

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: “God Bless You!”

Qualities and Attributes of JEHOVAH

THE SCRIPTURES declare that God had no beginning—He was not created. His qualities and attributes were the same then that they are now; for the Scriptures also declare His unchangeableness—“the same yesterday, today and forever” (Hebrews 13: 8; Psa. 90: 1, 2).

The completeness of the Divine perfection is such that companionship is not necessary to the happiness of Jehovah. The One who “inhabits eternity” is self-centered. The creation of angels and of man was indeed His pleasure, because, benevolently, He desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of His creatures calls for an exhibition to the full of all the elements of the Divine character—Divine Justice, Love, Power and Wisdom.



God is in full control

BELIEF IN SATAN LOGICAL

The declaration of the Bible respecting the Father’s Power is that “the eyes of the LORD [the intelligence of Jehovah] are in every place, beholding the evil and the good” (Proverbs 15: 3). This statement implies that there are things evil, as well as good; things which God approves and things which He disapproves. This citation comes the nearest to a suggestion of God’s omnipresence contained in the Scriptures. The fact that the Lord has knowledge of all conditions of things is not out of harmony with the other fact that He permits conditions of which He disapproves, and which He declares that He will ultimately eliminate. “All the wicked will He destroy” (Psalm 145: 20).

If we accept the great Divine premise that the Bible is the Word of God, then we are bound to accept the

declaration that there is a being called Satan, that he is the “god of this world” (2 Corinthians 4: 4), and that he now works in the “hearts of the children of disobedience” (Ephesians 2: 2). These words imply not only that there are evil principles at work in this world, but that behind them there are evil spirit beings, of whom Satan is the chief and through whom he is transmitted.

Certain statements are made respecting Satan which could not properly be applied to a principle of evil, or to a working of error; as, for instance, Jesus declared that Satan was a “murderer from the beginning”—and a “liar” (John 8: 44). Errors and principles are not murderers and liars. It would be a misuse of language to make such application. Only an intelligent being can be a murderer or a liar. The whole tenor of the Scriptures upholds the assertion that there is such a being as Satan and that he is in opposition to God.

If we were to suppose the everlasting continuance of Satan as a being, as an adversary of God, the matter would seem strange to us, because irreconcilable with our conception of Divine Power. We have the statement of the Scriptures respecting his reign and ultimate destruction (Hebrews 2: 14). With this information we have a reasonable, logical thought on the subject. When we consider the Scriptural presentation further, that originally Satan was not an evil being, but that he made himself evil by the exercise of personal liberty and became the enemy of God, the subject seems to be clear and reasonable. In fact, this is the only rational solution to the understanding of his existence.

To suppose that there is no Satan is to suppose that God has permitted His Word to deceive mankind in

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this respect, or that the Devil is a manifestation of God Himself—a position which is unthinkable. Nor is it logical to say that there is a devil, an opponent of God, and at the same time to maintain that God is all in all, and omnipresent— everywhere present. But we do not find this latter statement to be Biblical. The Scriptural proposition is that at the close of the Millennial Age, when Christ shall have conquered sin and Satan, when Satan shall have been destroyed, and when the Kingdom of the Universe shall be in absolute harmony, then God will be all in all. (1 Corinthians 15: 28). To all eternity there will be no opposition to His will. There is opposition now, however, in many places and at many times. But ultimately, God will have full control.

THE OMNIPOTENCE OF JEHOVAH

To say that God is all Power is sophistry of language which often misleads the one questioning, as well as the one attempting to answer him. The statement is not correct. If God is all Power then He is not Love or Justice or Wisdom. He would be limited to the one great attribute of Power, or force. Such cannot be the thought entertained by any logical mind. It is, nevertheless, a form of statement that is often used, perhaps unintentionally, but it is very injurious to the reasoning faculties.

The Bible nowhere says God is all Power. There is a marked difference between being powerful and exercising power. God is all-powerful. He has the ability to exercise power in any direction to the extent that He wills. If He had chosen, He could have so created Satan that He could not think or do other than to act in harmony with the Divine will; or He could have exercised His Power to crush the Adversary and have destroyed him long ago. But He has permitted Satan to exist for six thousand years, in the sense that He does not restrain the Devil from doing evil. The Scriptures, however, tell us that God will eventually destroy him.

The scope of the exercise of Divine Power is the entire Universe, but it is difficult for our finite minds to comprehend the meaning of this word—Universe. Astronomers tell us that by the aid of photo-astronomy, they can see nearly 125,000,000 suns—the centers

of solar systems like our own, with supposedly more than a billion planets more or less like our earth. [The first extrasolar planet found orbiting a sun-like star is designated as 51 Pergasi b orbiting at .5 AUs from its sun. Current astronomical data indicates that there are over 200,000,000,000 (billion) suns in our own milky-way galaxy alone!—Editor’s Note] These, we may assume, are in process of development, and are in preparation for inhabitants, whom the great Creator will, in due time, provide. From the Scriptural standpoint, however, the great work of human creation began with our earth. What a boundless thought we have in the mere suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated (E1, p. 52; E2, p. 170). We stand appalled at the immensity of space and at the law and order which everywhere reigns! We heartily assent to the words of the Prophet David, “Day unto

day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard” (Psalm 19: 2, 3). The person who can look upon this wonderful display of superhuman power and believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced.

Whoever, after mature thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force—that person is described in the Scriptures in the following words, “The fool has said in his heart, “There is no God”” (Psalm 14: 1).

As astronomical calculations demonstrate to us the immensity of the Universe, we now see that as the Prophet Isaiah describes the majestic power and greatness of the Creator, he represents Jehovah as weighing the mountains in His balance and holding the seas in the hollow of His Hand (Isaiah 40: 12). The scope of the exercise of Divine Power is the emensity of the universe—the unending space with stars, planets, and various other heavenly bodies which make it difficult for our finite minds to comprehend. Astronomers now suspect that there are many solar systems like our own, with a retinue of planets, with sun, earth, moon and stars. The first extrasolar



We cannot begin to comprehend the Universe

system like our own, with planets similar to our earth has been found. The first extrasolar planet found orbiting a sun-like star is designated as 51 Pegasi b orbiting at .5 AUs from its sun. Current astronomical data indicates that there are over 200,000,000,000 (billion) suns in our own milky-way galaxy alone!

