

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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Poem: Christ Within

HE ASCENDED UP ON HIGH

ACTS 1: 1-14

Golden Text: *“And it came to pass, while He blessed them, He was parted from them, and was carried up into heaven”*—Luke 24: 51.

THIS article is based on the theme—the expansion of the early Church. It will be drawn principally from the book styled The Acts of the Apostles. St. Luke is the author of this, which some have described as the best of all Church histories. As the record closes abruptly, before the death of St. Paul, it is but reasonably supposed that the Book was finished about A.D. 63. The first verse of our lesson alludes to his previously written work, the Gospel by St. Luke, in which he set forth what Jesus began to do and to teach. There is a bare suggestion that the writer had in mind that his present treatise related to a continuation of our Lord’s work by His Holy Spirit through His Apostles and followers. This standpoint of view given is a glorious sweep or vista and connects up the work which our Lord began at Jordan and finished at Calvary, and has since been carried on by His Spirit and through His Church, and continued to the consummation of the Church, which is His Body, and its glorification in the Kingdom, and the Kingdom blessing then to go forth to the blessing and uplifting of the world. The small beginning, the trials and triumphs of the work, are yet to yield the abundant fruitage expressed in the declaration that to Jesus every knee must bow and every tongue confess to the glory of God, the Father. And whosoever will not bow and confess and yield obedience to the Messianic Kingdom, will be utterly “destroyed from among His people”—in “the Second Death.”



“Your Word is a lamp to my feet, and a light to my path.”

the beacon light of Christianity flashed from Jerusalem to Antioch—from Antioch to Ephesus, and to Troas, and to Philippi—from Philippi to Athens and Corinth, until at last it was kindled in the very palace and pretorium of the Caesars at imperial Rome. The Light of the world dawned from the little Judean village and brightened in the Galilean hills, and then it seemed to set upon Golgotha in the midst of a disastrous eclipse. The Book of Acts shows us how, rekindled from the embers in the brief space of thirty years, it has gleamed over Aegea and over Hadria, and has filled Asia and Greece and Italy, with such Light as has never shone before on land or sea.”—Farrar.

This is a beautiful description, yet we need to modify it to the extent of remembering that the Sun of Righteousness did not dawn there, but is only now dawning. Our Lord’s expression was the truer one, namely, that each one of His followers was a lamp lighted from His, which must not be put under a bushel, but elevated, that the darkness might be dispelled. It was the enlightening of others that carried the brightness as a blessing. God’s Word is the Lamp for His people, to guide their steps and, as they become illuminated, the world is proportionately blessed. “Your Word is a lamp to my feet, and a light to my path” (Psa. 119: 105). “We have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts” (2 Pet. 1: 19).

“St. Luke, a poet, and more than a poet, tells us how

THE BIBLE STANDARD—(ISSN: 1556-8555) Publisher, the Laymen’s Home Missionary Movement—Bible Standard Ministries, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700, U.S.A. Editor, Ralph M. Herzig. Periodicals Postage paid at Kutztown, PA. Postmaster: Send address corrections to The Bible Standard, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700; Rates: One year’s subscription—\$12.00 (6 issues); single issues—\$2.50 each. Web Site: www.biblestandard.com

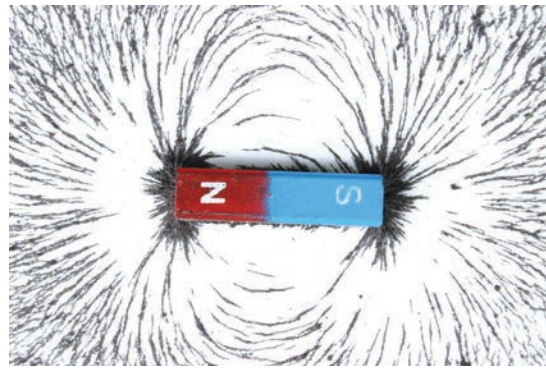
HE SHOWED HIMSELF ALIVE

Briefly the historian reminds us of the forty days between our Lord's resurrection and His ascension, that He showed Himself to His Apostles and gave them certain instructions respecting the Holy Spirit; that they should wait for its endowment, as the Father's seal of their acceptance to membership in the Royal Priesthood and to the ministries of the Truth as His ambassadors. All of these instructions, were "pertaining to the Kingdom of God." This central thought needs to be kept in mind. God's Kingdom has been promised—that it may overthrow the kingdom of Satan and deliver mankind from the bondage of sin and death. Messiah was to be the King, and Israel, the seed of Abraham, to be His assistants and joint-heirs in that Kingdom and its work. Natural Israel had proven unworthy of the favor, as God had foretold through the prophets, and the privileges taken from them were to be given to the remnant of "Israelites indeed"—Jews, and a sufficient number from among the Gentiles to complete the number Divinely intended and foreordained. Properly, therefore, everything said and done, directly or indirectly, appertained to the Kingdom.

As St. Luke, in his Gospel, has set forth the personality of Jesus as the Magnet to draw the hopes and establish the confidence of the "Israelites indeed," so in the Acts he uses it to still point to our Lord as the central figure, the Magnet. Indeed, seen from the standpoint of the Resurrected, the Glorified One, highly exalted, far above principalities and powers, the magnetic qualities of the Messianic personality are greatly enhanced. While never forgetting His earthly life and sacrifices, our hearts and minds look to Him now as the one who ever lives, the Head of the Church, the King of Glory, enjoying the glorification of His completed Bride, and in due time to take possession of earth's dominion, and together to begin the great work of Restitution.

It is as important today, as ever, that we keep before our minds the thought of our Lord's personal relationship to every feature of His work. If it was His message to the early Church to remember His words, "Lo, I am with you always, even to the end of the Age," the thought of the Lord's personal presence now in the Harvest should be still more impressive to us. If He kept a supervision or control of all the affairs of His people throughout the

Age, does not the thought of His Second Presence and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us happy in respect to right combating and right doing to advance the banner of Truth. For instance, should the Adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, because the Lord Himself is present and is supervising His work. If at any time matters seem to be going contrary to our hopes or expectations, let us



Jesus magnetic

not think the Lord has neglected the supervision of His work and is allowing the Adversary to dash it to pieces. On the contrary, let us establish our hearts in the fact that the Lord is too wise to err and is as able as He is willing to make all things work together for good to us and to all the called ones, according to His purpose. If tempted to intermeddle with matters that the Lord has put into the hands of another, let this thought restrain us and counsel us to give closer attention to that which the Master has committed to our care, and that "To his own Master each servant stands or falls," and it is for Him to approve or disapprove. It is not, therefore, for us to grasp for management or control or in any degree to force our views upon others, but rather to do our part as faithfully as possible, and to leave the results to the Lord, realizing His presence and His care, His wisdom and His love.

