

# 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

### **INSIDE**

Obedience the Test .....	34
Blessed Are Your Ears.....	36
Understanding the Ransom and the Sin-Offering .....	40
The Jewish Mass Meeting .....	44
The Passover Instituted .....	47

### **Back Page**

Visiting Ministers/Announcements

# Obedience The Test

*“For who has known the mind of the LORD? Or who has been His counselor?”*

Romans 11: 34

A DISCOURSE BY PASTOR RUSSELL IN 1909



## CLOSED SCROLL

“And I saw in the right hand of Him that sat on the throne a scroll written inside and on the back, sealed with seven seals. Then I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the scroll, and to loose the seals thereof?’ And no man in heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look thereon” (Rev. 5: 1-3).



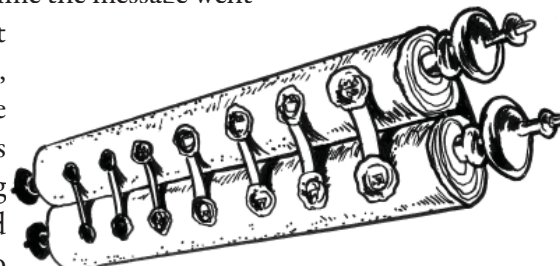
## OPEN SCROLL

“And they sang a new song, saying, You are worthy to take the scroll, and to open its seals, for You were slain, and have redeemed us to God by Your blood, out of every tribe, and tongue, and people, and nation. And have made us kings and priests to our God; and we shall reign on the earth” (Rev. 5: 9, 10).

**T**he statement of the case is that no one ever knew God’s mind or character or plan, or that God had made a confidant of anybody. No one had counseled Him or directed Him or given Him the wisdom to make the great plan which He is carrying out. We have called your attention to the fact that in the Bible’s Revelation the Lord pictures the matter symbolically, representing Jehovah God upon the throne and in His hand the scroll, written on the inside and on the outside, sealed with seven seals. Then next, there is a proclamation by a strong angel with a loud voice, saying, “Who is worthy to open the scroll and to loose the seals thereof?” We do not know for how long a time that inquiry was made, “Who is worthy?” For some time the message went forth and it was understood that God had a great and wonderful plan, but who would be worthy to execute it? You remember that John was represented in symbol as weeping much because there was none found worthy, and then an angel came to

him and said, “Weep not: behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll, and to loose its seven seals”; to execute the Divine Plan. So then, dear friends, the next feature in the picture was that John looked in the direction indicated, “Then I looked, and, lo, in the midst of the throne and of the four beasts, and of the four elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And He came and took the scroll out of the right hand of Him that sat upon the throne. And when He had taken the scroll, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps,

and golden vials full of odors, which are the prayers of the saints.” The lesson taught is that the heavenly Father kept to Himself His great plan and purpose. You remember on one occasion when our Lord Jesus was discussing some matters pertaining to the setting up of the



A SCROLL WITH SEVEN SEALS

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](http://www.biblestandard.com)



Kingdom and said that the Father alone knew His own plans, and told the disciples that it was not for them to know the times and seasons which the Father had kept in His own power. But there were certain things which had been revealed and they were to be brought about through the Kingdom. Our Lord said that when he would ascend up on high He would receive the Holy Spirit, which He would pour out upon them, and then the disciples should speak as the oracles of God. So then, we draw a lesson from our great Teacher waiting for the Father to make known and unfold the various steps in His plan.

From this standpoint, looking back over the past, we can see a great deal of God's purpose that could not have been known then. Everything was going smoothly up to the time man was created; then a great deflection was introduced when Satan fell into sin. He in turn brought a big temptation to bear upon our first parents and they likewise fell. This continued over centuries of time. Then in time was introduced the fall of the angels, who were trying to lift man up from sin. It must have been astonishing to all, for none in heaven or earth was found able to execute God's plan. Yes, we may say, dear friends, that from that time to the present God could have wiped that evil condition out, but He did not and Satan has made himself a friend of this world and we see the whole creation groaning under the sentence. God permitted it all. God has patiently endured all during this time. His Word has been evilly spoken of; they mistreated His Son, and finally killed Him, even though the message which He brought was that of love. God has permitted the reign of sin and death in order to manifest the various features of His character and plan, and to test the various orders of His creation, heavenly and earthly. All will have an opportunity of showing the real character of their hearts. If you and I harbor selfish and improper thoughts in our minds the Lord will let us work to overcome them. "Keep your heart with all diligence, for out of it are the issues of life" (Prov. 4: 23). Satan was an angel of high order and respect, but God knew the traitorous condition of his heart long before he found opportunity of exercising it.

### **Obedience to God Will be the Test**

The whole plan of God is a manifestation of His character. We have seen an exhibition of God's justice in dealing with our race. When He said, "The soul that sins it shall surely die," He meant it, and all down through the ages we have seen the fulfillment of the penalty. Sin and death have been apparent on all sides. Then God manifested His love when He sent His only begotten Son to die for the world. It was never manifested before. He was the Lamb that was slain.

Only those who can view the matter from the Divine standpoint can appreciate it—only the Little Flock, no one on the outside was called (Luke 12: 32). God is dealing only with this class of sons, and they have received the love of God which passes all understanding, and have had a further manifestation of His love to the Church. The world has a very different idea; they think God is anything but love, and many have died thinking they were surely going to a hell of torment, and they will wake up in a very frightened condition and ask: Where are the devils? Never mind, they will be told; be quiet, there are no devils. The world feels that the heavenly



**"ALL WHO ARE IN THE GRAVES WILL HEAR HIS VOICE AND COME FORTH" JOHN 5: 28, 29**

Father has some scheme ready to torment them all.

Then God's power will be manifested in connection with His love in the resurrection, but there is not the one-thousandth part of His power manifested in the work of resurrection. God exhibits not only love but He is just and powerful. Next will be manifested the wisdom of God. The world will learn what you and I are understanding now, that by and by all will come forth from their graves (John 5: 28, 29 NKJ).