Some of these planets like our earth, we may assume, are in process of development, and are in preparation for inhabitants whom the great Creator will, in due time, provide. From His standpoint, a thousand years are but as a watch in the night (Psalm 90: 4). How insignificantly small we all feel in the presence of our God! No wonder some great men are inclined to say that humanity is too insignificant from the Divine standpoint to be worthy of the least consideration—much less to be objects of Divine care and providence!

THE OMNISCIENCE OF JEHOVAH

To say that God is all Knowledge is also an inaccurate statement. If God were all Knowledge, how could He be all Power? God possesses all Knowledge. But this is a different statement. If we say, for example: “The boy has a hoop,” we do not mean that he is a hoop. To be a hoop and to have a hoop are not the same. God is omniscient; that is, He knows all things. This very fact proves that He is a personal God. There can be no knowledge without personality. Knowledge implies cognizance of external things. Among the things outside the Divine Person are things both good and evil.

When we read that God created man in His own image and likeness (Genesis 1: 26, 27), we may know that man is not God. He was merely made in the character image of God. Because God is perfect, therefore the human being made in His image would be similar in character to God. That human being, Adam, had knowledge. But he neglected the Word of God, and he learned something by his neglect. What he learned is mentioned in the Bible. “He is become as one of us [the Elohim], to know good and evil” (Genesis 3: 22). This statement proves that God knows good and evil.

If God did not know evil from good, then He could not be our Instructor. By His laws, His principles, God sets before our minds that which is right and that which is wrong. Adam knew how to discriminate between right and wrong, but his disobedience increased

his knowledge of both good and evil. In his fallen condition man cannot always determine between them. God gave Israel a Law, and man’s knowledge of that Law assists him to discriminate between good and evil.

The prophet Isaiah said, “You are a God which hides Yourself” (Isaiah 45: 15). How true! As a result, the world by wisdom knows not God. He is near in

His Wisdom and Love, yet He can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. “As truly as I live,” says Jehovah, “all the earth shall be filled with the glory of the Lord.” “The earth shall

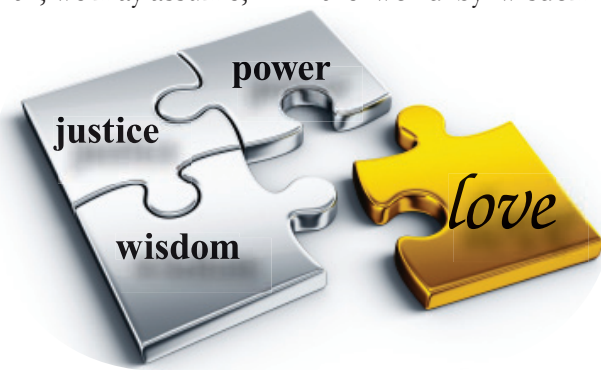
be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Num. 14: 21; Hab. 2: 14). Then all shall see what God has wrought, and our temporary blindness will but accentuate the glorious brightness of His Wisdom, Justice, Love and Power.

“GOD IS LOVE”

God is Love in the sense that the term Love represents the central principle of the Divine character. There is nothing contrary to love in God. The Scriptures do not teach that there is nothing except love anywhere—that God is everywhere and love is everywhere. But they teach that God is a loving character. This does not militate against the other statements that God is just, wise and powerful. This quality of Love, best of all, represents the Divine Being. All of His Justice is in harmony with His Love. There is no exercise of Justice or Power in an evil sense, for all His attributes work together for good to all His creatures.

The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, He is also just and loving. And the more we consider the matter, the more reasonable the Bible description of the Almighty appears. His Power we see demonstrated. The Wisdom of One so great cannot be doubted. When we come to consider, could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No! No one is really great who is devoid of justice and love. So, surely as our God is Jehovah, He must possess and manifest these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings



and got rid of the misrepresentations which gathered about it during the Dark Ages, then we began to recognize it as the Message of Jehovah to His creatures. It informs us that the great Creator of the Universe is not only Almighty and All-wise, but loving and kind, with Justice as the foundation of His Empire (Psalm 89: 13, 14). From the Bible we learn, too, that our Creator has been pleased to make us in His own image, in His own moral likeness, to the intent that we may enjoy Him and the fruits of His righteousness to all eternity.

All the Power, all the Justice, all the Wisdom of God must be used in accordance with His own character, which is Love. It will therefore be a loving Wisdom, a loving Justice, which He will use toward all creation in the exercise of His loving Power for their good. He created man, He permitted Adam to disobey His Law, telling us that He knew in advance what man would do and that He permitted man to do wrong (Isaiah 46: 9, 10). In permitting sin to enter the world, God had two ends in view. He purposed to give an illustration to the angels respecting the results of obedience and of disobedience. He also intended that the human family should gain a lesson from this experience. We know that God's arrangement from the beginning has been for a resurrection of the dead. "As all in Adam die, even so shall all in Christ be made alive" (1 Corinthians 15: 21, 22).

If we were to take any section of Scripture as a basis for a system of doctrine, we would find ourselves either teaching universalism on the one hand, or claiming that God has no Wisdom, or that He purposed the evil, or worse. We would get into all sorts of confusion. But when we see the perfect adjustment of God's Justice, Wisdom, Love and Power, and realize that He has good purposes respecting the evil, that He has fully marked out what it shall do and what it shall not do, either in its present influence, or in its ultimate influence, this gives us confidence in the character of God.

THE PERMISSION OF EVIL

From only one standpoint can Divine Wisdom and Love be discerned in connection with the history of the human race. It must include the Age about to be ushered in—the period of Messiah's reign of righteousness. This will be the time when every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being, and when a full opportunity will come to each, by obedience, to gain life everlasting.

The lesson taught is the goodness and the severity of God—His goodness in bringing us into being, and His severity in the punishment of Father Adam's willful transgression; also to both men and angels, Justice, unswerving Justice. The next lesson to be taught to God's intelligent creatures is that God is Love. The foundation for these lessons is already laid in the Ransom-sacrifice of Jesus, through and on account of which He becomes the world's Redeemer and Restorer. A few can believe this Message by faith; but not many have the ear of faith or the eye of faith. Only the saints were able to appreciate this great fact in the Gospel Age. That which was then secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world-wide and means a full deliverance from the sin-and-death condemnation which passed upon Adam and on his entire race, to all who will accept the same as a gift from God. The remainder will be destroyed in the Second Death.

