now, we see it best to have it so now. In His

own good time His favor shall reach not only the world of mankind, to lift up and bless and heal it, but will reach also the home of mankind, the earth, to bring it into the Paradisiacal condition which He has promised it shall have in the "times of restitution of all things."

If your health is not the best, do not go mourning and complaining all your days; be thankful; thankful that it is not worse, remembering that, as a member of the fallen race, the full penalty of sin against you is pain and suffering to death. Whatever you have that is moderate or endurable or in some measure enjoyable, be very thankful, very grateful, and make the most of it.



Our text, then, is not only good medicine to bring us spiritual health and joy in the Lord, but also very profitable to our physical health; for it is unquestionably a fact that the majority of people aggravate their physical complaints and diseases by their fretfulness and unhappiness of mind. If you are one of the Lord's children, remember the words of our Redeemer, Master and Forerunner in the narrow way, to the effect that the Gentiles (those who know not God, who are not His covenant people) seek continually after what they shall eat, what they shall drink, and how they shall be clothed, and that we should not be like them, because our Heavenly Father knows what things we have need of before we ask him; and He

has already promised, that we shall have what is best for us.

If your position in life is a lowly one, and requires continual labor to secure the things needful, do not complain, but, on the contrary, render thanks, thanks for the health and strength to perform the needed labor; thanks for the realization that the present brief life is only the schooling time, and that the lessons of the present, rightly learned, will bring riches of grace and glory which the world could neither give nor take away. Think then, on the other hand, of the fact that your condition is in some respects more favorable than that of some others who seem to be more prosperous or better situated: how many who have had wealth and leisure have found in them a curse!

How many who have not been cursed by wealth have found that the deceitfulness of riches and its pride are apt to induce hindrances instead of helps in the “narrow way;” how many have found the meaning of the Lord’s words, “How hardly shall they that have riches enter into the Kingdom of God.” Remember also the words of the Apostle, that not many rich, not many great, not many learned, are among God’s chosen; that chiefly the poor of this world, rich in faith, shall be heirs of the Kingdom. Realizing that riches of faith, riches of trust, riches of contentment, and riches of godliness with the fruits of the spirit which accompany these, constitute the true riches. Give thanks to the Lord that in his wisdom and grace he has so favorably situated you.

“LORD, INCREASE OUR FAITH”

The same principle holds good with reference to all of our affairs, no matter what. The lesson of faith, to those who have become the Lord’s consecrated people, is not merely faith in doctrines and theories, nor, indeed, chiefly this faith. The chief feature of faith is confidence in God; that what He has promised He is able and willing to fulfill. This faith grasps not only the things to come, but also the things present; this faith rejoices not only in the reward of everlasting life that shall be realized, but rejoices also in the sufferings and trials and difficulties and all the rich experiences which an all-wise Father sees best to permit. Let us, as the Apostle exhorts, rejoice evermore, “in everything giving thanks” (1 Thess. 5: 18; Eph. 5: 20).

The best illustration of this true faith, this continuous confidence in God, is found, as we should expect, in our dear Redeemer’s experiences and His story. Realizing that He was in the world for the purpose of serving the Divine plan, He realized also, continually, the supervision of Divine wisdom in respect to all His affairs: consequently He not only went to the Father frequently in prayer, and went to the Word of the Lord for guidance, but every experience through which He passed, and all the opposition with which He met, He recognized as being under the Divine supervision. He knew that He was fully consecrated to the Father, and seeking not His own will but the will of Him that sent Him; He knew, therefore, that the Father’s providential care was superintending all the affairs of His life.

This is forcibly illustrated in His answer to Pilate; when the latter said to him, “Know you not that I have power either to deliver you or to put you to death?” Jesus answered, “You have no power, except it were given you of My Father.” Again He said, with respect to the cup of suffering and ignominy, “The cup which My Father has given Me, shall I not drink it?” Indeed, it was sufficient for Him in any and every matter to realize that the Father was in control; this thought gave Him courage to do, to suffer and to bear. Similar confidence in Divine Providence is necessary to all who would come off conquerors through Him who loved us and died for us. If we can feel sure that we have fully surrendered ourselves to God according to His call, we may also feel sure that all things are working for our good: we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it. Our Lord Jesus, the Father’s representative, oversees our trials and ignominy and suffering; He permits the cup



to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we hold precious, influence, good name, etc.), but should enable us also to treat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings. But none can have this confidence of faith but

the truly consecrated who look forward to the Kingdom.