In permitting the angels to have a trial God was working out a part of His plan and the fall of man furnished the opportunity for their trial, and ever since God has been permitting evil and sinful conditions to continue in order that man may have a thorough experience with sin (Rom. 7: 13). So then, dear friends, God will show the wisdom of His plan eventually, the justice first, the love next, then the power, and finally "All who are in the graves will hear His voice and come forth" John 5: 28, 29 wisdom. That will be the last thing the people of the world will see. During this Gospel Age He leads all who are desirous of righteousness and of doing the Divine will of the great Redeemer and

Life-giver, that they may be justified, sanctified, and then delivered through Him. This was the privilege during the past Age when the Lord dealt especially with the Church. Let us therefore rejoice in the things that our God has revealed concerning the Saints. The Apostle Peter says, “Whereby are given to us [the Church] exceeding great and precious promises: that by these you might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.” (2 Pet. 1: 4)

What has the Church done that has made them joint-heirs with Jesus Christ? Nothing. They could do nothing of themselves, it is of the Lord’s grace, mercy, love and compassion. We should be more and more conformed to the image of His Son, our great Redeemer. Now, then, the Apostle said to the Church, you see your calling, you were all called in the one hope of your calling. Do you suppose He did not test all of those Saints? Those of us of the earthly calling, just as surely as we have become His disciples, will have to undergo certain tests. What are the tests? They are to prove our loyalty to Him; obedience. How was Adam tested? Not by the apple, not by how much fruit he ate, but it was his obedience, or loyalty, that was tested. The Lord God commanded the man saying, “But of the tree of the knowledge of good and evil you shall not



“For in the day that you eat of it, you shall surely die.” Genesis 2: 17

eat, for in the day that you eat of it you shall surely die” (Gen. 2: 17). On what ground will God test us?—loyalty. This matter of obedience comes to us in various forms, in a hundred different ways. He permits things to come that cross our wills. How are we receiving them? Are we being rightly exercised by them? Are we submissive? Have we resigned, saying, The Lord’s will be done? We should be. God’s will should come into our hearts more and more each day, for the test will always be one of love. I hope we will always have that reverence that will fear to transgress God’s Holy Will; the fear born of love, not the fear that He is going to eternally punish us. If anything comes as a spot upon our characters, let us go to the great Cleanser.

Sun of my soul, let not any earth born cloud arise to hide You from Your servant’s eyes. Any spots, that we do not get rid of are an earth-born cloud, and if any of us do not clean these spots, we must go through a thorough cleansing of our characters to remove them. We are in the testing time, and we want to be faithful, for a place in the Kingdom. He is faithful who called us, and He has promised to assist us in this work. The Lord proves us to know to what extent we love the Lord with all our heart, mind, soul and strength. Therefore, “Keep your heart with all diligence, for out of it are the issues of life.”

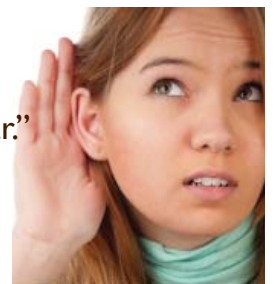


## Blessed Are Your Ears

“Blessed are your eyes, for they see: and your ears, for they hear.”

Matthew 13: 16

A discourse given by Pastor Russell in 1907



**D**ear Friends: I need not tell you how much pleasure it gives me to be with you this morning. My heart has been with you for a couple of days. I have been thinking about your arrival at Convention and your pleasant time here, and remembering you in prayer, and I trust you have all remembered me also.

I am very glad to see so many here. Before I came, when someone saw the program made out and said, “Brother Russell, the friends will be tired beyond

endurance; every session is so full. Well, I said: “Brother, my expectation is that they will not all be able to get into the auditorium; they will have to take turns, and so, perhaps, they will not all be tried in patience.” So you see, I am not so much disappointed after all, dear friends.

Now, I hope you are going to have a very happy time—I know, indeed, from your faces, as I look at you, that you are already having a happy time. It seems to me that those who are in the Truth, those who have come



to see, as we do, something at least of the lengths and breadths, and the heights, and the depths, of our heavenly Father's wonderful plan, can not help being happy. How could we be otherwise! No matter what may befall us, we have the assurance of the Lord's Word that all things are working together for good to them that love Him, to the called ones according to His purpose (Rom. 8: 28). If we ask ourselves what are some of the best evidences that we are among the called, we would say, one of the best evidences is that we have heard. You, who have heard, must have been called. If you talk to a deaf person you will find that he does not respond, he does not appreciate; but when you talk to someone, and he gives evidence that he understands, and appreciates, and responds, then you see he has a hearing ear. So, when the message of the Lord goes forth, those who have ears to hear may hear. Our Lord, at the First Coming, you remember, said to some in His day, "Blessed are your eyes, for they see; and your ears, for they hear. For verily, I say to you, that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear and have not heard them."

We are living in the Harvest Time of this Gospel age, in the time when special things are due, in the time when our dear Redeemer tells of His presence, when those who have heard His knock through the prophetic Word—those who have heard and opened their eyes, those virgins who have arisen and trimmed their lamps, those who realized the situation, those who have heard the voice of the Lord speaking peace and have realized the fulfillment of His promise that at His Second Coming those who would be ready, those who would be waiting, those who would be on the alert as faithful servants, He would prepare Himself and be their servant, and cause them to sit down to a spiritual meal and come forth to serve them—have now enjoyed these wonderful privileges. Now, dear friends, what you and I are hearing, what you and I are seeing and what many understood of the Divine plan, what we are seeing of God's great arrangement for a few, that they are partakers of the Divine nature, is so much more than we had ever surmised, so much more than heart had ever thought, so much more than mind ever appreciated, that when we begin to see what God has in reservation for them that love Him, our hearts are overwhelmed, and we

say to ourselves, "Who is it that spread this feast if it were not the Master Himself? Where did this message come from? How did it come that after eighteen hundred years we and our fathers, and their fathers, did not know that these things were in the blessed Word?" They were there just the same; we have no new Bible, but we have, dear friends, the light and the blessing that our present Lord gives us upon this Word of His, and this is what gives our eyes the blessing. Blessed are our eyes for we see, and blessed are our ears for we hear His Word in connection



JESUS HEALING A DEAF MUTE

MARK 7: 31-37

with all these things speaking peace to us, and showing us the way in which we should go, and what a joy it has brought into your life and into mine! What does it mean that you have been able to see, and you have been able to hear, when all around you, even though some of them seem to be nice people, and some of them very good people, have not heard? What does this say? It says: "Blessed are your ears for they hear, and your eyes for they see." And, indeed, by experience, those of you who have seen and heard, know in your hearts that there is a blessing such as you had never before had in all your Christian experience—I care not whether it was for a day, or whether it was for twenty

years. There are undoubtedly many in this room who were Christians for twenty years before they got the blessing of Present Truth, and I am sure that I speak the sentiment of every one of them when I say that all the past of their experience would not compare in any measure with one day, as it were, at the present time, with present enjoyment.