THE SECOND DEATH SHOWS WISDOM

As for the Second Death, we easily see that if God created man in His own image, man must of necessity be a free moral agent; otherwise he would not be in God's image. If he was created a free moral agent, he must have the power or privilege to will wrong as well as right. If he exercises his power in the direction of evil, God has the power to destroy him. On the other hand, if he lives in harmony with righteousness, God has the power to grant him life to all eternity.

The destruction of the wicked in the Second Death manifests God's Wisdom. As to the declaration that God is too pure to behold evil (Habakkuk 1: 13), the thought of the original text seems to be that God's character is so pure and so righteous that He will not continue to behold evil. He will not permit evil to exist to all eternity, for this condition would not be pleasing to Him.

This very thought implies that there is evil to behold. If not so, how could He behold it? But this is all harmonious with the Divine Plan. Ultimately all evil shall be destroyed. Ultimately all creatures, which are "in heaven and on earth and such as are in the sea," shall be heard saying, "Blessing and honor and glory and power, be to Him that sits upon the Throne, and unto the Lamb forever and ever" (Revelation 5: 13).

PRIDE IN THE HEART

“Every one that is proud in heart is an abomination to the Lord”

Prov. 16: 5.

PRIDE IS DECEITFUL

It frequently hides itself with humility. Because of our own imperfections, it is well for us not to become judges of others, but merely limit our judgment to outward manifestations. The Lord says, “By their fruits you shall know them” (Matt. 7: 20). We are to judge the outward conduct, but we cannot go beyond and say what is of the heart. Errors of judgment are not an abomination to the Lord. He may look upon mistakes with sympathetic eyes. People are not responsible for those qualities, which have come down to them by inheritance. Without judging individuals we may see certain conduct sometimes which may seem to be pride, yet is not pride.

We have seen people who have a great lack of self-esteem, a great lack of vanity, but who may have large desire for human approval—approbativeness. They do not think so much of themselves as they wish others to think of them. They say, “If people knew me as I know myself, I would simply be a nobody in the world.” There is a certain amount of truth in this. People with small self-esteem are often taken to be proud, when it is not the case. In trying to look as though they were somebody, they will carry themselves as though they thought they were everybody. Such persons are simply laboring in an unfavorable condition in which they were born. We cannot think that the Lord would detest them. They are very often little to themselves and very humble with the Lord. Yet they try to make themselves appear in as favorable a manner as possible. We must admit that there is propriety in this to a certain extent. It is wise for them to try to overcome their weaknesses of nature. They should try to think soberly of themselves, that is, to be of sound mind



Antitypical fruit

and they should try not to overdo matters. They must act with meekness, as well as feel and think meekly.

There is another class who have a large amount of self-esteem, yet who think, “I do not wish others to know that I have this high opinion of myself, therefore I will cover it. I will endeavor to speak very humbly. The Scriptures say that we should be humble, therefore when I speak of anything I will try to speak from this standpoint.” Such people very frequently get a gloss of humility of an outward kind. Some people really think that this course is right. If they are sincere in their conduct, we cannot suppose that the Lord would object.

Our thought, then, is that in this text “The proud in heart” are the haughty-minded—those who feel self-important toward others and are not sympathetic, who think of themselves more highly than they ought to think, who despise others. The heart of such a one is not that which God could love or that anyone could love; it is an abomination in the Lord’s sight.

WHY PRIDE IS OFFENSIVE

An abomination is that which is extremely displeasing—that which is repulsive—that which a person should not wish to entertain—should not harbor—must reprove. There must be some reason why God declares Himself therefore in opposition to pride. We perceive that no one really has anything whereof to be proud. As the Apostle suggests, “What do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it” (1 Cor. 4: 7)? What have we that we have not received of the Lord? If whatever we have received is a gift, where is our right to be proud of it? Evidently, such would be a very wrong condition of mind to be in—to be proud

of things not our own, not of ourselves, but a gift.

There is, therefore, no reason for any to be proud; but there is every reason to be thankful to the Great Giver of all good. And that which is true of us is true also of the angels. There is nothing in all the Universe for any of God's creatures to be proud of. Whatever conditions they are in are not of themselves. God seems to have arranged the conditions for humility, so that there could be no ground for pride.

Pride is merely selfishness, self-laudation; and selfishness is another name for sin. Sin and selfishness, therefore, are in opposition to the Divine Character and the Divine Plan—totally in opposition to it. It is, therefore, the right and proper thing that God should have the proud in detestation. Not having used His blessings aright, they could not have His favor. Whether they be proud of mental attainments, proud of physical strength, proud of wealth or ancestry, or proud that their “ancestors were monkeys,” matters not. It is all pride, and an abomination to the Lord.

THE MOST DETESTABLE FORM OF PRIDE

Evidently the most detestable form of pride is pride of the congregation—as though we had made the Plan and could boast of it! We do, indeed, see that anyone making the Plan might justly feel proud of it. However, when we remember that none of us made the Plan, but that we are privileged to see it, we should be filled the more with humility, and should try day by day to better glorify His Name for the blessings which He has provided for the whole world.

We cannot suppose that any kind of pride would be more detestable in God's sight than pride of the Truth. If anyone should continue in such a course, manifestly it would lead him out of the light. We see this principle illustrated well in the case of Satan. Noble, grand, he allowed pride to enter his heart and said, “I will ascend above the angels, stars; I will have an empire of my own.” This pride made him the opponent of God (Isa. 14: 12-17). He is known in the Scriptures as the Adversary, Satan, the Devil.