“WHAT IS FAITH’S STRENGTH?”

In our text, after the Apostle has urged us to be “content with such things as you have,” he adds the reason or ground upon which this advice is given, saying, “For He has said, I will never leave you nor forsake you.” “Yes; this is the true ground of contentment, the realization of the Lord’s care, and that the Lord’s wisdom and grace are being exercised towards us, and that such things as He grants are the things which are best for us, and which we would choose for ourselves if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, “So then we may boldly say, The Lord is my helper, I will not fear what man shall do unto me.” The whole world has wondered at the intelligent courage of the humble ones of the Lord’s people. The secret of our courage and strength is in the confidence that the Lord is our helper with

wisdom and love which are infinite, and both able and willing to make all things work together for our good.

Possibly some may be inclined to wonder why so much attention has been given in these columns of late to themes similar to the one here discussed, and kindred topics calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness, and the evil fruits of that spirit. We answer it is because we believe these lessons to be specially opportune at the present time. The Lord, by His grace, has removed many blinding errors from our minds, and given us clearer insight of His glorious plans, and revealed to us His glorious character in connection with His plan; and there has perhaps been more or less danger, that in such a study of theology the real object of all this knowledge, the object of the Gospel, may be lost sight of. It is not God's object to merely find an intellectual people, nor to instruct a people with reference to His plans, but to sanctify a people with the Truth, and thus to make them fit for their place in the eternal Kingdom of righteousness where sin and death shall have not part. We are of the opinion that the testings which the Lord designs for his people are not merely doctrinal tests, and consequently, we expect more and more, that the harvest siftings and separations among those who come to a knowledge of the truth, will be more along the lines of character, and of the fruits of the spirit.

The Lord's final decision is not, If you be ignorant of certain things you are none of His; nor, if you have special knowledge you are accepted by Him; but rather "If any man have not the spirit [disposition and mind] of Christ, he is none of His." If we are right in this, dear readers, it is of paramount importance that we, as soldiers of the cross, put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breastplate of righteousness will be found to be one of the most important pieces of armor in the battle which is before us, and respecting which we are told that thousands shall fall at our side" (Psa. 91: 7; Matt. 24: 24; 2 Thess. 2: 11).

Not only so, but we believe that the lesson foregoing is of great importance because the time is short; and those of the Lord's people who do not soon start to cultivate a spirit of contentment and thankfulness will not only not be fit for the Kingdom, but will, as sharers of the world's spirit of discontent, be in sore distress with the world in the Great Time of Trouble that is

now manifest in human society. Contentment and the faith which it implies are necessary to godliness: and whoever is attempting godliness without striving for cultivation of contentment will surely make a failure of it. Godliness and the fruits of the spirit, meekness, patience, gentleness, longsuffering, brotherly-kindness, love will not grow in the garden of the soul where the weeds of discontent are permitted to sap the strength and pollute the air with their noxious presence and influence.

The sentiment of one of our precious hymns is quite to the point, and we desire, for ourselves and for all of the Lord's people, that condition of faith and consecration and contentment which will permit us to sing from the heart, with the spirit and with understanding, the words: "Content with beholding His face, My all to His pleasure resigned, No changes of season or place, Can make any change in my mind. "While blest with the sense of His love, A palace a toy would appear, And prisons would palaces prove, If Jesus still dwelt with me there." Who can tell that the Lord may not ultimately put some such tests to us, as these mentioned by the poet which were applied to himself and to others of the faithful in the past? Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. Let each, begin and faithfully continue a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will not only be making himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later, to prove to what extent we are overcomers of the world and of its spirit.

"This is the victory that overcomes the world, even your faith;" because faith lies at the foundation of all loyalty to God and His cause. Faith in the Divine supervision of all our affairs not only gives peace and content, but it saps the root of all selfish ambitions and vain glorying and boasting. It is because of our faith in the Lord's Word, that "He that humbles himself shall be exalted and he that exalts himself shall be abased" Faith in the Lord's supervision prefers the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow; and it does not puff up but builds up in the character-likeness of our Redeemer.