WAIT FOR THE PROMISE

The Holy Spirit had been promised and must be waited for as the realization and beginning of the new work, the development of the Christian Church. This was pictured to them as a baptism and immersion with the Holy Spirit, and contrasted with John's baptism or immersion in water. This baptism of the Holy Spirit would represent to them the fact that He died for human sin, and had been received into the Father's presence and had offered of His merit on behalf of those who believed in Him and accepted Him. It would constitute the sign, evidently, or mark, not only that their sins were forgiven, but that their consecration had been accepted, and that they were now adopted into God's family, begotten of Him as spiritual sons, who, if they would develop in harmony with their

covenant, in the School of Christ, would, in due time, be born of the spirit in the resurrection to the Divine nature.

It was while they were with Him and being instructed in things pertaining to the Kingdom, and regarding the necessity for tarrying for the spirit baptism, that they asked the Lord an important question: “Lord, will You at this time restore again the Kingdom to Israel?” (Acts 1: 6). But He replied, “It is not for you to know the times or seasons, which the Father has put in His own power,” or authority.

The disciples understood well enough that the restoration of Israel to a place of influence and power as a nation would be an incident of our Lord’s great triumph in taking the dominion of earth, but they did not fully comprehend, that this Gospel Age, has been, as it were, a parenthesis, in which the Bride Class has been in course of selection from among all of humanity. They perceived that the Master was leaving them and were anxious for information, but in substance they were told that they could see but one step in advance and that they must walk by faith and not by sight. Elsewhere we are informed that our Lord told His followers that not only no man knew the day and hour marking the developments of the Divine Purpose in connection with the opening of the new dispensation, but neither did the angels in heaven, nor even our Lord Jesus; that the Father had kept the whole matter in His own hands, in His own power. This is better illustrated in the symbolism of Revelation, where the Divine Plan is represented as sealed, and given to our Lord after his demonstration of His faithfulness at Calvary and His ascension to glory (Rev. 5: 5-9). Nothing in the statement, however, implies that our Lord and His disciples and the angels of heaven would never know of the times and seasons. In due time each feature will be revealed to those for whom it would be “meat in due season,” for “To you it is given to know the mystery of the Kingdom of God, but to those who are outside, all these things come in parables” (Mark 4: 11).

But while the due time had not come for the Apostles to understand the particulars of the restitution of Israel, and the world in general, other knowledge and other work were waited on, as soon as the Father marked them by the outpouring of the Holy Spirit. It was not due time then to discuss matters that were a long way in advance. The thing immediately in hand was their work of witnessing for Jesus, of telling out all that they knew about Him, that others might know and be blessed through their ministries. In due time, they would not be confined to Jerusalem and Judea, but might go to

Samaria, yes, and to the uttermost parts of the earth; for eventually the message will be for every person to benefit.

The word here rendered “witnesses” is in the Greek, *martyres*, from which comes our English word martyr, signifying those who witness at a cost of suffering or death. It may have seemed strange to the Apostles that the telling of the good tidings would cost them suffering, and it may seem still more strange to us today that the proclamation of the true Gospel of Christ should bring persecution and call for martyrdom. But it is true, and the Master explained the reason, saying, “The darkness hates the light.” The world in general, including Christendom, is more or less under the Adversary’s delusions, and whoever is faithful in telling the message of the Lord in its length and breadth will speedily find opposition where least he might have expected it. The goodness of God, His love, and the length and breadth and height and depth of His Plan of Salvation are so foreign to the benighted mind that it induces persecution, because the Truth is stranger than fiction. A lesson here for us is that this witnessing is not yet finished, and that to meet our Lord’s approval as His representatives we must be martyrs to a more or less degree. The more faithful we are, probably the more we shall have opportunity for suffering and correspondingly will be our share in the Kingdom, which God has in reservation for those that in this way love Him and serve Him.

SO COME IN LIKE MANNER

While speaking, our Lord began to ascend and soon a cloud had enveloped and hid Him from their sight. They waited, looking as though expecting Him to descend again, but instead two angels appeared and said, “Why stand you gazing up into heaven? This same Jesus, which is received up from you into heaven, shall so come in like manner as you have seen Him go into heaven” (Acts 1: 11). The statement is not that they would see Him coming as they saw Him go, for surely they did not observe His return. They died. And not until after He had come again could their awakening, their resurrection, take place. Nor did the angels say that any one would see Him coming. They merely declared a great fact, that He would so come, and that His coming would be in like manner to His going. Noting this carefully we ask ourselves, What will be the manner of His Second Coming? The answer is that as His departure was quiet, secret, unknown to the world, known only to His most intimate and dear followers, so His Second Coming will be in like manner—not with shouts and voices and trumpets, but secretly, quietly, “As a thief in the night” (1 Thes. 5: 2).

Do This In Remembrance Of Me

We hope that all our readers—all who see clearly and appreciate the ransom—all who realize that the life of the spotless Lamb of God, the man Christ Jesus, was SUBSTITUTED for the life of Adam and his race, in payment of the penalty of sin (death); that we might in God's due time be released from death and obtain everlasting life through Him who "bought us with His own precious blood" (life); whom the Father raised from death in the Divine nature—may be more zealous than ever to show forth their faith in the RANSOM as the foundation of all our hopes of resurrection and life. The more others fall away from this central truth and the more they seek to undermine it and to teach that man is "falling upward" and needed no ransom, the more all who do see this truth clearly should "show forth" their faith in the precious blood and broken body of our Redeemer by obeying His dying words, "Do this in remembrance of me."

We recommend so far as possible, that each meet with those of like precious faith—with those who do not despise God's favor by counting the blood of Christ a common or ordinary thing, but see it to be the redemption price of the life of the world, as the Scriptures everywhere declare.

Let none think that they should remain away from the Memorial because of imperfections of the flesh, as this is a great stumbling-block to many. So long as we are in the flesh, imperfection of word, deed and thought are possible—yea, unavoidable. Paul says that we cannot do the things that we would, therefore we need Divine grace to forgive our daily, unintentional, unwilling trespasses. All whose sins have been forgiven and who have been accepted into fellowship with Christ are encouraged to come to Him in prayer. It was because of our needs that God opened up the way and made this arrangement for us.