All those who have the spirit of pride fail to recognize that “every good and perfect gift comes down from the Father of Lights” (Jas. 1: 17). Every such one, therefore, who has the spirit of the Adversary has not the Spirit

of God. If it be allowed to grow and bring forth fruit, it will lead eventually to the Second Death. It is appalling to see the nature of the temptations that come to God's people! But we are not to judge their hearts, to

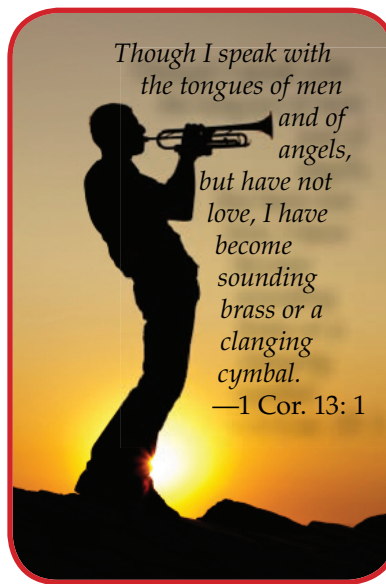
determine whether it is a pride of heart or not; for it may be merely a deception for a time. However, even though they miss the “high calling,” they may get a place in the “great company” (Rev. 7: 9-17). When we see that our conduct is not at all in accord with what the Lord expects in those blessed with the Truth, it should make us search our own hearts to see to what extent we have the same traits of pride. Perhaps this quality of pride is nowhere more manifested than in some of those who have been in the Truth of the Word for many years. Sometimes it is on the part of the sisters. Sometimes they are very proud of what they know and very domineering in their manner, seeming to think that

they know it all. Sometimes it is on the part of the brothers, in whom a spirit of pride appears. They have been placed as Elders. They see that they themselves are right and others are wrong. Sometimes this leads to an attempt to override the liberties of the congregation and to hold power in their own hands.

“BE NOT MANY TEACHERS”

It may not always be our privilege to mention such a matter. Such things may be matters that belong to a class. As one Pilgrim brother remarked some time ago, “Brother Russell, I sometimes think that, when we get beyond the veil, we shall be astonished to find how few of those who have exercised positions of prominence in the Church will be among the elect.” It behooves us all who are associated in the Lord's work to watch ourselves closely, that if we find the slightest tendency in this direction of pride we may stamp it out as we would some contagious disease, knowing what the effects are upon others. We should be sympathetic with those who are beset, but not with the difficulty. We are reminded of the Apostle's words, “Be not many teachers, knowing that we shall receive the greater condemnation.” Those who have seen the Truth clearly and have some talents and opportunities will have the severer trial on that account.

Recently we have heard of some trials in the Class Extension work. The opportunities of Class Extension have resulted, in some cases, not advantageously. Some



Pride in symbol

of great self-esteem have felt that they should be in the work, determining that they would tell the congregation what to do. Some good brethren may have done this; some noble men may have done it. But in doing it, they were not acting wisely, we believe. As we said at first, it is not well for us to judge the heart. Everyone is privileged to preach as he may have opportunity. He may go forth entirely at his own expense and

opportunity. He may preach all that he can. Good men have done so. There is nothing in the Scriptures to prohibit it. However, to try to coerce a Class—trying to recognize the Class in some sense and to ignore that Class in another sense—is not the right thing. If the Class is supposed to express the Divine will, the individuals should acquiesce in what the Class decides.

DIVINE JUSTICE IN THE FLOOD

“The Flood came, and took them all away”—Matt. 24: 39.

In our publications we have considered the physical causes which led up to the Flood, and found them every way reasonable and in full harmony with history and geology. Here we consider the Flood from a different standpoint. We will attempt to show from the Bible why God permitted the Flood at all, and that He was fully justified in the arrangement which blotted out the human family, except eight persons—righteous Noah and his family (2 Peter 2: 4-10). To begin with, we should remember that God’s Covenant with Adam, granting everlasting life, was based upon the fact that he was perfect, an image of his Creator, and on condition that he would maintain this image and likeness by continued obedience to his Maker. When Satan obsessed the serpent and guided it to eat the very fruit of which our first parents were forbidden to eat, he produced thereby a temptation. Mother Eve saw that so far from the serpent’s being poisoned by that fruit, it thrived on its diet and was the wisest of animals. She reasoned that humanity was so far superior to the brute that the increased wisdom would make her husband and herself like gods. She thirsted for knowledge and power. Only the Divine command seemed to stand between her and the highest ideals. She partook of the fruit and recommended it to Adam—who was not so deceived, but who knew that death would surely follow disobedience. Nevertheless he disobeyed, thinking that he would rather perish with his wife than spend eternity without her.



First disobedience

The disobedience led to expulsion from Eden and

the beginning of the gradual execution of the sentence, “Dying, you will die.” Adam died within the thousand-year Day in which he ate “of the tree”—nine hundred thirty years old (2 Pet. 3: 8). His race inherited his dying conditions and tendencies. Therefore all humanity are under the Divine curse, or sentence of death, and have been going down to the tomb, Hades, for six thousand years. Whatever, therefore, may cut short human life is no injustice to humanity, because whatever life is enjoyed is just so much more than it has title to. The Flood was merely a quick means of executing against the race the death sentence already expressed sixteen centuries before. When the Bible account of the cause of the Flood is properly comprehended, we see that it was indeed a blessing in disguise. The human family had gotten into slavery, and would shortly have been wiped out by a new race which most peculiarly had intruded upon humanity. The Bible tells us that this new race consisted exclusively of males, propagated through the human female. We read, “The same were mighty men . . . men of renown”—“giants” (Gen. 6: 1-4).

The fallen race of Adam was unable to cope with the superior mental and physical strength of the intruders. Robbed of their wives and daughters, and compelled to do the drudgery of their new masters, their lives were a burden. Not only so, but the new race was vicious, brutal, violent, as well as immoral. The Bible account declares, “The earth was filled with violence.” The general moral corruption went so far that we read, “Every imagination of the thoughts of man’s heart was

only evil continually.” What a terrible arraignment! What a mercy in the sight of all intelligent beings that such a terribly immoral, strife-filled, and enslaved condition should be brought completely to an end! This description is found graphically recorded in Genesis 6: 1-11. In the past we have not studied the Bible with sufficient care, and therefore have not appreciated properly its wonderful, harmonious story. The origin of the invading race of giants is clearly told. Satan, was a glorious angelic being of a high order, named Lucifer, a Morning Star, who deflected to sin, because of ambition. He had said in his heart long before, “I will be as the Most High”—an independent sovereign (Isa. 14: 12-14). Satan thought that he saw his opportunity to establish a separate empire in the earth. He thought that if he could become master of the first pair, all of their children would be his subjects. Knowing of his own undying nature, and that man was created for everlasting existence, he counted not on death as the Divine penalty for sin, then invented a matching falsehood.