ISRAEL AND JACOB'S TROUBLE

Let us discuss first of all, Israel and Palestine and consider the message of the prophet Amos: "In that day I will raise up the tabernacle of David which has fallen down and repair its damages. I will raise up its ruins and rebuild it as in the days of old. I will bring back the captives of my people Israel. They shall build the waste cities and inhabit them. They shall plant vineyards and drink the wine of them. They shall also make gardens and eat fruit from them. I will plant them in their own land." Notice these words. "I will plant them in their land and no longer shall they be pulled up, from the land I have given them says the Lord, your God" (Amos 9: 11, 14, 15).

This land is what God promised Abraham and to Abraham's seed and then later, he reiterated that promise to Isaac and then to Jacob and so it was with the birth of the nation of Israel. Now as you know, Israel did many things that were favorable with God. But sometimes they did not do them. There were times that God chastened Israel for their misbehavior. As we read in Amos 3: verse 2: "You only have I known of all the families of the earth. Therefore, I will punish you for all your iniquities." Doesn't that sound strange? That, on the one hand, God says He is going to bless His people Israel and in the other hand He says, I will chastise you, I am going to spank you when you do wrong.

That is the way God's favor is shown for His people. Likewise, is His favor for us, if we deviate from the way of truth and justice that He has set forth. So with Israel, God blessed them. He sent them His appointed messenger; the one that was their Messiah and He sent them the Gospel Message, which they rejected. They insisted in the crucifixion of our Lord.

Do you remember what Pilate said to the Israelites when they were demanding our Lord's crucifixion? "He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person. You see to it." You know, he was not really free from that part of the Divine condemnation. What did the Jews say that were there present? "His blood be on us and on our children."

The Jewish race has been persecuted more than any

other people on the face of the earth. One might ask, Why is that? Why were they punished so long and to such an extent? It is apparent, because of this very thing. It resulted from the things that they sinned against in regard to God's favor for them. Therefore, God as time went on punished them for their violations of justice and grace.

Our Lord's crucifixion and the Jews of the time clamoring for His death and their rejection of the Gospel message which centered in their Messiah all falls to their lot. Had they accepted their Messiah and the message that He preached, all of the 144,000 members of the Bride would have undoubtedly come from that people (Rev. 7: 4). There would have been no Gentiles whatsoever. However, since they rejected Him, God cast them aside. Their punishment started in the year 69 A.D., and in 70 A.D. when the Roman armies came in and subjugated Palestine and took the city of Jerusalem by the sword, by fire, by famine, and from that time, Israel was scattered from country to country in the various nations of the world. The Jews were persecuted by so-called Christian nations who claimed the name of Christ. They were persecuted by the great Antichrist system in the Crusades when, under the banner of the Cross, the armies went into Palestine. The Inquisition, as the brain child of Pope Innocent III, victimized not only the true Christians throughout Europe, Mexico and South America but also the Jews.

Let us talk a little about the Bible's mention of Israel's departing blindness. It's mentioned to us in Romans the 11th chapter verse 25 and as Israel's double. In the past, Israel's experiences moved along two different avenues in two different periods of time. The first period was when God favored them for 1845 years from the time of Jacob's death in 1813 B.C. way down to 33 A.D. And you know, when I see that designation B.C. it makes me think that I should say something about it. There has been a change in recent times, in the last few years, for authors and writers do not write 1813 BC anymore. They record it as 1813 BCE, which means "Before the Common Era." B.C. means "Before Christ's" birth. They seek to take away any reference to the Christian religion. They do not want to offend the Mohammedans

and the Moslems and all the heathen religions. So they do not even want to recognize the division in time brought on by Jesus' coming to this earth—His service, His ministry and His crucifixion which has been the designation on our calendar for centuries.

The next period of time that the Jewish history is divided into is from 33 A.D. until 1878 A.D. Between those years the Jewish people suffered much persecution as a part of their chastisement from the Lord for their sins. In 1878 things began to change a little for the better. Israel started to be favored by God in the prophecies and in various ways; God favored them. Not much at first, just slightly. In Isaiah 40: 2 we read, "Speak comfort to Jerusalem and cry out to her that her warfare is ended. That her iniquity is pardoned for she has received from the LORD'S hand," (God's hand), "double for all her sins." When it refers to double it means those of two equal periods of time. The one of favor during the 1845 years of the Jewish Age and the second phase a time of punishment and chastisement in the Gospel Age (Amos 3: 2).