By God's provision for the forgiveness of our sins, of which we have repented, and for which we have asked forgiveness in Jesus' name, we may realize ourselves as no longer sinners under condemnation, but as clothed with the robe of Christ's righteousness. This is the thought behind St. Paul's expression, which applies to every day: "I beseech you, brethren, by the mercies of God, that you

present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12: 1).

All Christians should keep their accounts squared with the Lord. If they come short, they should lose no time in getting the account aligned, in obtaining forgiveness through the merit of the Savior. With the Lord, such accounts should be settled promptly at the time of their occurrence, or not later than the day of its occasion. They should not be allowed to accumulate; for they will rise as a wall between the soul and the Heavenly Father. Whatever has been the state of affairs in the past, the Memorial season above all others is the time for making sure that no cloud remains between the Lord and us to hide us from His eyes.

Once forgiven and cleansed of any spots on our robe of Christ's righteousness, let us keep the feast—the Memorial of our Lord's death. In it let us freshly acknowledge and impress upon our minds the import of the merit of His sacrifice and death, and how it represents the grace of God to us, as it will by and by represent the same grace extending through the Millennial Kingdom to the whole world.

Let Us Keep the Feast

We trust the Memorial celebration this year may be a very deeply impressive one, an occasion of rich blessing to all of the Lord's consecrated people everywhere. "For even Christ our Passover is sacrificed

for us; therefore let us keep the feast" (1 Cor. 5: 7, 8). The date of the anniversary this year will be April 15th, after 6 o'clock in the evening. This date corresponds to the day and hour at which our Lord and the Apostles celebrated the first Memorial Supper. Like all of the Lord's commands to His people, it is not given as a law accompanied by a penalty for violation or neglect. Like all of His commands it is an easy yoke; instead of carrying a penalty it should be esteemed a privilege, and our Lord merely says, "If you love me, keep my commandments." So, then, we exhort all who know and love the Lord as their Redeemer to commemorate the ransom price which He gave—with others if you can, or alone if you do not have that privilege.





UFO SIGHTINGS IN THE NEWS AGAIN

The place is Colorado, which is considered ideal because of its cloud-free sky to observe high-altitude objects. UFO is the terminology meaning: Unidentified Flying Object. There is a group of observers 800 in number, based in Colorado under the name MUFON (which stands for “Mutual UFO Network”), 100 of which are highly educated consultants with Ph.D.’s and are supposedly specially fitted to make these observations. The consensus opinion of these inspectors is that the UFO’s are real, but they know not from whom or what they come. Gary Huffman is a former investigator for the government and says that “What we are trying to determine is what are they doing here and what kinds of things are going on.” The main thing missing from these investigators is that they have little, if any, knowledge of Biblical matters, which they would immediately discount as irrelevant to their investigative process.

They are seeking to determine, through Astrobiology, if some kind of alien life might provide the answer to the subject. Astrobiology is the scientific search for alien life and understanding UFO’s is a necessary part of the field. We offer our latest tract that presents the Biblical explanation on the subject:



Colorado

“UFO SIGHTINGS”

◇ DO YOU KNOW: That there have been, for over fifty years, many sightings of so-called “flying saucers” throughout the world. A number of people have witnessed them, and the public is more and more convinced of their existence?

◇ That these objects are seen as of various sizes and shapes, disc-shaped, tube, funnel, oval, and ring-shaped, as strings of lights, spheres, colored lights, etc.?

◇ That after investigation by the various national governments, scientists, military personnel and others, some of these reports are explained as due to meteors, weather balloons, birds, aircraft, atmospheric reflections, hoaxes, etc., but that others, from known reliable sources, cannot be clarified in this way. The mystery remains unsolved?

◇ That the conclusion of these unexplained cases falls into three categories: (1) the possibility that they are secret weapons of nations on earth. (2) They are “space ships” from another planet, or (3) supernatural phenomena?

◇ That it is unlikely that any nation would expose such a weapon to enemy examination until ready to use it in combat. That these UFO’s seem to indicate intelligent control, that the most advanced military aircraft in use today cannot begin to duplicate?

◇ That astronomers report that there is no life on the other planets of our solar system, except very low forms of vegetation, such as mosses, that are on the planet Mars? That life as we know it could not exist on them; and that our nearest star is so far away that we cannot detect any planets that might be revolving about it as in our solar system?

◇ That this leaves for our consideration the explanation of category (3)—that the UFO’s are supernatural phenomena.

◇ That lacking wisdom and understanding let us look to God: (James 1: 5—“If any of you lacks wisdom, let him ask of God, who gives to all liberally, and without reproach, and it will be given to him” Dan. 12: 9, 10)?

◇ That in the inspired Word of the prophet Daniel (Dan. 12: 1) and of Jesus in (Luke 21: 25, 26) we are told of the

great Time of Trouble, to be accompanied by signs and wonders. “And there will be signs in the sun, in the moon, and in the stars and on the earth distress of nations, with perplexity, the sea and the waves roaring.” The elements of human society are indeed making turbulent waves as: (The national debts are soaring, inflation, high taxes, bankruptcy, corruption in high government, inability to solve world problems, restless and lawless factions attacking the bulwarks of the present social system). That “men’s hearts failing them for fear (atomic war) and for looking after those things that are coming on the earth, for the powers of the heavens will be shaken”?

◇ That these events were to be present at the time of Jesus’ Second Coming, as the Apostle describes in Luke 21: 27 as to what men shall see coming to pass: “the Son of man coming in the clouds [of the great Time of Trouble] Matt. 24: 30)?

◇ That back in Noah’s day at the time of the Flood, the angelic “sons of God” caused a great deal of havoc among the human race that resulted in the destruction of all but eight people in the deluge?

◇ That these “angels which kept not their first estate [original existence] left their own habitation” (in the spirit realm, by living on the earth as men). This brought much disorder and immorality, which was in violation of Divine authority (2 Pet. 2: 4; Jude 6). For this disorder, these rebellious angels were restrained and could no longer take human form and live on the earth. Nevertheless, they still have, under Satan their leader, access by mental influence and with suggestive interference seek to manipulate the unwary into various avenues of sin and error. They usually operate at night, which has been their modus operandi as spooks, ghosts, etc. In darkened rooms in “spirit seances” (the “secret chambers,” of Matt. 24: 26), or through apparitions, visions, though now, in this judgment of the great day, the “Time of Trouble,” they are manifesting themselves more openly, often in daylight?

◇ That these “signs and lying (deceiving) wonders” were to come in the end of the Christian Age (2 Thes. 2: 8-12)?