Now, dear brothers and sisters, what effect shall this have on our hearts? Shall we be puffed up as though we made this plan, as though it were ours, as though we had a patent right on it and might sell it out to others? No, indeed! It belongs to the Lord. We are blessed in receiving it, and we would like to see the same blessing extend to all others. We sympathize with those who cannot see, and those who cannot hear; understanding as we do we would give them the sight, and the hearing ear, knowing that in God's due time He has provided those virgins who were sometimes asking for the oil, but it is not in our power to give it to them. The Lord has ordained the means by which all have received of the oil of the Holy Spirit, which Jesus healing a deaf mute Mark 7: 31-37 has enabled them to appreciate Present Truth and gain with the Lord's help a position among the Bride or the

Bridesmaids; the terms and conditions are clearly laid down, and it cannot be obtained upon any other terms. God has arranged that matter, and the terms are these: that all must be fully consecrated to the Lord. And, therefore, when I find some dear friends inquiring about the way, saying: "Well, I am interested a great deal in this and want to know more about it, I think I am going to study this matter up, and see if I cannot see the same as you folks do," I say to them, "My brother, begin at the right place, it will be of no use to study expecting that you will understand merely from study; the study is necessary, but before your study can be effective, you must make your consecration to the Lord—a whole-hearted consecration, even unto death." Those are the ones to whom the Lord has promised that they shall see, that they shall hear, that they shall appreciate, that they shall understand, and only those.

So I trust if there are any here today who have not made a full consecration of themselves, and who are desiring to look into these things, as one brother said in this very city when we had our last convention here, "I cannot say I am quite a brother with you; I hear you call each other 'brother' and 'sister,' and I cannot quite call myself a brother, but since my wife is one with you in this way, and I am a Baptist minister and her husband, I guess I can call myself a brother-in-law"—if there are any such here we would say that while we are glad to have a brother-in-law present, yet if there are any brothers-in-law here we want to say to you, don't expect that you will understand the deep things of God except by becoming full brothers in the Lord. There is no other way; not that becoming full brothers means you will come under a yoke of bondage, for we have no yoke of bondage; the Son has made us free and we want to stay free, all of us. That is the spirit of which we are, that is the spirit of which we have been begotten; it is the spirit of Truth, of which our dear Redeemer said, "You shall know the truth and the truth shall make you free." So the more you are getting of the truth, the more you are getting free indeed.

But there is a good deal of difference, let me say, between being free indeed and argumentative. We do not want to become belligerent, but we want to become free indeed. Put the emphasis where it belongs; we want

to be in sympathy with each other as much as possible, and live peaceably with all men as far as lies in us, and if there are any brothers-in-law with us we want to be at peace with them, and we do not want to discourage them, but do want to tell them the plain truth, just as we would like to have them tell us under similar circumstances, that they cannot know the deep things of God except as they are begotten of the Holy Spirit [during the High Calling] and you cannot be begotten of the Holy Spirit except as you are first of all fully consecrated, after that you have first believed. First comes faith as the foundation of everything, before we could be acceptable to God at all; then, as the Apostle says, the basis of that faith, which justifies us in God's



**"WALK IN THE LIGHT" 1 JOHN 1: 7**

sight, covers us as a robe of righteousness, and makes us worthy to come before the Lord, and be accepted of Him through Jesus; then on the basis of that faith, on the basis of that justification, we present our bodies, as the Apostle says, "living sacrifices, holy and acceptable to God, our reasonable service" (Rom. 12: 1). Our God has such a reasonable way; everything about His arrangement is reasonable, beautiful, and grand. So when we put ourselves in His power, we find that He deals with us as with brethren. How gracious is God's arrangement! Then He puts the matter in our own hands and says: You have already signified that you are consecrated to death, but I will leave the matter in your hands; you have control of it, and you can back out any time if you want to. And, dear brethren, those who have the right spirit do not want to back out; they want to be His, clear to the finish; they want to be His beyond the veil in glory, honor, and immortality, and the wonderful things that God had in reservation for them that love Him—for those who loved Him not in the ordinary sense of the word love, not with selfish love such as people sometimes exercise toward their own cats or dogs, or children, or what not, but with the love that the Scriptures inculcate—the love of God which passes all understanding, that is deep, and broad, and generous, and that the Apostle emphasizes when he says, "The fruits of the Spirit are meekness, gentleness, patience, long suffering, brotherly kindness, love." These are the qualifications of heart that will make us more and more acceptable to the Lord, and make us fit and prepared for His presence, and for the work to which He has invited us.



Let us, then, see that we have this love, not the selfish “Walk in the Light” 1 John 1: 7 love, but the generous love, the love that is willing to lay down and sacrifice self, and every earthly thing, according to the will of God, not according to the whim of some other person, or somebody else’s idea, but according to your conscience as directed by the Word of God. God recognizes this individuality, this personality, and makes you responsible for yourselves. You are stewards of your talents, your time, and your possessions, as I am of mine, and each one of us shall give an account of himself. You do not give account as congregations; you do not give account as families; you give account individually. So we want to have that in mind, dear friends, that our wives, or husbands, or parents, or children, will not carry us into the Kingdom; each one shall give an account of himself. Let us have, then, this relationship with the Lord, and this personal liberty, and this personal bondage also. We are bond slaves of Jesus Christ, as the Apostle says, bound to do His will, bound to do it even unto death; that is our covenant, and we are glad of it. We have no thought of backing out. Some one says: What is your pay? Well, no slaves were ever paid as we are paid, dear friends—having in the present time the promise of the life that now is, and also that which is to come. Well, says the world, you Christian people have a lot of persecution, difficulty, and tribulation, and in proportion as you faithfully walk in that narrow way, as you call it, you have a good deal of trouble. We do have to admit that; there is no doubt about it. Whosoever will live godly will suffer persecution; we have the Lord’s Word on it; we do not want to deny the Truth (2 Tim. 3: 12).