Let us consider the living generations of Israelites. God's favor extends to them. And it extends also to those who have gone into the tomb. Ezek 37: 12-14 "Thus says the Lord God, behold O my people. I will open your graves and cause you to come up from your graves, and bring you into the land of Israel." This is not what we usually understand to be a resurrection of dead people to that of the living as in the Millennial Age. The verse refers, not to a literal resurrection from death, but rather to the restoring of Israel to prominence as a nation. It is symbolically portrayed by Ezekiel's vision of the valley of dry bones. The prophet Ezekiel says this in Ezekiel 37: 11: "Son of man, these bones are the whole house of Israel." The prophecy portrays the Jewish people figuratively as this big valley of bones. Their hopes for the future were dried and lost for centuries. But since 1878 there has been a regeneration, and since 1948, they are a recognized nation in the world. Returning now to the vision, we see that the various body parts as sinews, muscles etc., would be brought to those bones. Flesh would be put on those bones and then these people as a nation would come back to life among world affairs. It means, in fulfillment of Bible prophecy, the bringing back of Israel's prominence into world society and also, into its special relation to importance in God's plan for the Millennial Kingdom.

We have for our consideration another period of trial in Israel's experiences, set forth in the Bible, which has been partially fulfilled, yet there is still some more in the

offing and for the future. They are collectively referred to as Jacob's Trouble and are recorded in Jeremiah 30: 7, 11 as follows: "alas for the day is great so that none is like it and it is the time of Jacob's trouble and he shall be saved out of it"; continuing with verse 11: "For I am with you says the LORD to save you. Though I make a full end of all nations where I have scattered you. Yet I will not make a complete end of you." I might mention that in the Old Testament when the word LORD is given, it always means Jehovah. For this reason it is capitalized in the King James and it means Jehovah. "For I am with you says the LORD, to save you; though I make a full end of all nations where I have scattered you." Notice this is a prophecy that has not been fulfilled to it's completion at the present time. It is speaking of those nations where Israel was scattered after 33 A.D. when Jesus was crucified. "Though, I make a full end of all nations where I have scattered you." These are those nations in Europe, in Austria, in Hungary, and Russia and all of those countries. Germany, Italy, France, and also into the Americas. The Lord is saying here, I am going to make an end of those nations, Right? He is also saying that includes America. Our President and Congress are working toward that end to bring the U.S.A. to naught, I believe.

The verse goes on to say: "Yet I will not make a complete end of you, Israel. But I will correct you in justice and I will let you go, and I will not let you go altogether unpunished." So for Israel's sins, their failure to keep the law, their rejection of the gospel message and their rejection of their Messiah, the Lord has been punishing them. Not that He has Himself inflicted the punishment. But He has allowed those enemies of Israel to do it for Him.

From the Scriptures we perceive that Jacob's trouble is divided into two parts. Using the Bible's language these two parts are accomplished by persons who are engaged in two different occupations. The first group are symbolically called "fishers," that is fishermen, if you please. Those doing the second and the following work are designated "hunters," symbolically spoken of in Jeremiah 15: 16: "But the Lord lives who brought up the children of Israel from the land of the north,"—Russia. "And from all the lands where He had driven them," that is from all those countries where Israel has been scattered. In these countries they, for many years, did quite well, but then persecution arose--severe persecution.

"For, I will bring them back into their land which I gave to their fathers." Pastor Russell writes that during his early ministry there were different factions working to establish a homeland for the Jews. I will read the text a

little further. I'm getting ahead of my story. Continuing with verse 16 of Jer. 15: 15, 16: "Behold I will send for many fishermen says the LORD Jehovah, and they shall fish them. And afterward I shall send for many hunters. And they shall hunt them from every mountain, and every hill and out of the holes of the rocks." Now to *fishermen*, when I was a boy I used to love to go fishing. As you know, there are certain qualities that a fisherman has to have. He needs to have a lot of energy. He has to have bait that lures the fish. The fisherman has to be very selective in his choice of bait. Sometimes, when I went fly fishing, and would make my own artificial flies as bait, I was into it you know. I would select various fly symbols and use them but to no avail. Finally you would go through quite a few different selections before you would tempt the fish that you wanted to catch.