◇ That these lying, seducing spirits (1 Tim. 4: 1), in high (heavenly) places (Eph. 6: 12) have been under “the prince of the power of the air”—Satan (Eph. 2: 2). They have played many tricks on the gullible of the human race, such as palming themselves off as dead humans still alive, in support of Satan’s original lie, that the dead are not really dead and unconscious (Gen. 3: 3, 4; Eccl. 9: 5, 10). They appear in seances and obsess and possess humans mentally, driving many insane (Mark 5: 1-17); that they operate through spirit mediums and they give visions, work miracles, haunt houses, etc.?

◇ That in view of all these spirit manifestations and many other evidences, we should not be astonished or disturbed

if these evil spirit beings are given greater liberty in this their judgment day. It is here, in the end of the Gospel Age, that the Lord is making Himself known in the distressing clouds of the Time of Trouble, taking vengeance on the people and nations. This is with a view to the eventual correction of the human race through chastisement and thus preparing them for their blessing in Christ’s Kingdom of righteousness in the earth (Zeph. 3: 8, 9)?

◇ That this increased liberty now granted to the fallen angels could easily account for their greater boldness and startling manifestations, such as balls of fire, strings of light, and “flying objects” seen in the heavens and on earth?

◇ That God’s people should not fear or be especially concerned at these “wonders in the heavens above and signs in the earth beneath” (Joel 2: 30). On the contrary, we should look up, and lift up our heads, knowing that our deliverance draws near and that the Kingdom of God is close at hand (Luke 21: 28, 31), for which we pray, “Your kingdom come, Your will be done on earth as it is in heaven”?

◇ That for only \$1.25 we will mail you a 67 page booklet, “Spiritism—Ancient and Modern” that gives a Biblical, factual, reasonable explanation of spirit phenomena and other modern-day mysteries?

◇ That we have recently published an adjunct to The Photo-Drama of Creation book in the form of a handy Study Guide containing questions for the complete text of the Photo-Drama of Creation. You may order the Photo-Drama containing pictures and illustrations in color and the Study Guide for only \$12.00 for both. This book provides study material that makes it beneficial for an individual, a family or a Bible study class. It contains 96 special lessons with questions treating the Bible from Genesis to Revelation. The questions marked with an asterisk are especially, but not exclusively, for children. The Photo-Drama Program was prepared by Pastor Russell, as an outreach vehicle. We hope that the Drama book and accompanying Study Guide will be useful for all desiring to learn the Divine Plan.

Write to:

Bible Standard Ministries
1156 St. Matthews Road
Chester Springs, PA
19425-2700 U.S.A.

www.biblestandard.com



MUST JEWS BECOME CHRISTIANS?



USING THE WORD CHRISTIAN after the usual manner as applied to the various religious groups, Catholic and Protestant, we answer No! Such is not their future course as outlined in the Bible. We are not forgetting that those first called Christians at Antioch were all Jews. Neither are we forgetting that the “high calling” to become Spiritual Israelites, heavenly “saints,” was open to people of every kindred, nation and tongue—and included Jews as well as others.

We are, however, making a wide distinction between the Christians of the Apostles’ days and the designation which goes under the title of Christian today and for centuries past. We know of no reason why a saintly Jew might not, with full credit to himself and with full respect to the Jewish religion, accept the Gospel invitation to become a Spiritual Israelite. Spiritual Israelites are really saintly Jews who recognize all the promises of God made to Abraham and his seed and who recognize the Law Covenant made with God’s chosen people at Mt. Sinai, and who recognize not only the earthly ordinances commanded by God, but the Heavenly things, the higher things, the antitypes, the spiritual realities.

It is the extensive errors which have become associated with the name Christianity which make the name and the system of doctrines it represents repulsive to the Jew, repulsive also to others than Jews, to many thinking people both inside and outside the various sects of Christendom so-called.

JEWS KNOW WHO GOD IS

The long training of the Jew in Monotheism is his first benefit, fortunately. He reads in the Law, “Hear O Israel, the Lord our God is one; You shall have no other Gods before me” (Deut. 6: 4; Ex. 20: 3). With this definite

command continually sounding in his ears as the first and chief statement of the Decalogue, is it any wonder that the Jew rejects the doctrine of the Trinity? It is an absurdity to him, and to be told that there are three Gods in one God—or as some others state it, three persons or representations of one God—or as others state it, three Gods equal in power and glory with a oneness of purpose. To join Christendom, the Jew would be required to accept this proposition, against which his moral sense as well as his common sense rebel. He promptly resents as contrary

“For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.”

1 Cor. 8: 5-6 NKJV

to all of his Holy Scriptures the thought that there is more than one God. Then other errorists approach the Jew from a different standpoint and say, We agree with you, there is only one God, but He has made three different manifestations of Himself, and Jesus was one of these. The Jew replies, Would you have me believe that Jesus was Jehovah God, and that when He died, the great Sovereign of the universe expired on Calvary? I can never believe such an absurdity!

The Trinitarian replies: You must believe this or be damned to eternal torment—nothing less can save you. You must believe that Jehovah God appeared in the form of a man, and that the death upon Calvary was essential to human salvation. You may take either of two views of the matter (as we Trinitarians are divided): You may say that when Jesus died on the cross Jehovah died, and that we were without a God until the third day thereafter He rose. Jehovah did not die, but merely disassociated Himself from the body with which He had been associated for 33½ years. These Trinitarians say that Jesus merely pretended to pray to Jehovah, calling upon Him as His Father—pretended as part of a general scheme of deception that God for a time appeared to be a man, appeared to have human sentiments and necessities—sorrowed, wept, ate, drank, slept—all to carry out the deception.

Is it any wonder that the Jew refuses to believe such illogical, irrational, and unscriptural presentations respecting Jehovah God? We believe that it is to the credit of the Jew that he has rejected such unreasonable views and that for centuries he has clung to the teachings of the Holy Scriptures in the Old Testament. We hold that to bring the Jew under such misconceptions of the truth, and to thereby restrain and fetter his reason and his conscience would be doing him an injury.

THE JEWS SHOULD NOT BE “CHRISTIANIZED”

These incorrect teachings already have done incalculable injury to Christians, causing needless confusion of thought and driving many to agnosticism. So far from assisting Jews into such mistaken beliefs, contrary both to the Old Testament and the New, we should help Christians out of the entanglements of these Dark Age errors, back to the simple teachings of Jesus, the Apostles and the Prophets. How plainly the Apostle states the matter, saying that to the heathen “there be gods many and lords many, but to us there is but one God, of whom are all things; and one Lord [Master, Rabbi] Jesus Christ by whom are all things” (1 Cor. 8: 5, 6). Harken again to a correct translation of John 1: 1-3, 14: “In a beginning was the Logos, and the Logos was with the God and the Logos was a god. The same was in the beginning with the God. All things were made by him, and without him was not one thing made that was made. . . . And the Logos was made flesh and dwelt among us, and we beheld his glory as the glory of the only begotten of the Father, full of grace and truth.”