But what do we have in addition? We have what the whole world is looking for, and not finding; we have glory in our hearts, and we have the peace of God which passes understanding ruling in our hearts, controlling in our hearts, and blessing our hearts, so that we are the happiest people in the world. It is in harmony with our experience that the happiest people in the world are the people in Present Truth. I do not know of any other people as happy; you will notice it in their faces and in everything pertaining to them; and it is getting more so. I am pleased to tell you that as I meet the Lord’s people, as I do every week, and, sometimes, as here today, for instance, and at another time in Ohio, and at another time in Illinois, and at another time in Pennsylvania, and so on, meeting them at various places, and sometimes for the second, third, fourth and fifth time, I find a growth in grace; and that is what we should expect. We tell you, dear friends, that is what the Truth is for. God did not give

us the Truth so that we merely should know more about Him and His plan than any other people. The Truth was given to sanctify, to separate, and to make us wholly the Lord’s. And if the Truth is not having that effect upon your heart and mind, it is not having its intended effect. We are all in danger, also. As it was a blessed privilege to come into the knowledge of the Truth, and this light was intended to sanctify, we are to remember also that unless we abide in the light, and walk in the light, and are faithful to the light, and are good soldiers of the Lord Jesus Christ, we are in danger of losing it.

The loss is gradual; at first it is so gradual we would hardly notice it; perhaps it would be permitted of the Lord that the Adversary should bring in some strong delusion, or some weak one that would seem strong, then we might lose everything that we might have, and be led astray in the error of the wicked, as the Scriptures call it: But the Lord has promised, and we remember His Word, that He will not suffer those who are faithful to be tempted above that which they are able to bear, for the Lord knows them that are His, and He equally knows them that are not His (1 Cor. 10: 13). He not only knows those that are warm, and those that are cold, but also those that are lukewarm. Now, where will He know you and me? That is an important question for us. We are preparing for the great Feast, we are preparing for the great Convention that the Lord has been telling us about, and our lives have all been shaped accordingly since we realized the Truth. How is the work of grace going on? I am glad to say that, in a general way, it is going favorably. I hope that in each of your cases you can say: “Yes, in my heart the work of grace has been going on favorably.” We hope that will be more true by this time next year than it is today, and that you will keep going on from grace to grace, from knowledge to knowledge, and from glory to glory. (Those of the two spirit-begotten classes have all been glorified to the spirit nature. God’s people who are now left on the earth are in preparation as earthly classes for the Millennial Age when they will assist the world to gain perfection during the 1,000 years of restitution).

Visit us at: [www.biblestandard.com](http://www.biblestandard.com)  
Bible Questions? email:  
[biblequestion@biblestandard.com](mailto:biblequestion@biblestandard.com)



# UNDERSTANDING the Ransom and the Sin-Offering

“Christ Jesus, who gave Himself a ransom for all, to be testified in due time” 1 Timothy 2: 5, 6  
“Thus shall Aaron come into the Holy place: with a young bullock for a sin offering” Leviticus 16: 3



## Ransom-Price—the Valuable Thing

“The Ransom-Price relates to the valuable thing itself; namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied.”

### Ransom: Man’s Recovery and Redemption

The Ransom work views the matter of man’s recovery from sin and death as a purchase—a Redemption. The basis of this thought is the Divine Law, “an eye for an eye, a tooth for a tooth, a man’s life for a man’s life” (Deuteronomy 19: 21). Adam and his entire race of nearly forty-billions are in awful distress through sin and its penalty. God has provided a recovery by a Ransom process—a purchasing back from their fallen condition.

### Redemption: Not a Ransom for Each Person

Our first thought naturally would be that to redeem or purchase back the right of humanity to life would mean that each member of Adam’s race must be purchased by the life of another person, holy, harmless, perfect; but looking deeply into God’s Plan we find that only one man was tried before the Divine Court—namely, Father Adam; that only Adam was sentenced to death; and that all of his descendents go into death, not because of their individual trial and death, but simply because Adam, having failed to maintain his perfection, was unable to give his children more life or rights than he possessed. Heredity has operated this way for over six-thousand years from the time of Father Adam’s sentence until now.

Here we see a wonderful economic feature connected with the Divine Plan. God did not permit more than one member of the human race to be tested, tried and sentenced to death; for His purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By one man the whole trouble came; by another man the whole trouble will be rectified. This the Apostle points out, saying, “As by one man came death, by one man comes also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive—every man in his own order”—(1 Corinthians 15: 21-23).

## Jesus’ Life Redeems Entire Human Race

From this we see the value of Jesus’ death—that it was not only for Adam, but included all his posterity. We also see how necessary it was that Jesus should be “holy, harmless, undefiled and separate from sinners”; otherwise, He, like the remainder of the race, would have been under a Divine death sentence. Because all of Adam’s race were involved in sin and its penalty, it was necessary to find an outsider to be the world’s Redeemer; and that outsider, whether angel, cherub, or the great Michael Himself, the Logos, must exchange the spirit nature for the human nature in order to be a corresponding price—a Ransom for the first man.

### Logos Left Heaven

It was not a God that sinned; so the death of a God could not redeem. It was not a cherub that sinned; and the death of a cherub could not redeem. It was a man who sinned, and the ransom for him must be furnished by the death of



**“THINE EYE SHALL NOT PITY; BUT  
LIFE SHALL GO FOR LIFE”**

*Deut. 19: 21*

a man. It was for this cause that the great Logos (Word) in carrying out the Divine Plan for human redemption, left the glory which He had with the Father before the world was, humbled Himself and became a man, “was made a little lower than the angels, for the suffering of death, crowned with glory and honor (the perfection of human nature); that He, by the grace of God, should taste death for every man” (Hebrews 2: 9, 14, 16-18).



### **Ransom Price and Ransom Work**

If we have established clearly what a ransom is, and that Jesus was the only One suitable to be a Ransom for Father Adam, our next point is to show from the Bible that He did give Himself as a Ransom. We have the word of Jesus, Himself, on the subject (Matthew 20: 28); and also St. Paul's testimony, "the man Christ Jesus, who gave Himself a Ransom for all, to be testified in due time" (1 Tim. 2: 6). This proves that the giving of the price sufficient to ransom Adam and his entire race was accomplished in Jesus' death at Calvary.

### **Ransom-Price vs. Ransom-Work**

The work of ransoming Adam and his race is much more than merely the providing of the Ransom price. The thought connected with the word Ransom goes beyond the plain giving and appropriating a price. It includes the recovery of Adam and his race from the power of sin and death. It is manifest that this work has not yet been completed; indeed, it has scarcely begun. The only disposition so far of the Ransom, the merit, was its imputation to the Church, while they were on the earth, and this only by faith. The Church is now glorified in heaven and completely delivered of sin and death. The members of this body of Christ have a great work to do which will require the entire thousand years of Messiah's Kingdom to Ransom, to deliver, to set free from the power of sin and death, Adam and all his children, the remainder of the human race.