Very well, this fishing story is used Biblically to illustrate Israel's seeking a homeland. There were certain prominent people who were seeking to influence and tempt the Jewish people to return to their homeland. They used various means to accomplish it, to entice Israel to do this. At this time Pastor Russell writes that there was quite a sizeable movement formed to have the Jews, the Israelites go to a place in Africa. Millions in financial backing was provided for this purpose. They also had some who were providing many thousands of dollars for a place for the Jews in Argentina, in South America. Bro. Russell wrote at the time that these attempts though well meaning, would never prosper because the Lord indicated, in prophecy, that the home for the Jews would be in Palestine, "your own land."

We have lived to see who was right because since 1948 Israel exists as a nation in Palestine in which they had not previously been reinstated as a self governing nation since way back in the times of Zedekiah over 2500 years ago. So the Jews have been, for thousands of years, under other nations' domination. As it turned out, the Rothchilds were some of the wealthy Jews who were financing efforts toward establishing a home in Argentina. Ironic as it is, in WW II, Germany's greatest support in the Americas was Argentina. Remember the German battleship, Graff Spay, that was scuttled outside the harbor in Argentina being trapped there by the British fleet. Alright, so that is what was done. Zionism was the Movement initiated to tell the Jews about the Lord's promises for them as a homeland in Palestine.

The nominal Jewish church was then and is now in much error as to God's arrangements for the Jewish people; likewise, are the mainline Christian churches relative to

the Divine preparations for Christians. They had no idea really of what God's promises were for themselves or for the Jews, and to a large measure, they still do not know.

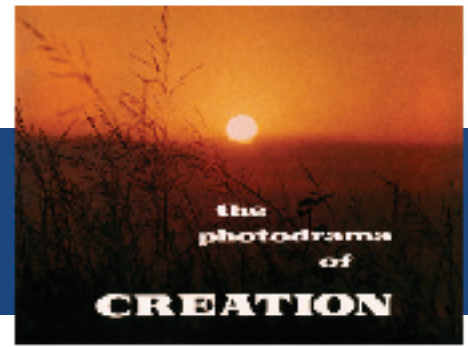
This article will be continued in a future issue.



"Because of the multitude of your iniquities- Because your sins have increased I have done these things unto you. Therefore all those who devour you shall be devoured; and all your adversaries, every one of them, shall go into captivity."

Jeremiah 30: 15, 16 NKJV

DESTRUCTION OF SODOM



The Sodomites possessed a very rich valley and comparatively avoided that feature of the curse declaring that bread must be won by sweat of face. These conditions were conducive to the selfishness and sin which the Bible charges--"pride, fulness of bread and abundance of idleness; neither did she strengthen the hand of the poor and the needy; and they committed abominations; therefore I took them away as I saw good."--Ezekiel 16:49,50.

God saw good to make the destruction of the Sodomites an example of the fate of sinners--death, not everlasting torture, St. Jude says. Jesus declares, "Fire came down from God out of heaven and destroyed them all."--Luke 17:29.

But the Bible teaches that the Sodomites are not hopelessly destroyed--that God's mercy through Christ includes the Sodomites, sinners though they were. Jesus Himself, as well as the Prophet Ezekiel, declares that at His Second Coming in His Messianic Kingdom He will give a trial, or judgment, to the world in general, to all who do not have an opportunity in the present life. The Sodomites will then have opportunity to hear of God's grace, to accept and rejoice in it.

Jesus declared that in that glorious Epoch the condition of the Sodomites will be more tolerable than that of the people to whom He preached at His First Advent. The reason for this He explains, saying that if the Sodomites had been granted the same opportunity afforded the people of Chorazin, Bethsaida and Capernaum, they would have repented in sackcloth and ashes; wherefore, in the future testing time, "it will be more tolerable for them" than for people who heard and rejected the Message.--Matthew 10:15; 11:21-24.

Ezekiel's prophecy (16:49-61) is most explicit. It declares Restitution and blessing for Israel, and incidentally mentions that the Sodomites will receive favor from God at the same time--under the New Covenant, under Messiah's Kingdom.

"There's a wideness in God's mercy,
like the wideness of the sea."