How beautiful and clear the matter is when we take this inspired explanation of the relationship between Jehovah the Father and Creator of all things Who was without beginning, “from everlasting to everlasting, You are God”—and the glorious Son of God who was His first creation and through whom He exercised the power which created both angels and men. Nor are these passages which we have quoted isolated ones contrary to the general sentiment of the Old and New Testaments. In fact they express the very essence of all their teachings. Jesus Himself declared that He came not to do His own will, but the will of the Father who sent Him (John 5:



36). He again declared: “The Father is greater than I—greater than all.” He declared that He came from God to obediently do the Divine will, and that He came under the promise that He would be again exalted to the spirit plane after finishing the work which the Father gave Him to do, toward which He was stimulated by the “joy which was set before Him” (Heb. 12: 2).

He did, indeed, declare that He and the Father were one; but He showed that He meant not one in person but one in harmony, in purpose and character—because He did not His own will, but the will of the Father. He showed this by praying in the same connection for His disciples “that they may be one even as you, Father, and I are one,” not one in person, but one in unison of heart in fellowship with the Father, sharers of His Spirit (John 17: 11).

EARTHLY AND HEAVENLY PROMISES

Not a single Scripture, from Genesis to Revelation, mentions the Trinity or even hints that we have three Gods in one person, equal in power and in glory. Because there was no original Scripture, one was manufactured in the seventh century A.D. by adding certain words to 1 John 5: 7 and 8 (see Diaglott). Bible scholars know of this addition, and that it was not found in any manuscript earlier than the seventh century. Why do they not inform the people of the truth? Is it because the doctrine is so ingrained in all of the creeds that they fear that to tell the truth on this subject might cause more careful scrutiny on the part of some?

We answer that thousands are falling into the darkness and inconsistencies left over from the Dark Ages as Purgatory and Eternal Torment from which we are endeavoring to extricate ourselves. We see that the more intelligent of Christian people are losing all faith in the Divine Word because of these absurdities, which they are taught to believe and which they claim are important teachings of the Bible; whereas, rightly understood, the Holy Scriptures teach none of these things, but on the contrary present a most reasonable, sound, consistent presentation of the Divine Plan for human salvation that could possibly be asked for. The Jews remember their Scriptures, Ezek. 18: 4, 20, which state plainly that “the soul that sins, it shall die,” rather than be tormented forever; and that God forbade Israel to torture children with fire (in Molech worship), condemning it and calling it an

abomination: “Which I commanded not, neither came it into my mind” (Lev. 18: 21; 20: 2-5; Jer. 19: 5; 32: 34, 35).

Assuredly we must not try to bring the Jew into the darkness and inconsistencies from which we are endeavoring to extricate ourselves, and endeavoring to help others throw off the shackles of error. But if we did seek to convert the Jew to these inconsistencies, would we succeed. Has the attempt succeeded during the past seventeen centuries since these errors were taken on by Christendom? Were not the Jews reached by the Gospel, the pure message which Jesus and the Apostles preached, and which today is neglected in Christendom so far as our “orthodox” creeds are concerned?

JESUS HONORED AS A GREAT JEW

Not merely one but many Jewish Rabbis have attempted to give the Jewish conception of Jesus. They have spoken of Him in highest terms as a great teacher who spoke great truths beyond the comprehension of His day. They account for the opposition which He aroused and which led to His death. Why ask them to admit more than this? Why endeavor to make them believe an absurdity contrary to the Master’s own words? The absurdity, the untruth, together with persecutions by Christians, cause the Jew to reject Jesus of Nazareth entirely. On the contrary, the true presentation of the claims of Jesus as He made them, and as His Apostles made them would evidently be as inoffensive to the Jew as to the German, the Italian or the Briton. Suppose, for instance, we were to tell him the truth as follows:

Your Scriptures teach that your nation is to be used of God as His instrumentality in dispensing Divine favor to all nations. You agree that Moses was not the great leader intended to accomplish this, for he died without accomplishing it. He himself pointed out the coming of



a greater Prophet and greater Teacher and greater Law-giver—the Mediator of a greater Covenant. That greater Covenant is mentioned by your prophets as a “New Covenant” which God will make with you “after those days, says the Lord” (Jer. 31: 31-34). The law of that New Covenant will be written upon your hearts instead of upon tables of stone. Does not this imply that the antitype of Moses, the Prophet greater than he, will be exceeding great? Look also to your Prophet—King David and your wise King Solomon. Call to mind the prophecies that Messiah shall come from this line, but that He shall be immensely greater than either David or Solomon. Direct the Jewish mind to the fact that Melchisedec was a priest as well as a king, and that of him God declared: “I have sworn and I will not repent. You (Messiah) shall be a priest forever after the Melchisedec order—a reigning priest.”

The Jew would have no difficulty whatever in identifying a Messiah in the antitype—the greater, more glorious Prophet, Priest and King—and would see that all of those great Jewish characters of the past foreshadowed or typified the Messiah of glory. If then we call their attention to Daniel’s prophecy (12: 1), they are ready to identify that prophecy also with the same Messiah. They will freely admit that He must be very great to be called, “who as God”—one like God. Call their attention then to Daniel’s prophecy (7: 13, 14) in which Messiah is represented as receiving His Kingdom at the end of the Times of the Gentiles.

JESUS’ DEATH NO ACCIDENT

All these things the Jewish mind can grasp—does grasp—and rejoices in them. This testimony brings to them fresh hope, fresh courage. If, therefore, the errors of so-called Christendom were out of the way, it would be a very simple matter indeed to show the Jew that Jesus, also a Jew, the Great Teacher of the past, who died, did not die by accident but of Divine intention—and that His death was Divinely foreordained as necessary for the forgiveness of Adamic sin and the recovery of the race from the death sentence. It surely would not be difficult for the Jew and everyone else to see that sacrifice as the antitype foreshadowed by the sin-offering of their Day of Atonement, and that without the atonement for sin on this grand scale, Messiah could not bless this race of sinners.