When Satan perceived his human subjects growing gradually weaker under the curse, a new plan was formulated. To the angels who were given God’s permission to help and to instruct humanity, a temptation was presented. They possessed the power of materialization, and could live as humans, to help and instruct humanity. The Satanic suggestion to them was that they could help humanity best by begetting a new race, using the human females as mothers for that race, to which they would impart their own virility. Although this was recognized as being contrary to Divine Law, it was perceived that Satan had not been punished for his deflection. The inference was that God was unable to punish Satan for this rebellion. In this way by refraining from punishing Satan, God left open the door by which all the holy angels were exposed to temptations to disobedience and disloyalty. We may know, that all the angels of Heaven in harmony with God are loyal to the core; for they withstood the temptation, permitted for the very purpose of their testing. That this testing continued for centuries we know from the context, because the children of the illicit union were not babes, but men-giants and renowned at a time when manhood was rarely reached earlier than one century. The simple record of Genesis



Hybrids filled society with violence and immorality

is, “The sons of God (angels) saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . When the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown.” A new, unauthorized race came into being.

In due time, these bestial giants filled the earth with violence, oppressing and enslaving Adam’s posterity. As for themselves, they had no right to existence, since they were born contrary to the Divine will, and Law. Neither can they be included into the redemptive work of Jesus, who died only for Adam and his posterity. “As all in Adam die, even so all in Christ shall be made alive, every man in his own order”—the Church in the First Resurrection (1 Cor. 15: 22). There is the same hope for the human antediluvians as for all the remainder of Adam’s race—the hope of the resurrection of the dead. This means not merely a hope of being awakened from the sleep of death, but a resurrection hope, a hope of Restitution, a hope of a return, if they

will, to the full measure of human perfection, the image of God in the flesh. This hope, as we have seen on previous occasions, rests first of all on God’s gracious promise that all the families of the earth shall be blessed in Abraham’s Seed (Gen. 22: 17, 18).. Secondly, it rests in the Bible assurance that Jesus is the Head, and the Church the members of that Spiritual Seed of Abraham, which is now, as the Elect of God, completed and glorified. In the Messianic Kingdom this great spiritual “Seed” will accomplish the blessings foreordained. St. Paul emphasized this, saying, “If you be Christ’s, then are you Abraham’s Seed, and heirs according to the promise”

made to Abraham : “In your Seed shall all the nations of the earth be blessed” (Gen. 22: 18; Gal. 3: 29, 16).

As we review the situation, we are amazed at the exhibition given us of Divine patience. We are reminded of St. Peter’s words that God is not willing that any should perish. How easily He could have blotted out of existence our first parents and have created another pair! How easily He could have hindered Satan from presenting the temptation! How easily He could have warned the angels against a course of disobedience and, if necessary, have shown them His Power at any time!

These incidents illustrate to us a general principle of Divine Character and dealings. God wishes not to have the heavens and the earth populated with evil beings. Creating angels and men in His own image and likeness, on different planes, He desires them to maintain their own station, and in loving loyalty to learn to trust His Wisdom, Justice, Love and Power. Moreover, He does not wish to have any children or servants throughout His domain obedient merely because of fear, merely because of ignorance. Jesus' words give us the key to the Heavenly Father's Character in this respect. He says that God seeks such to worship the Father in spirit and in truth (John 4: 23).

God had indeed a glorious Dominion before sin entered the world. And He could, of course, have hindered any spread of the disloyal ambition of Satan by destroying him, or He could have coerced him into obedience as a slave. But such He desires not. God most evidently has the very highest ideals in respect to His Government and all His subjects. All His work is perfect, and He will not allow it to get away from the perfection in which He created His intelligent creatures. Every variation from that perfection, therefore, must be the result of disobedience; and the unalterable Law is that the disobedient shall perish. Whoever does not learn to love righteousness and hate iniquity will be counted unworthy of life everlasting, will be cut off from among the people (Acts 3: 23).

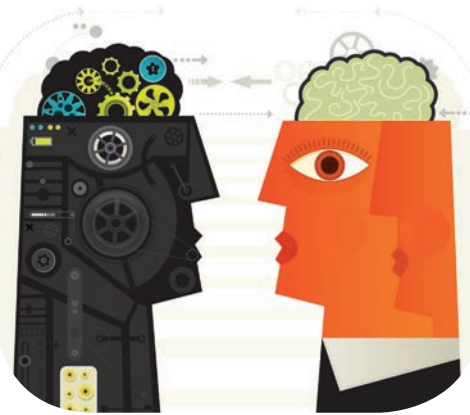
MAN EXPERIENCES A LESSON

We may say, then, that God not only foreknew that the conditions under which man was created would result in temptation, in sin; but without causing the temptation, and without giving any excuse for the disloyalty, He determined to permit it. Some suppose that the permission is to be everlasting, but the Scriptures assure us to the contrary. The reign of Sin and Death He purposed to permit for six thousand years. Then by bringing in the Messianic Kingdom, He intends to abolish sin and death, lifting to human perfection the willing and obedient and destroying in the Second Death all the unwilling and disobedient. The sending of His Son was a part of God's Plan. He put the death penalty upon humanity, knowing at the time that it would require the death of an obedient Sacrifice for human redemption, and purposing in advance that He would provide such a Redeemer as would willingly, gladly, become man's

guarantee, for the Ransom-price. The permission of evil has resulted in the manifestation of God's Love in a manner that otherwise would hardly have been understood. The infliction of the death sentence for this long has, likewise, demonstrated the persistence of Divine Justice and its penalty. The recovery of the dead by a resurrection will demonstrate, as nothing else could, the Power of God. And when the entire Plan of God shall have been worked out, and shall have been made known to angels and men, as a whole it will demonstrate the Wisdom of God as it never could have been known otherwise, had He not adopted the plan that He did by temporarily permitting a reign of Sin and Death.