### **Ransom Price to Justice**

There is no difficulty about the Ransom-price; for that price has been in the hands of Justice for over nineteen centuries. It has not been applied for the world's salvation and only has been used for the recovery, to this point, of the Church that was called out from the world in the past years of the Gospel Age. The full completion of the Ransoming work will include what the Bible speaks of, saying, "I will ransom them from the power of the grave" (Hosea 13: 14). Nor will the Ransoming work be fully accomplished when the last member of the race has been delivered from the power of the grave; for there will still be a great resurrecting work to be done—a raising up out of mental, moral, physical, and religious imperfection to the full image and likeness of God, lost through Adam's disobedience and redeemed by the precious blood at Calvary.

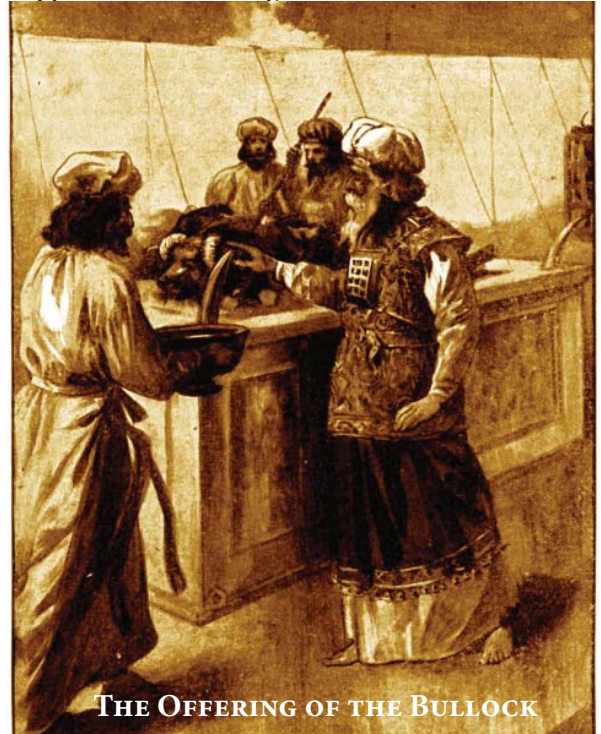
### **The Sin-Offering Is Different**

With the thought of the Ransom before our minds, we now investigate the subject of the Sin-Offering, remembering to keep the two subjects separate and

distinct. The Sin-offering shows how the Ransom-price is applied, and made operable to the cancelation of the sins of the entire world. The Sin-Offering does not require as long a time for its accomplishment as does the Ransom.

### **Ransom-price—Atonement Sacrifices**

The typical Sin-Offering of Israel's Atonement Day



shows us the same sacrifice of Jesus which constitutes the Ransom-price, but it is a different picture; for it shows how God uses the merit of Christ for the alleviation of human sins. This latter view was pictured in that feature of the Law which provided the Day of Atonement. The sin-offerings were its principal feature in its two parts. The first or primary part was the bullock of sin-offering, which was administered by the priest himself, the blood of which was made applicable to the priest's own family and tribe (Lev. 16: 11-14). Here we see represented the death of Jesus, and the primary imputation of His merit to the Church.

### **Church of the First-born**

This Church of the Firstborn consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and His service, who present their bodies living sacrifices, "holy and acceptable to God, their reasonable service" (Romans 12: 1). In the type these were pictured both by Aaron's sons and by the body of Aaron, he representing Jesus—the head. The Apostle speaks of Christ as being the Head of the Church, which is His Body, the members of the Church being "members in particular of the Body of Christ" (1 Corinthians 12: 27).

## The Great Company

This is the other class of the Church which, although making the same Covenant of Sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and death, but neither do they go on to complete the sacrificing stage; so they constitute a secondary class—servants of the Church class. These were typified in the tabernacle as Levites, who were the servants of the Priests. These are not to be in the Throne with Jesus and the sacrificing Priests, the Royal Priesthood, but are to serve God before the throne, in His Temple after their cleansing (Rev. 7: 13-15). They are not to have Crowns of Glory, but will be granted eventually palms of victory. Those not found worthy of a place in either of these classes will die the Second Death.

### Special Imputation of Christ's Merit

In this picture the Lord shows us a special imputation of the merit of Jesus for the sins of His consecrated people only. These, justified by the merit of Jesus, are qualified through His merit to be sharers with Him in His glorious priestly functions.

### The Secondary Sin-Offering

As mentioned, the primary offering for sin on the typical Day of Atonement was that of the bullock representing Jesus' sacrifice on the cross. The secondary Sin-Offering of the typical Atonement Day was represented in the Lord's goat. It was not provided by the typical High Priest, as was the bullock, but was taken from the people. Indeed, two goats were taken at the same time, as representing the two classes of the Church of the firstborn. The sacrificing or priestly class was represented by the Lord's goat. The less zealous class, the antitypical Levites, was represented by the second goat—the Scapegoat (Heb. Azazel) and it was not sacrificed either in type or antitype. The Lord's goat class, representing the Church was sacrificed and constituted the secondary Sin-Offering (Lev. 16: 8-10).

### Church Follows Jesus Sacrificially

The account says that the Lord's goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. The type tells us that the Church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but only for the sins of the high priest's family and tribe of Levi, typically for the Church. We should also notice that the secondary Sin-Offering, the Lord's goat, was not offered for the same persons as was the bullock; for the household of faith

needed no further offering. It was offered by the High Priest as a secondary part of his own original offering; and its value was made applicable to all the people in the encampment, to bring atonement to all in Israel.



AFTER JESUS' ASCENSION THE CHURCH'S SACRIFICE BEGAN

### Type and Antitype—Jesus Appearing for Church

In the antitype of the Sin-offering the High Priest, Jesus, completed His own personal sacrifice at Calvary. Forty days later He ascended up on High and appeared before God's justice (the Mercy Seat) and presented the merit of His sacrifice, not for the world, but for the Church. As the Apostle writes, "He appeared in the presence of God for us," the Church—not the world (Hebrews 9: 24). This is in full accord with what we have just seen in the type.