The Jewish people have a keen sense of justice, and could readily see that: (1) God, having pronounced the sentence of death against the sinner could not rescind His own decision; (2) they could also recognize that the teaching

of the Law, “an eye for an eye, a tooth for a tooth, and a life for a life,” implied that to redeem the sinner would require a man’s life for a man’s life—the death of the Holy One as the redemption price of father Adam and his race, who lost the right to life because of Adam’s disobedience.

WHAT SAY THE SCRIPTURES?

God’s Chosen People have been under Divine supervision and care for over thirty-five hundred years, so that they have been kept separate from all the nations of the earth, and are thus a standing miracle testifying to the truthfulness of the Holy romises of the Scriptures (Psa. 89: 3, 4). This teaches us to look

to the Scriptures respecting their future. The same Scriptures which testify to their solidarity as a people inform us that they have become a nation at the close of this Gospel Age when the “set time” for God to remember Zion came. St. Paul explicitly points out that Divine favor would return to natural Israel just as soon as the “call” of this Gospel Age to the Heavenly Kingdom

class reached fulfillment. Then “they shall obtain mercy through your mercy”—through the saintly few, Jew and Gentile, who, during the Gospel Age, become identified with the glorified Messiah as His Bride and joint-heir. It was evidently not the Divine intention that the Jewish people should be amalgamated into the Christian systems of today. Indeed, this separateness from the masses of Christendom is to work to the advantage of the Jew in that he will be the better prepared for the earthly blessings that are then to come to him (Romans 11: 25-32).

The blessings of the new dispensation about to be ushered in will be earthly blessings, and the Jew knows that all of the promises of God contained in the Mosaic law and writings of the holy prophets of old, tell of earthly blessings—not of heavenly or spiritual favors. The Jew of natural Israel will be more ready to respond to the new order of things than his Christian or Gentile neighbors will be. Moreover, according to the Scriptures, the princes or rulers seen in the coming earthly Kingdom among men will be of Jewish stock: Abraham, Isaac and Jacob, and all the prophets raised from the dead in full human perfection to be the “princes in all the earth” and representatives of Messiah’s invisible spirit Kingdom (Psa. 45: 16; Heb. 11: 1-40). The Jew will undoubtedly be in much better condition of mind to receive the

teachings and requirements of those new princes.

Regarding the time when Messiah will manifest the glories of His power and begin His intervention in human affairs in favor of the right and against the wrong, we note the prophecy of the Old Testament (Jeremiah 30: 7-9), saying that just preceding will be “Jacob’s Trouble,” a time when the Jews will be in special tribulation from their foes. Then the Lord shall manifest His power on their behalf as in olden times, giving them a miraculous deliverance when they will recognize Him (Dan. 12: 1). In consequence the Prophet declares they shall recognize, discern, “look upon

me whom they have pierced”—not by seeing the glorious Messiah with their natural sight, but they will recognize Him with the eyes of their understanding (Zech. 12: 10).

At that time of favor toward them on the part of Messiah, “the great Prince which stands for the children of Daniel’s people,” they shall discern that the glorious time of opportunity and blessing

for which they so long waited has come. Then their sorrow will be great, as they will recognize to the full their national mistake in the rejection of Jesus, but “the Lord will pour upon them the spirit of prayer and of supplication,” and their mourning will be but the beginning of their blessing and time of rejoicing. All the same, this prophecy proves decidedly that it is not the Divine intention that the Jews as a race shall become Christians, or become associated with the Christian systems of this age—which so seriously misrepresent the Great Teacher and the glorious truths which He and His Apostles taught.

Let us leave the Jew in the future to his God, that he may in due time, receive the blessing which God has promised him. Let Christendom in general go on in its blindness as the Scriptures also foretell, to its destruction; but let those of God’s people, sanctified in Christ Jesus, walk circumspectly, not after the flesh, but after the spirit. Let them seek as spiritual Israelites the perfect human or heavenly things in Messiah’s Kingdom—not begrudging the Jew his importance in the earthly phase of Messiah’s Kingdom, through which all the families of the earth will be blessed (Gen. 22: 17, 18).



LORD, TEACH US TO PRAY

(Continued from previous issue—January/February 2011)

From the time we become God's children, we should strive more and more to attain the character-likeness to Christ, and we should continue in prayer and not faint. We should seek for more and more of the Spirit of the Lord, and should see that we fulfill the conditions by which we may obtain the filling of the Spirit. In this sense of the word, we should pray without ceasing, continuing to present the petition until we receive what we desire. We shall not obtain the fullness of our desire until in the resurrection. Then we shall pray no more. Then we shall be fully satisfied. Prayer will be swallowed up of praise.

OUR LORD'S PRAYER

In the prayer taught us by our Lord (Matt. 6: 9-13), we first give honor to God, recognizing Him as our Father, acknowledging His greatness and expressing the desire that His Name be hallowed. We remember the Kingdom that is promised; and we tell Him of our desire of heart for that Kingdom to come. We pray that His will may be fully done on earth. This implies that we have given up our own wills, that we wish to have God's will wholly done in our mortal bodies.

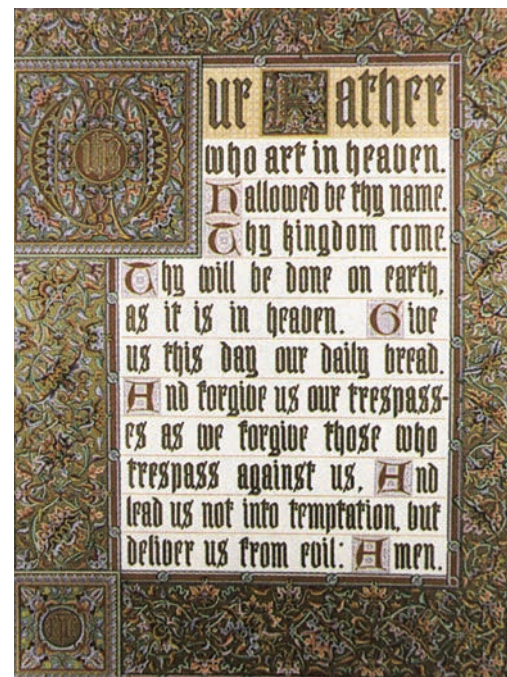
In this prayer there is a brief mention of our daily temporal needs: "Give us this day our daily bread"—no stipulation of fruits and vegetables, of delicacies, etc.—but simply our necessities for the day. We ask no more—we wish no more. Then we pray that our trespasses may be forgiven, even as we forgive. Finally comes the petition for our protection from evil influences. This expresses our realization of the fact that there are temptations from those with whom we have contact and from the powers of evil—the powers of the air—and from our own flesh, and that we need Divine aid and deliverance from the Evil One. The petitions of this prayer, however, are very brief.