Another thing made possible by the permission of sin has been the special call of an Elect Church during the Christian Age. The Bible declares that the Elect Church are begotten of the Spirit throughout this Age, which means that they, if faithful in their commitment in following the Master, will be created spirit beings and must be born of the Spirit in the Resurrection. "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15: 50). The need of a Redeemer opened the way for the Logos to leave the Heavenly nature and become a man. This opened the way for Jesus to demonstrate His love and loyalty by obedience unto death, "even unto the death of the cross" (Phil. 2: 8). And this great sacrifice and the obedience constituted not only the Ransom-price for Adam and his race, but also the basis on which the Heavenly Father highly exalted His Son far above angels, principalities and powers, to His own right hand—to the Divine nature (John 5: 26). Similarly the exaltation of the Church to be the Bride of Christ, His Joint-heir in the Kingdom, and partaker with Him of the Divine nature, was made possible by the permission of sin. The Heavenly Father could justly permit members of the fallen race, of the same disposition as Jesus, and justified and sanctified through Him, sacrificially to lay down their lives as members of the Body of Christ, and by suffering with Him to be accounted worthy also of reigning with Him in glory, honor and immortality in His Kingdom (Rom. 8: 17; 2 Tim. 2: 11, 12; Rev. 20: 6; Rom. 2: 7; 2 Pet. 1: 4; 1 Cor. 15: 42-44, 53).

"What a God, infinite in Wisdom, Justice, Love and Power!" Surely, to know Him is life eternal! Is it any



*We were created with free will,
God did not want robots*

wonder, in view of this work that God has outlined for His Son and the Church, that He should consider it necessary to give others of the elect lessons and tests in faith, in loyalty, in obedience? Is it any wonder, in view of the work which He has for the Church to do for mankind, that the Redeemer Himself was given experiences in suffering, that He might be a merciful and faithful High Priest in the things of God in relation to humanity? The better we understand the Bible, the more clearly we see that the redemption which God has provided through Jesus' sacrifice is to be eventually world-wide in its scope. The race was not condemned individually, but as a whole in one man, Father Adam, on account of sin. Similarly, the race has been redeemed as a whole by one man "Christ Jesus, who gave Himself a Ransom for all" (1 Tim. 2: 5, 6; Heb. 2: 9; 1 John 2: 2).

The fact that God did not deal with any of the human family except the Hebrews for four thousand years does not mean that He loved only the Jews, nor that the Israelites only will ultimately receive the Divine blessing and a share in the redemptive work. Rather, it means that during that time God had an agreement with them in a special way, to select from among them some loyal characters to be sharers in His future work,

when He would make arrangements with the world in general. The fact that all this work of selecting one class of servants from Hebrews, and another class from all mankind during the Gospel Age—has required a long time—six thousand years. It is no argument against God's purpose to bless all of Adam's children ultimately. The fact that a long time has been consumed in getting the instruments ready for the full expression of Divine Mercy shows, on the contrary, the greatness and the thoroughness of the Divine Plan in respect to the race as a whole. Let us avail ourselves of our glorious opportunities for the study of His Word and for growth in knowledge, grace and love that we may recognize where we belong in God's mercy as expressed in His wonderful plan. Let us walk worthy of the light, and rejoice in Him who bought us with His own blood!

*The wrath of God is love's severity
In curing sin—the zeal of righteousness
In overcoming wrong—the remedy
Of justice for the world's redress.
The wrath of God is punishment for sin,
In measure unto all transgression due,
Discriminating well and just between
Presumptuous sins and sins of lighter hue.*

The Temple Dedicated

1 KINGS 8: 54-63.

THE first verse of this lesson draws our attention to the prayer of Solomon in connection with the dedicating of the temple to God and His worship. Not only does the construction of the temple give evidence of Solomon's earnestness toward God and his desire to walk in the ways of wisdom, but now that its construction is finished his prayer and its dedication bear testimony to the same. His faith toward God and his humility of heart are everywhere manifested, not only in the words of his address in prayer, but also in his attitude upon his knees before the Lord, and in the sight of the people, with his hands spread up to heaven. It is a beautiful picture, and suggests to us the importance of not only having good desires, but also of permitting those desires to occupy our time, thoughts and attention fully; for during all the period of the construction of this great temple for the



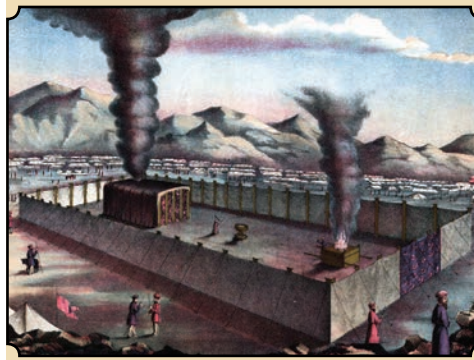
Solomon dedicating Temple

Lord, we may suppose that Solomon was kept very actively engaged as the chief supervisor of its construction; and we may reasonably suppose that during this time he was a most model ruler, walking in the reverence of the Lord. Well would it have been for him had his time always been similarly well filled with works for the glory of God, or for the good of God's people. It was after this great work had been accomplished, that he began selfishly to turn his thoughts to self-gratification, which ultimately led him into devious paths, which were far from wise, according to the expression of his own proverbs.

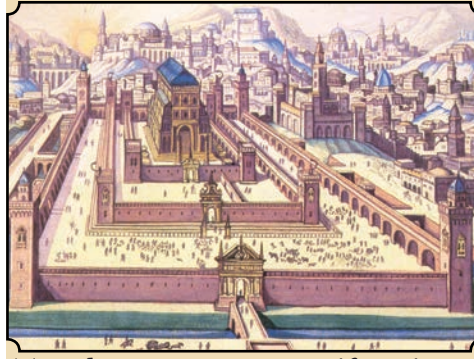
1 Kings 8: 55-61 give Solomon's address to the people—a benediction and exhortation combined. In this, as in his prayer, Solomon shows great modesty, as well as zeal for the Lord and for righteousness; for

he included himself as well as all the people in the exhortation, "Let him not leave us nor forsake us."

It was following the dedicatory prayer and the offering of the sacrifices that God accepted the temple and manifested that acceptance by causing the shekinah glory to shine upon the Mercy Seat in the Most Holy, indicating a transfer of the Divine presence with Israel, from the Tabernacle (the temporary, movable place of worship) to this, as the permanent place for the manifestation of God's presence, centralized in His people. The typical features of this will be readily discerned by all. As the shekinah glory in the Tabernacle represented God's presence with Israel, accompanying their



Tabernacle in the Wilderness



Temple: permanent manifestation of God's presence

wilderness journey and difficulties, so now the antitype of this has been God's presence with the Church of the Gospel age in its temporary or tabernacle condition; and so the presence of the Divine glory upon the completed temple represents the present glory of the Church with its living stones all brought together, now that which is perfect has come. The glory in the Tabernacle was merely a foretaste and illustration of the greater glory of the temple; and so in the Church's experience, the Gospel Age indwelling of the Holy spirit in God's Church has been only the "first fruits of the spirit," in comparison to the fullness of the spirit which is now enjoyed by the Church of God completed and glorified.