### The Goat's Blood

From Pentecost onward [until the end of the Gospel Age proper] the Lord accepted the consecrated persons represented in the two goats; and those sufficiently zealous He accepted as the members of His Body, and offered them up as a part of His own Sacrifice (Acts 8: 17; 2 Tim. 2: 11, 12; 1 Cor. 12: 12). He finished this work when the last member of His Body was found faithful unto death. The next step in the antitype will be for the High Priest then to present, again at the Mercy Seat, the blood of the antitypical Lord's goat as part of His sacrifice—the sacrifice of His Church as part of His own Sacrifice. This He makes applicable to the sin of all the people, the original sin of the people.

In the near future, the Father will turn over to the Son, all the people, their sins fully forgiven so far as the original transgression of Adam is concerned. Then Messiah's Kingdom, established in power, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of His Kingdom.



### **Punishment for Willful Sins**

Meantime, there are other sins of the world not included in the Adamic transgression. The Sin-Offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original act of disobedience. These other sins are not attributed to human weakness, but represent more or less of sin against knowledge, against light. Full, willful sin against full light would bring upon the sinner the Second Death, but only a few have had full light, full knowledge, full opportunity; and, as a result, very few indeed at this point will have sinned unto death.

### **Knowledge and Responsibility Through Study**

Wherever the light of the Gospel has gone, a certain measure of responsibility accrues; and God intimates that He keeps a very exact accounting with all. Every sin must receive a just chastisement for wrongdoing. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years;



however, the sins of imperfection and weakness resulting from Adam's sin caused by heredity are all covered by Jesus' sacrifice at Calvary. However, the penalty must be paid for the other sins of which we speak, not covered by Jesus sacrifice, which were more or less willful, more or less against light and knowledge and which have not been previously expiated or put right, but which have been accumulating through the years.

### **World Striped Before Restitution**

Before the New Dispensation can rightly be ushered in with all of its blessings, the world's violations against light and knowledge must be fully reprov'd. It is the settlement of these accounts against the world which has brought the great Time of Trouble such as never was since there was a nation (Dan. 12 1; Matt. 24: 21), which has afflicted earth's society for nearly 100 years, and will progress until the great catastrophe of anarchy will bring it to a close. Then the accounts of Justice having been squared,

the blessings of Messiah's Kingdom will be due to begin.

### **The Scapegoat's Suffering**

God is a very strict Accountant. As He is sure to count against the world all willful disobedience, and especially the persecution of His Church, so also He is willing to give the world credit wherever possible. This, we believe, is intimated in the picture given us of a work which followed the Sin-Offerings; namely, the confessing over the head of the scapegoat certain



transgressions of the people, and the sending away of this goat into the wilderness (Lev. 16: 8, 10, 21).

### **The World's Iniquities Placed on Scapegoat**

Understanding that this second goat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these were to go into a great Time of Trouble, as symbolized in Revelation 7: 14. There they are pictured as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations upon the Great Company class, the Levite class, are not tribulations for willful sins, but tribulations for the destruction of their flesh, in harmony with the Covenant entered into by this class, a Covenant of Sacrifice, which they failed to keep. The sufferings of this Great Company class we understand, go as a credit to the world, to make right before Divine justice their sins against light, and especially against God's people.

In summary: The Ransom relates to the sacrificial work of Jesus alone and its ultimate effect for mankind, whereas the sin-offerings of Israel's Atonement Day show the processes by which God accomplishes blessings for the Church and for the world.

# The Jewish Mass Meeting

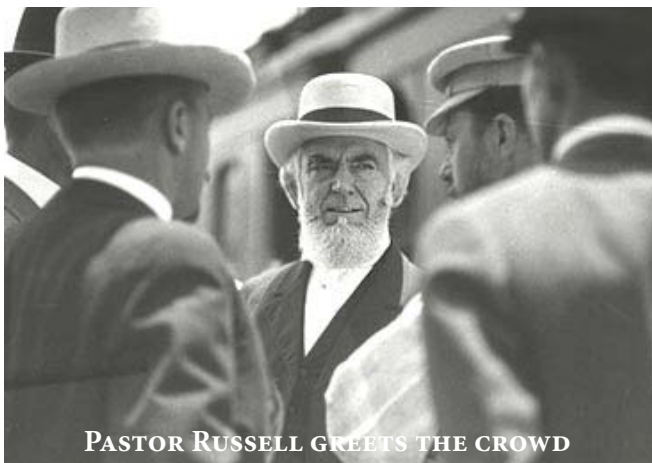
October 9, 1910

**M**y Jewish friends and others; I have pleasure in being before you today. I am here because of your invitation, for which I thank you. I am pleased to have an opportunity of speaking to my Jewish friends and neighbors in this city, all the more so because I believe that some, in the name of Christ, have dishonored His name in various persecutions against your race.

I cannot be surprised, my dear friends, that after centuries of persecution you should feel that it would be almost a miracle if you should hear a Christian speaking the words of our text to the Jews, in defense of the Jews. I am pleased, therefore, to have this opportunity of saying that I have no sympathy whatever with the conduct of the Russians, nor with the demoniacal conduct of the so-called Christians of Romania. We read, too, of the fact recently that in Romania there was a terrible scene enacted when so-called Christians dug up the dead of the Jews, brought their carcasses and laid them on the doorsteps. Dear friends, this is not properly attributive to the Christianity which I stand for. I am glad that I stand for no such misrepresentation of the One whom I recognize as my Creator, as my Master, and One who is of your race. Nothing in His Word ever directed His followers to misrepresent the principles of righteousness, justice. I should like in one word to tell you the very reason why there is such conduct on the part of some who have named the name of Christ. It is this: That during the period we call the Dark Ages, when ignorance was prevalent throughout the civilized world, various false theories and doctrines, quite contrary to the Law of Moses, quite contrary to the teaching of Jesus and the Apostles, were brought in. So we find that today the name of Christ is attached to various theories which you and I and all Christian peoples recognize as sinful and wrong and dishonest. By all Christian peoples I mean the Christian

people in general whom you meet in this land of liberty; a very different view, you will notice, from that held by Christians of Russia and Romania and some other parts.

The whole world is swayed by the power of the mind. When a man's mind is disarranged, his conduct will be in harmony with the disarrangement. What wild and unreasonable things are often done by the insane because the mind has gone wrong. I am not charging the Christians in the Dark Ages with these things, but I am charging it, dear friends, to that which the Scriptures call "Doctrines of Devils," promulgated in the name of Christianity, and some of those doctrines of devils are very devilish indeed.