MODESTY IN PRAYER

It would seem as though many have a wrong conception of prayer. We hear some people trying to tell God things that He knows better than they. It is always improper, even in our contacts with men, to tell a person better

educated than ourselves anything about that which he knows far better than we. Jesus and the Apostles never undertook to give any instructions to the Father regarding His Plan, so far as we know. When anyone attempts to give the Lord instructions, he deceives neither the Lord nor others who hear; for He knows and they know that such a one is not addressing God, but the people. We have before mentioned an announcement in a Boston paper that on a certain occasion "the minister, delivered the most beautiful prayer ever offered to a Boston audience."

Undoubtedly if we had the right conception of prayer—the Bible conception—our prayers in public



would be very brief. The Scriptures are the only criterion, the only guide. They give us no account of any instance where the Lord's saints offered lengthy prayers in public. Praying in an unknown tongue would also be valueless, the Apostle Paul tells us, unless someone present interpret the same; and if one prays in an incoherent manner, so that he cannot be understood by those who hear, prayer might as well be offered in an unknown tongue. "How shall he that occupies the place of the unlearned say 'Amen' at your giving of thanks, since he does not

understand what you say?” (1 Cor. 14: 1-16). While this shows that the Lord wishes us to take into consideration the hearers, we are not to pray to them, but are to turn the thoughts of all toward God, to an appreciation of His goodness, of His wisdom, love and mercy.

Leaving out all thought of teaching the people at that time, we should seek to direct all in a reverent manner to God in thought, that they may humble themselves before Him. That which Christian people sometimes attempt to do in prayer should be done in preaching. According to the declaration of the Word, it has not pleased God to save by prayer those who believe, but by preaching (Acts 11: 14; Rom. 10: 14; 1 Cor. 1: 21). This does not mean necessarily public speaking, but includes also more private proclamation of the Truth and also preaching by the printed page. We are to follow the direction of the Word in all ways.

While we speak of public prayer, and in respect to the propriety of brevity, and of the examples of Scripture concerning this, we would not give the thought that one should be limited in his private devotions. He who was perfect set us an example of private prayer. Our Lord sometimes prayed all night. But we believe that with most of us it would be better not to do this; for we would be weaker for service the next day. In our weakness and imperfection we are probably not able to appreciate the peculiar position of our Lord. We would have nothing that we could say to the Father which would keep us all night in prayer, except that which would be repetition. Our Master said: “Use not vain repetition”—“Your Father knows what things you have need of, before you ask him” (Matt. 6: 7, 8). We are to ask rather for the condition of heart whereby we may be able to receive whatever He shall see fit to send, that we may get a blessing from each of His providences.

So, then, summing up the matter, our petitions in public should be modeled considerably after the sample our Lord gave His disciples—a brief expression of earnest desire for the coming of God’s Kingdom, an acknowledgment of sin, a request for Divine forgiveness and help and supply of our needs, and a rendering of worship and praise. We think this should be about the range of our private devotions also, as a rule, respecting ourselves. It is eminently appropriate, however, that we remember one another in private prayer, and in a general way in public. But evidently the instruction of Scripture is that we should not seek to use prayer as a means to gain earthly favors, or to tell God what we wish done, or to be heard of men, but that we are to put first the spiritual things, the things for which we have been instructed to pray.

ACCEPTABLE, EFFECTIVE PRAYER

When Jesus said to His disciples (Luke 11: 13), “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him,” He was setting before them a glorious standard in respect to the Heavenly Father. Later on, this standard was very largely lost. During the Dark Ages the God of Love was made to appear anything but loving and kind and as having no real interest in the majority of His creatures. It was made to appear that the few in whom He had an interest were those who were relentless, cruel and vicious toward all outside their view.

How terribly our God has been maligned by those who have claimed to be His special representatives. How differently was He depicted by the Son who knew Him so well—Hear Him: “Be you like your Father which is in heaven; for he is kind to the unthankful and the evil.” When the Apostles asked Jesus whether they should call fire to come down from Heaven upon the Samaritans who refused to sell them bread, what was the Master’s reply? “You do not know what manner of spirit you are of. For the Son of man did not come to destroy men’s lives, but to save them” (Luke 9: 55, 56). He was the image of the Father, and came not to do His own will.

Man is in a sadly fallen condition and needs to be restored to the image of God, to the likeness of God, to the condition of love, mercy and sympathy of which God is the embodiment. Yet, notwithstanding our fallen condition, parents love to give good gifts to their children. What parent, if his child should ask for a fish, would give him a serpent? Or if he should ask for bread, would give him a stone? And as we have received these traits from God, and still have them to a considerable extent even in our blemished



condition, we may form some idea of how He who is the Perfect One, the Infinite One, would delight to give good gifts to His children—“How much more shall your Father in heaven give good things to them that ask him?” (Matt. 7: 11). His very best things are the spiritual things.

to be continued...

Announcements

Visiting Ministers

Ralph Herzig

Seattle, WA Convention, March 25-27

Leon Snyder - Chester Springs, PA, March 2; Seattle, WA Convention, March 25-27; Las Vegas, NV, March 28, 29; Chandler, AZ, March 30; Tulsa, OK, April 3; Independence, KS, April 4; Mustang, OK, April 5

Donald Lewis - Seattle, WA Convention, March 25-27

John Wojnar - Seattle, WA Convention, March 25-27; Pittsfield, MA, April 10

Thomas Cimbura - Seattle, WA Convention, March 25- 27; Denver, CO, April 9, 10

James Shaw

Independence, KS, March 8; Seattle, WA, Convention, March 25-27; Mustang, OK, April 17

Robert Steenrod - West Frankfort, IL, March 20; Seattle, WA Convention, March 25-27; Erie, PA, April 3; Bartons, Jamaica, April 22-25; Barbados, W.I., April 26-28; Trinidad, W.I., April 29-May 2

Daniel Herzig - Lauderdale Lakes, FL, March 13; Seattle, WA Convention, March 25-27

Jon Hanning - Seattle, WA Convention, March 25-27; Indianapolis, IN, April 23, West Frankfort, IL, April 24