NAPOLEON: THE MAN OF DESTINY

Daniel 11: 35-45.

Part 3—FINALcontinuation from previous issues

WATERLOO CHANGES CLIMATE

After Napoleon's defeat at Waterloo, the Holy Alliance was convened at the Congress of Vienna. At that time the laws permitting equality, liberty and fraternity were retracted and were not applied again until 1830, when the principles fixed by the French Revolution and the First Empire, were re-instated. Prussia retracted the liberal laws in 1815 after the Battle of Waterloo. The worst setback was inflicted upon the Jews by the Papal States. It would almost seem as if Pius VII had taken revenge on the Jewish population of his territory for the humiliation he had suffered at the hand of Napoleon. He was not content with their confinement behind the walls



Battle of Waterloo

of the re-erected ghetto but he obliged the Jews to wear the "Yellow badge" again. In Sardina, the Jews were thrown back into ghettos and not allowed to build synagogues. Much later some European nations assimilated the Jews between 1824 and 1867; notably, Holland in 1830, Sweden in 1834 and Switzerland in 1838. It is remarkable that in England, it was only in 1858 after Lord Lionel Rothchild was elected five times, that he was permitted to take his seat in parliament. It is also interesting to know that the laws that were passed in France in 1808 are still in existence even to this day. Bitter irony covers the historical fact that Napoleon's defeat stopped emancipation and plunged the Jewish youth into utter disillusionment and despair.

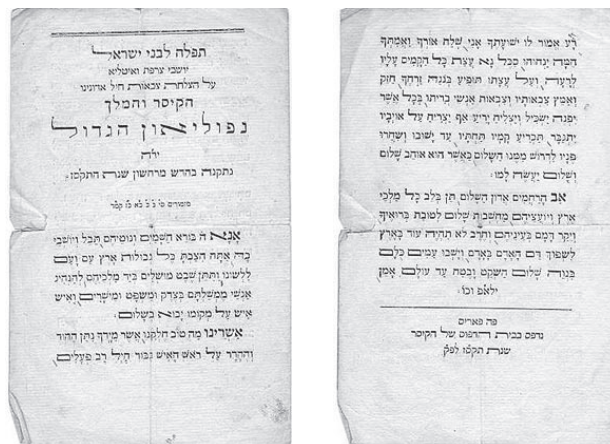
The encounter of the Jewish people with Napoleon was a turning point in Jewish history. For the first time, a modern statesman had envisaged the Jewish problem as a fundamental issue of international politics. Napoleon did more than any other leader, prior to his time, to give security and religious freedom to the Jews in nations under his control. He had little in the way of political motivation for his policy as there were no more than 40,000 Jews living in France at that time. The Jews of France and the Empire recognized that this was a reflection of his humanity towards mankind and his respect for other nationalities and religions. They were so thankful to him for having granted them equality and religious freedom, that they offered a special prayer in his honor. This prayer was inserted into the prayer books in every synagogue in countries under Napoleon's control. As a result, all Jews who attended prayers in these synagogues would recite this prayer.

Appendix 1

Citizens of France and Italy for the success and prosperity of our Master's Army The Emperor, the King Napoleon the Great (may his glory shine). Composed in the month of Chesvan, year 5567 (1807) Psalms chapter 20, 21, 27, 147

“I implore Thee, Creator of Heaven and the Universe and all who inhabit it. Thou hast established all boundaries and limitations of the world and each nation with its respective language. Thou didst give the Scepter of power into the hands of their kings to lead the people under their reign with righteousness, justice, an uprightness; that each person in his own place should live in peace. How fortunate we are, how good is our lot that from Thy hand glory and beauty were poured out upon the head of a powerful man, full of vibrancy, NAPOLEON the Great, to sit on the Throne of France and Italy. Could another be found as worthy to deserve such honors and kingship, who shepherds his people with sincerity and with the understanding of his heart? Thou, GOD, hast wondrously bestowed Thy kindness upon him. As other Kings of the world approached to fight him, Thou didst protect him on the day of war, Thou didst save him from those who stood up against him, until he subdued them and they sought peace from him. With his kind spirit, he spoke words of peace to them. Kings have now united to break their treaty and replace peace with the blood of war. They have gathered armies to fight against him and against all those who admire him. They have come to our borders, and our master, the Emperor, the King, is standing with the

might of his army to confront them. O GOD, master of greatness, strength, power and beauty, we implore Thee to stand next to his righteousness; help him, support him with Thy mighty arm: guard him as the apple of Thine eye with an abundance of strength and health. Save him from all evil and tell him ‘I am your salvation.’ Send Thy light and truth, that they may lead him. Render foolish all those who rise against him for evil. Let Thy light shine upon his plans. Strengthen his armies and those of his allies. May he succeed in all his endeavors and reign over his enemies. May they seek peace from him, for he is a man who loves peace, and peace he will exercise among his nation. Father of compassion, Master of Peace, implant in the heads of all Kings and their advisors thoughts of peace and tranquility for the benefit of all mankind. Let the Sword not pass through our land and spill the blood of our brethren. Let all nations unite in total peace and tranquility forever. Amen. May the words of our prayers be acceptable to You.”



These pages are a reproduction of the original Hebrew Prayer, for its English translation. see Appendix 1: Prayer of the Children of Israel

Appendix 2

Letter to the Jewish Nation from the French Commander-in-Chief Buonaparte (translated from the Original, 1799) General Headquarters, Jerusalem 1st Floreal, April 20th, 1799, in the year of 7 of the French Republic.

BUONAPARTE, COMMANDER-IN-CHIEF OF THE ARMIES OF THE FRENCH REPUBLIC IN AFRICA AND ASIA, TO THE RIGHTFUL HEIRS OF PALESTINE.

Israelites, unique nation, whom, in thousands of years, lust of conquest and tyranny have been able to be deprived of their ancestral lands, but not of name and national existence!