QUESTIONS FOR LESSON 24

- 1.* After reading Gen. 19: 15, 16, 24, 25; Matt. 10: 15; 11: 21-24, tell why the Lord destroyed Sodom.
- 2.* Was it in harmony with justice for God to destroy these people? Ezek. 16: 49, 50. Par. 1
3. In the destruction of Sodom, how many escaped and how was it accomplished? What did it picture?
- 4.* What happened to Lot's wife? What did her looking back show? Gen. 19: 17, 26; Studies, Vol. 3, page 194.
- 5.* What does Sodom mean? Where was Sodom located? See Bible Dictionary.
6. Read Luke 17: 29, 30 and tell what the destruction of the Sodomites represents? See also 2 Pet. 2: 6, Jude vs. 7
7. Does not the "eternal fire" mentioned in Jude vs. 7 type eternal torment? Why or why not? See Ezek, 16: 53, 55; Matt. 10: 15. What does it picture?
8. What did Jesus mean when he said it "Would be more tolerable for Sodom in the day of Judgment" than for those cities where He preached? Matt. 10: 15
- 9.* Tell all you can about the wideness of God's mercy. How many will be benefited by the death of His Son? Will all get the same rewards? Par. 3
10. Do you think the Sodomites will be in a better or worse condition in the resurrection times by being destroyed, than if they had been allowed to live on? Par. 4
11. What did Lot gain by associating himself with the unrighteous? What did he lose?
12. What lessons may be drawn from this study? Par. 5

THE HIGHWAY OF HOLINESS

"A highway shall be there, and a way, and it shall be called the way of holiness"

Isaiah 35: 8

A highway, in contrast with a narrow way (a private lane), is a public road thrown open to everyone. The highway of holiness refers to the public road in harmony with holiness that the world of mankind will have the opportunity of traveling upon when they are given the blessings of restitution in the Millennial Age. We know it is not open during the Gospel Age, because, first, another way, the narrow way to life (Matt. 7: 14), is open during that time; second, the conditions prevailing when the highway is open will be far different (Isa. 35: 8, 9) than those of the Gospel Age; third, certain unfulfilled events which take place before it is opened have not yet come to pass, viz., the completion of the Gospel-Age elect, the completion of the Time of Trouble and the setting up of the Kingdom. This highway is necessary, first, because of the promise of God (Isa. 35: 8); second, the ransom of Christ (John 12: 32, 33; Rom. 5: 18, 19); third, the sufferings of the Church (Isa. 60: 14, 15); fourth, the needs of the world (Rom. 8: 22).

The enlightenment that this highway gives is an indoctrination into the Truth (Isa. 29: 18, 24; 35: 5; John 1: 9). This instruction is clear (Isa. 35: 8; Jer. 31: 34) and abundant (Isa. 11: 9; 35: 7) in character. This highway will be very conducive to righteousness, relieving the effects of the curse (Isa. 61: 4), and bringing about restitution (Ezek. 36: 35; Isa. 35: 1, 2); it will be accompanied by the destruction of every evil institution (Rev. 20: 1-3; .Psa. 72: 9) and the establishment of every institution that is good and conducive to the reformation of the race (Psa. 72: 8); sin and error will gradually be wiped out through it (Isa. 25: 7, 8); righteousness will gradually be established (Psa. 72: 7; Isa. 60: 21) and the Truth will be exalted everywhere (Isa. 11: 9; 29: 18, 24); the curse and the burden therefrom will be taken out of the way (Rom. 8: 21); sorrow will be removed, and joy restored (Isa. 35: 10); war will cease and peace will abound (Psa. 46: 9; 72: 7; Isa. 2: 4; 9: 7); instead of the wicked being exalted, as is the case now, they will be abased (Psa. 37: 34-38); whereas the righteous, who are now oppressed and persecuted, will be exalted (Psa. 72: 7; Isa. 60: 14, 15); false teachers and the false church will be destroyed (2 Pet. 2: 1; Rev. 2: 20-23), and true teachers and the true Church established (1 Cor. 6: 2,

3); wicked nations will be destroyed (Is. 60: 12), and the righteous helped (Gal. 3: 8; Rev. 15: 4); the poor will no longer be despised (Ps. 72: 12-14; 107: 41); each one will have his own home and no landlords will be there to evict anyone (Isa. 65: 22; Mic. 4: 4); they will no more labor in vain (Isa. 65: 23); all will prosper in their undertakings (Isa. 60: 17; 65: 23); wickedness will be suppressed (Psa. 107: 42); and righteousness will abound (Isa. 61: 11).