Lawrence Williams - Seattle, WA Convention, March 25-27; Detroit, MI, April 23

Evangelistic Services

Kenneth Arends - Grand Rapids, MI, March 13

Kevin Brown - Cincinnati, OH, March 20; North Canton, OH, April 24

Michael Dukette - Boston, MA, March 27

David F. Hanning - Detroit, MI, March 19

Michael Hanning - Indianapolis, IN, March 6; Hilliard, OH, April 10

David Lounsbury Jr. - Carlstadt, NJ, March 20; Bangor, PA, April 17

Ainsley Maine - Springfield, MA, April 3

Richard Piquine - Jacksboro, TX, April 10

Harold Solomon - Marietta, GA, March 13; Reidsville, NC, April 10

Timothy Suraci - Boston, MA, April 24

Michael Williams - Athens/Nelsonville, OH, April 17

Christopher Witko - New Haven, CT, April 17

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2011 CONVENTIONS

United States

Seattle, Washington	March 25, 26, 27
Newark, New Jersey	May 13, 14, 15
Nelsonville, Ohio	July 15, 16, 17
Minneapolis, Minnesota,	September 16, 17, 18

France (all in Barlin)

Spring	April 24, 25
Summer	July 29, 30, 31
Fall	October 29, 30

Germany

Velbert	June 11, 12, 13
Diez	October 7, 8, 9

Jamaica Bartons

April 22, 23, 24, 25

Lithuania Kowno

June 17, 18, 19

Nigeria

Agbado Ogun State	April 22, 23, 24
Nduotong Akwa-Ibom State	July 29, 30, 31
Akwanga Nasarawa State	October 29, 30
Nazareth, Thoothukudi Dist.	October 21, 22, 23

Poland

Gdansk	April 23, 24, 25
Poznan	April 30, May 1
Leszno	July 8, 9, 10
Krakow	July 15, 16, 17
Susiec	July 22, 23, 24
Warszawa	August 26, 27, 28

Ukraine

Orlowka	July 1, 2, 3
Lwow	August 12, 13, 14

United Kingdom

Hyde	August 5, 6, 7, 8 *
Sheffield/Barlborough	October 29, 30 *

Publications

\$1.00 Booklets: The Restoration of Israel * Anglo-Israelism * The Gift of Tongues * Is there Hope for the Unsaved Dead? * Satan, Satanism, Demonism and Exorcism * Born Again * The Great Pyramid and the Bible

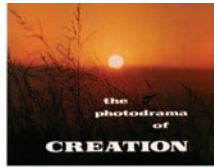
The Hell of the Bible * Spiritism - Ancient & Modern	\$1.25 ea.
Focus on Zionism * The Teachings of JW's Examined	\$1.25 ea.

Attractive Hardbound Books

Life - Death - Hereafter * God * Creation * The Bible *	
Christ - Spirit - Covenants	\$4.50 ea.
The Chart of God's Plan	\$5.00 ea.
The Millennium *	\$7.00 ea.

Free Leaflets for Distribution

Do You Know * Thieves in Paradise * Isarel's Return * What is Hell? * The Bible vs. Evolution * Jesus' Second Advent * Judgment Day * God Loves You * The Gospel in a Nutshell * Earth's Coming Theocratic Government * War on Poverty * The Oath-Bound Promise * Man's Eternal Destiny * Restitution * and many more (ask for any six)



JOB'S ADVERSITY AND RESTITUTION

The story of Job, a contemporary of Abraham and Melshisedec, is full of interest to Bible students. Not only the facts, but their typical significance, interests us, when we learn that Job's experiences represented the fall and rising again of humanity.

Job was wealthy, honored and prosperous. Suddenly disaster came upon him. A bolt of lightning struck the house where his sons and daughters were having a birthday party. They were all killed. Then he lost his sheep, asses, goats, camels and herds. Under the stress, he lost his health and broke out with boils from head to foot. Next he lost his friends, who declared that all this meant his utter repudiation by God. Finally, his wife turned against him and said, "You are cursed of God; I wish you would die!" Poor Job wished the same and prayed, "O that Thou wouldst hide me in Sheol [the tomb] until Thy wrath be past; that Thou wouldst appoint me a set time and [in resurrection] remember me." (Job 14: 13.) Messiah will fulfil this prophecy.

All of this loss of health, strength, friends and wealth taught Job valuable lessons. Similarly, poor humanity is learning important lessons of its need of Divine care.

Under God's providence Job was restored to prosperity, health, etc. He got back just as many children, twice as many oxen, sheep, camels and asses. Bible students tell us that it ultimately will be so with humanity, according to the Bible; that the curse of sin and death will be removed—that instead the blessing of God will flow down upon the human family for a thousand years, giving back life to all who have gone down into death, and multiplying the blessings of the Earth more than double. This lesson is further illustrated in Israel's Jubilee Year, when all debts were canceled and the people returned to their original possessions. (Leviticus 25: 13.) This typed the period referred to as the "Times of Restitution."—Acts 3: 19-23.

Questions For Lesson 26

- 1* Who was Job?
- 2* What other Bible characters lived at that time?
Par. 1
- 3* Tell about Job's possessions. How many sons, daughters, sheep, etc. did he possess?
- 4* What afflictions first befell Job? Job 1: 13-19. What did Job do?
- 5 Explain who caused Job's afflictions and what was the occasion.
- 6* What was the next affliction permitted? Job 2: 1-8
- 7* Did Job curse God or sin in this affliction?
Job 2: 9, 10
- 8* Who came to comfort Job and how much comfort were they to him?
- 9 How did his wife comfort him? Job 2: 9
- 10* What was Job's final prayer after all his troubles?
Job 14: 13. Par. 2
- 11* What is sheol? Where is it?
- 12* What lessons are taught by Job's experiences?
Par. 3
- 13* Was Job repaid for all his sufferings? How many sheep, camels, etc. did he have before and how many were restored? Job 42: 10, 12
- 14 How many sons and daughters did he have before? How many now? Job 42: 13
- 15 Did or did not God fulfill the statement made in Job 42: 10? Explain.
- 16 What did these experiences of Job illustrate?
- 17* How does Acts 3: 19-21 fit into this picture?
- 18 How does Israel's Jubilee year illustrate the same?
Lev. 25: 13
- 19* What lessons may we draw from Job's experiences?



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Who trod the dreary paths of earth,
Shedding abroad His holy light
Through the deep gloom of sin's dark night.

A dying Christ, whose precious blood
Seals the poor sinner's peace with God;
And fills the soul with fullest love,
Like to the joy prepared above.

A Christ ascended—all is done,
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We'll sing with joy salvation's song.

A living Christ our spirits need,
A loving Christ our souls to feed;
A dying Christ, our ransom He,
A risen Christ to set us free.

This, too, our need—a *Christ within*,
A life with God, afar from sin,
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.

Poems of Dawn, 27