Attentive and impartial observers of the destinies of nations, even though not endowed with the gifts of seers like Isaiah and Joel, have long since also felt what these, with beautiful and uplifting faith, have foretold when they saw the approaching destruction of their kingdom and fatherland: "And the ransomed of the Lord shall return, and come to Zion with singing. With everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away" (Isaiah 35: 10). Arise then, with gladness, you exiled! A war unexampled in the annals of history, waged in self-defense by a nation whose hereditary lands were regarded by its enemies as plunder to be divided arbitrarily and at their convenience, by a stroke of the pen of Cabinets, avenges its own shame and the shame of the remotest nations, long forgotten under the yoke of slavery, and also, the almost two-thousand-year-old ignominy put upon you; and, while time and circumstances would seem to be least favorable to a restatement of your claims or even to their expression, and indeed to be compelling their complete abandonment, it offers to you at this very time, and contrary to all expectations, Israel's patrimony! The young army, with which Providence has sent me hither, led by justice and accompanied by victory, has made Jerusalem my headquarters and will, within a few days, transfer them to Damascus, a proximity which is no longer terrifying to David's city. Rightful heirs of Palestine!

The great nation which does not trade in men and countries as did those which sold your ancestors unto all people herewith calls on you not indeed to conquer your patrimony; nay, only to take over that which has been conquered and, with that nation's warranty and support, to remain master of it to maintain it against all comers. Arise! Show that the former overwhelming might of your oppressors has but repressed the courage of the descendants of those heroes who, as an alliance of brothers, would have done honor even to Sparta and Rome (Maccabees 12, 15), but that the two thousand years of treatment as slaves have not succeeded in stifling it. Hasten!, Now is the moment, which may not return for thousands of years, to claim



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the restoration of civic rights among the population of the universe which had been shamefully withheld from you for thousands of years, your political existence as a nation among the nations, and the unlimited natural right to worship Jehovah in accordance with your faith, publicly and most probably forever.

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- [SITS= Studies In The Scriptures Vol. 3, pp. 40:1- 47:2]

O! TO BE NOTHING!

O! to be nothing, nothing,
Only as led by his hand;
A messenger at his gateway,
Only waiting for his command;
ONLY AN INSTRUMENT READY
His praises to sound at his will;
Willing, should he not require me,
In silence to wait on him still.

CHORUS

O! to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet.
Hymns of Millennial Dawn, 229



"MY GRAY HAIRS TO SHEOL"



Joseph, sold into slavery in Egypt, was under Divine supervision. His trials and difficulties worked for his development and faith. God ultimately honored him in Egypt with a position second only to Pharaoh. In harmony with his dream, there were seven years of plenty, and then seven years of drought and famine. Acting under the guidance of his dream, as the king's agent, Joseph stored up wheat enough in the first seven years to carry the people over the famine. Thus Joseph was their savior—life-giver.

Joseph was a type of Jesus who, rejected by His brethren, the Jewish nation, was exalted by the Heavenly Father to be next to Himself in glory and power. Joseph was the life-preserver, bread-giver, to the Egyptians. Jesus is yet to be the life-preserver of the world of mankind during His reign, giving the willing and obedient the Bread of everlasting life.

The famine affected Jacob's family. The ten sons went to Egypt to buy wheat, and knew not Joseph as Pharaoh's prince. Joseph asked if they were not spies, and inquired about their family matters. Then he gave them wheat, telling them that the famine would continue, and they would need more wheat, but that if they came again, and hoped to receive it, their younger brother Benjamin must come with them to prove their story. Benjamin was Joseph's full brother.

When the time came to journey to Egypt for more wheat, Jacob refused to let Benjamin go, until the others refused to go without him. He then said, Take the lad; but if you do not bring him back to me alive, it will mean my death; it will bring down my gray hairs with sorrow to *Sheol*—the grave.

This is the second occurrence in the Bible of the word *Sheol*, which really signifies the tomb, but is mistranslated *hell* thirty-one times in our common version. It is the only word rendered *hell* in the Bible for 4,150 years after Adam's fall. *Hades* is the New Testament equivalent for *Sheol*. See St. Peter's quotation of Psalm 16: 10 in Acts 2: 27.

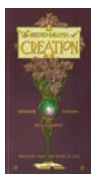


Joseph dispensing grain

Lesson 30

- 1* Under whose supervision was Joseph when sold into slavery in Egypt?
- 2* How did God honor Joseph? Par. 1
- 3 What was the chief butler's dream? What was the interpretation? Gen. 40: 9-13
- 4 What was the baker's dream? What was the interpretation? Gen. 40: 16-19
- 5* What was Pharaoh's dream? How did Joseph get to interpret it? Gen. 41: 1-16
- 6* What was the interpretation? Gen. 41: 25-32. What happened to Joseph because he was able to interpret this dream? Gen. 41: 37-45. Par. 2
- 7* Of whom was Joseph a type?
- 8* Who was brought to Joseph because of this famine? Gen. 42:1-4
- 9 Upon what condition did Joseph promise them more wheat if they came again? Gen. 42:34. Par. 3
- 10 What did Jacob say about this and just what did he mean by this remark? Gen. 42:38. Par. 4
- 11 How many times is "Sheol" mistranslated "hell" in our common version Bible? Par. 5
- 12 How do we know that "Hades" of the New Testament means the same as "Sheol" of the Old Testament? See Acts 2:27 and Psa. 16:10. Compare.
- 13 Did Joseph's brethren acknowledge their wrongdoing in their former act of selling Joseph into slavery? Gen. 42:21-23. Did they feel that they were being punished for it?
- 14 Will all wrongdoing be made right eventually? What about the murderer that did not get caught?
- 15 Would it be better for everyone even though some may not be consecrated to live right and avoid wrongdoing at the present time? Will the future be more favorable to them on this account?

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



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“GOD BLESS YOU!”

I SEEK in prayerful words, dear friend,
My heart's true wish to send you,
That you may know that far or near
My loving thoughts attend you!

I cannot find a truer word,
Nor fonder to caress you;
Nor song nor poem I have heard
Is sweeter than “God bless you!”

“God bless you!” so I've wished you all
Of brightness life possesses;
For can there any joy at all
Be yours unless God blesses!

“God bless you!” so I breathe a charm,
Lest grief's dark night oppress you,
For how can sorrow bring you harm,
If 'tis God's way to bless you!

taken from Poems of Dawn, 124