PASTOR RUSSELL GREETSS THE CROWD

One of these doctrines is what I hold responsible for all the various injustices that have been done to your race—the doctrine that our Heavenly Father, when He created the race, also made a great place of eternal torment and purposed that the great proportion of these human creatures whom He made should be cast into this eternal torture. All of this we believe to be very dishonoring to God, and it is because of

this wrong theory respecting God and His character and His purposes toward the children of men that the world has witnessed such terrible persecution of the Jews—and all done in the name of love.

It is not surprising at all that practically all Christian people believe that every Jew is going to eternal torment. So I say, with the thought before their minds that the great Creator has damned every Jew to eternal torment, is it any wonder that those who believe such a thing should act like demons? It is no wonder! A man is bound to be conscientious and we must admit that these people are acting according to their consciences, but if a man is conscientious he will act according to his light or according to his darkness, and this gross darkness which came upon the civilized world 1,000 years ago, from which we have



scarcely emerged, is responsible for the misrepresentation of the Almighty's character, and is responsible for the persecution of the Jews. Have we not been told that every man should seek to be in harmony with and should follow the example of his God? Whoever, therefore, has a devilish conception of God will have a devilish form of conduct. And theoretically that has come upon Christian people who are slowly emerging from the gross errors of the Dark Ages. Many errors still cling to them; for instance, the doctrine of eternal torment. These Christian people believe this to be the doctrine of the Bible, and I thought the same. I also thought that I was getting it from the Bible, but I found out differently, my dear friends. I found out that I had been taking the traditions and creeds of men, and I had been told that these creeds fairly represented the Word of God, and under the impulse of the refusal of my mind to follow such a leading I became a kind of an unbeliever, totally rejecting both the Old and the New Testaments; and I know, therefore, how to sympathize with those who are called Higher Critics. I know how to sympathize with those who feel that there is no real intelligence in the Bible.

But, dear friends, after having had this experience, by God's grace I came back to the Bible itself and made an examination along its own lines, and today I am a believer in not merely the New Testament, but in the Old Testament also. I have the opinion that both Jews and Christians have to a large extent neglected the intelligent study of the Word of God and I would like not only to awaken all the Christians—men and women—to study the Bible, but I would also like to awaken all the Jewish people to a study of the Word of God, a study of your own Scriptures, which contain the most wonderful message. They explain all the affairs pertaining to your people.

After making a thorough study of the prophecies, I found the whole picture of the world there, and I thank God so often for these prophecies! They are not yet fulfilled. Certain portions of them have been fulfilled; and then there are other things that God has for the Jews and for the Gentiles.

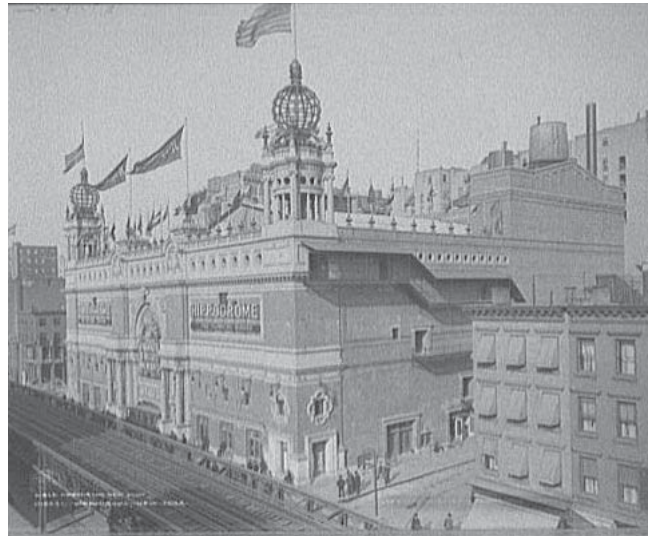
To my understanding, God has two salvations—special salvation, which is only for a mere handful—

merely a saintly few, and as soon as the saintly few have been selected as the body of the Great Messiah He will fulfill all the glorious things the Jews have been hoping for, which you and I have been hoping for, and which the whole world has been hoping for. Do we not all see the need of a great deliverer for the Jew; do we not see the need of a great deliverer for the whole world; do we not see that the whole creation groaneth and travaileth in pain together, waiting, waiting for our Messiah, my Messiah, for the Messiah God has promised, the Messiah of the whole world?

When we come to see what our God is doing, then there is a great sympathetic bond I believe between every intelligent Jew and every intelligent Christian. We have one God, the Father of all, and we have one hope in His glorious Plan, and the glorious hope of this Plan is all centered in the Messiah that has been promised to the Jews for these 3,500 years since the day of Abraham. God,

foreknowing what He would do for the blessing of the world, declared in advance to Abraham that through His seed all the families of the earth would be blessed.

He intimates that there would be two kinds of Abraham's seed—He would have a heavenly and He would have an earthly seed. Remember how in the Scriptures He said, "Thy seed shall be as the stars of heaven and also as the sands of the seashore." These two seeds eventually shall bless the world. As soon as the heavenly seed shall be completed—and we believe that that time is near at hand now—then the blessing of God will begin to come to His earthly seed. And what do we see, my dear friends? Do you see the condition in which we are as a race? Do you see the sickness and weakness of the world of mankind today? Do you realize that sin is the very cause of all this, and do you know that God has declared, as I have read in your hearing, that the time is coming when He will blot out all those things which are the results of sin? You and I, and all mankind, are suffering from these things and they will all pass away. Does this not mean that in due time the wilderness shall blossom as the rose, the solitary place shall be glad for them, the knowledge of the Lord shall fill the whole earth as the waters cover the great deep and none will need say to his neighbor, Know the Lord? We have not had



**The New York Hippodrome Era 1910**

that time yet! It is still in the future. That is the glorious promise of God which Israel is looking forward to if they are looking in the right direction; Christians are also looking forward to this, and all nations look forward to it.

As I have read, not only is the blessing to come to Israel but also to the Gentiles. That is my understanding, dear friends, of what the Bible teaches. Let us look for the great antitypical Moses, this great antitypical David, this great antitypical Melchizedek; this great one that is mentioned by Daniel, the prophet, when he said: “Then shall Michael (the archangel) stand up (assume control) and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.” God is making a record of those who are true Jews; He has a book; He has an account, and you and I realize that. We know we are not living here in vain. You and I believe that the Great One who created us has something more in store for us than the brute beast. What is that glorious thing that He has provided?