Next we mention the travelers on this highway, which will be all the world (Psa. 98: 3; Isa. 40: 5; John 1: 9; 1 Tim. 2: 4); traveling over it will be limited in the cases of those who will not reform, for they will be put to death, either as the accursed sinners at the end of 100 years, or as those who have not filled their days with good at the end of the 1000 years (Isa. 65: 20; 35: 8; Jer. 31: 29, 30; Ezek. 18: 4, 20; Acts 3: 23; Rev. 20: 7-9). Those who travel this way will be learning God's Word (Isa. 35: 5), spreading God's Word (Isa. 35: 6; Psa. 107: 22) and practicing God's Word (Isa. 35: 6; Ezek. 36: 25, 27). The end to which this highway leads will be restitution (Acts 3: 19-21; Rom. 8: 21; Isa. 60: 21 and Psa. 72: 6, 16). Thus we see that the highway of holiness will be a way thoroughly fitted for the world of mankind. For details, please see *The Divine Plan of the Ages*, Chapter 11.

* * *

A better day is coming, a morning promised long,
When truth and light with holy might,
shall overthrow the wrong;
When Christ the Lord will listen
to every plaintive sign,
And stretch His hand o'er sea and land,
with justice by and by.

26, "Jesus Only", *Poems of Dawn*

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MEMORIAL DATE FOR 2011

Friday, April 15, after 6:00 p.m.

The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 2:33 p.m. on April 3, 2011. Accordingly, Nisan 1 begins at 6:00 p.m. April 2 and Nisan 14 begins at 6:00 p.m., thirteen days later, or at 6:00 p.m. on April 15. 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).



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TO:

FROM THE ANGELOPHONE HYMNAL

Glad Tidings of Great Joy

This inspiring hymn sends our minds back to the words of the angels who announced to the shepherds on the plains of Bethlehem the birth of Jesus, saying, "Behold, we bring you Good Tidings of great joy, which shall be to all people!" The birth of Jesus, while not the beginning of Divine interest in man, was the first manifestation to him of God's love and sympathy. Mankind needed first to learn the lessons of Divine Justice and Divine Power, and that these would be exercised in the punishment of sin. Of DIVINE LOVE we read: "In this was manifested the Love of God toward us, because God sent His only Begotten Son into the world, that we might live through Him,"—1 John 4: 9.

Not all have learned the relationship between the birth of Jesus, His earthly life, His crucifixion, and the future glorious outworking of God's love for our race. What our Lord Jesus did at His First Advent was merely a preliminary work—important, necessary, because only by the cancellation of the death penalty could the sinner be recovered. As it was a perfect man that sinned and came under the death penalty, so the Redeemer must be a perfect man, to die the Just for the unjust.—Romans 5: 12, 15-19; 1 Peter 3:18.

The death of Jesus is the basis upon which the Millennial Kingdom will be established. His death constitutes the Purchase-price for the whole world of mankind, because of which the world is to be turned over to Him, that He may reign a thousand years in Heavenly glory and power, for the uplift, the restitution to perfection, of Adam and his race, for whom He died, more

than eighteen centuries ago.—1 John 2:2; Acts 3:19-21

Do we inquire, Why the long delay between the giving of the Ransom-price and the taking over of the purchased possession? The Bible answers that another part of

God's Plan was meanwhile to be developed—the selection of the Church. Throughout the past eighteen centuries God, through Christ, has been merely calling a saintly "little flock" out from the world, to be footstep followers of Jesus. He has not been attempting the conversion of the world during this Age—hence it still lies in the Wicked One. The Church, the "called ones," become eventually, by a share in the First Resurrection, Christ's Bride Class—in glory, honor and immortality. This faithful company have the Master's promise that, "if they suffer with Him, they shall also reign with Him," in His Kingdom. It is the inauguration of Messiah's Kingdom, when the Church will be with Him in glory, of which we sing in this hymn. "Joy to the world" it surely will be, and will show 'the "wonders of God's love!" ...but' not until the joys of the Church have first been perfected.—Revelation 14: 1-7; Acts 15: 13-18.