Our Scripture tells us that under this new regime which shall be inaugurated when Michael shall take control, Israel will be the first to be blessed, as God said in the Scriptures which I have read in your hearing. It shall come to pass as the Lord God has said. “After those days I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant I made with them when I took them by the hand to lead them out of Egypt.” It will be a new covenant, like the former, but more glorious. As the first covenant had a mediator so this new covenant will have a mediator, a better mediator. As Moses led the people on the right way, so also will the antitype of Abraham, Isaac, and Moses, the greater one than Moses, do. There cometh a greater One than Moses. Now this One will be the One through whom all the promises of God will come to Israel, and through Israel to all men.

To my understanding, dear friends, the Scriptures are very clear in their statement that this New Covenant will be for Israel only and that all the nations of the world, if they desire to receive the blessings of that covenant, must come into Israel, so that during the reign of Messiah, which will be for 1,000 years, all nations will be pressing into it that they may become members of Israel, and so the nations will eventually come to be a part of Israel, as the Scriptures say—the seed of Abraham, like the sands of the seashore, filling the whole earth—and every one who will not become an Israelite, who will not come into harmony with God, with that Divine Law, with the New Covenant, will be cut off in the Second Death. The Scriptures say that

at the end of Messiah’s reign every one will be perfect; all will be of the seed of Abraham, and his seed shall then be as the stars of heaven and as the sands of the seashore. But during His reign every one who will not hear that prophet will be destroyed from among the people (Acts 3: 23).

Then, you inquire, why is it that God has so long delayed? Well, my dear brethren, whether I can make the matter clear to you or not, it is a fact we all recognize, that He has delayed. And during this delay of now more than 3,500 years from the time that promise was made to Abraham, from the time God took His oath, bound Himself to the blessing of all the families of the earth, and bound Himself that the blessing should come through Abraham’s seed—from that day to this, in all 3,500 years, your faith as a people has not failed. And in my estimation it is one of the most miraculous things in the world today to see the faith of Israel as a people. I esteem it, my dear friends, to be a miracle itself. No other country has ever done anything like this. No other nation is the seed of Abraham, as God has revealed this matter.

God gave an illustration of the delay, you remember. The covenant made to Abraham was made a long, long time before Isaac was born, and so God’s promises to Israel, natural Israel, the seed of Abraham, has been long deferred, and to our understanding in a certain way that we may not have time to fully discuss this afternoon. Our thought is that now God’s time has come, as we read in Psalm 102: “To favor Zion, for the appointed time is coming.” Do you believe that He did found your nation, and that He had a purpose in respect to that founding? Do you believe the promises? Do you believe that the Lord’s promises will yet be fulfilled? Do you believe that He is able to do so? My dear friends, I am afraid that some of the Jews are getting weak in their faith respecting the promises of God. God’s purposes ripen slowly, but if the Scriptures are true, and we have a right understanding, Messiah will very shortly be manifested in power and great glory, not visible to men, but as a spirit being, invisible to men, as Daniel described, you remember: Who as God—one like unto God, with power. Yes, my dear friends, with power; with power through Israel to fulfill all the glorious promises God made to Abraham and confirmed to Isaac and to Jacob.



. . . to be continued



# The Passover Instituted



Time and again Moses and Aaron went to Pharaoh with God's message, "Let My people go!" Time and again plagues were given as a punishment for refusing to let them go. Time and again Pharaoh declared that if the plagues were stopped he would let them go, and time and again he broke his word. The Scriptures say, "And for this very purpose God raised Pharaoh up, that He might show forth His Power through him." This is interpreted to mean that God could have brought another prince to the throne of Egypt. He favored this particular Pharaoh because of his wicked self-will, obstinacy and selfishness.

The Scriptures declare that the Lord hardened Pharaoh's heart. The explanation is that it was the goodness of God that hardened Pharaoh's heart. Divine goodness and generosity were shown in the removal of the various plagues as soon as Pharaoh promised to do right. This, instead of inciting him to



love and obedience, led him to a greater obstinacy. He determined, as he had passed through one plague after another, that others could not be much worse. He paid dearly for his defiance—Exodus 4: 21; 7: 3; 14: 4.

The tenth plague was the crisis. All the first-borns of Egypt died, but the first-borns of Israel under the sprinkled blood were safe. Thus God pictured the "Church of the

First-borns," now being "called" out from the world. After glorification by the First Resurrection they will be the "Royal Priesthood," Spiritual Levites, for the blessing of all Israel, and through Israel, all the families of the Earth.

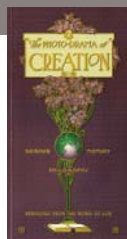
Bible students hold the Passover night to have typified this Gospel Age of nearly nineteen centuries, during which the spirit-begotten ones, the church of the First-borns, are to be passed over, or specially saved, and made partakers of the Divine nature and associates in the Messianic Kingdom for the blessing of the later born, during Messiah's Reign. The blood sprinkled on the door-posts typed faith in the blood of Christ.

## LESSON 33 QUESTIONS:

- 1\* What message did Moses and Aaron bring to Pharaoh?
- 2\* Why were the plagues sent and what effect did they have on Pharaoh?
- 3 Why did God permit Pharaoh to be ruler at this particular time? Par. 1
- 4\* How did Pharaoh's heart become hardened?
- 5 Why were the various plagues removed and reapplied? Par. 2
- 6\* What was the tenth plague?
- 7 Why were the first-borns of Israel safe and what is that a type of? Par. 3
- 8 Who will be the Royal Priesthood and what will be their mission?
- 9 What did the Passover night picture? When were the first-borns passed over?
- 10\* When the first-borns were passed over, did the rest of the family die?
- 11\* When the Church of Christ are all passed over will the rest of mankind receive a blessing?
- 12 Does this lesson picture in any way the salvation of more than one class of human beings? If so how?
- 13\* What did the sprinkled blood represent? Par. 4

\* \* \*

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



If you have enjoyed this series of studies from "THE PHOTO DRAMA OF CREATION," you may wish to purchase the book and its accompanying study guide prepared with questions for both adults and children. We have a new shipment of these books in an attractive soft-cover binding.

THE PHOTO DRAMA OF CREATION (NEW STYLE)	\$ 6.40
STUDY GUIDE	\$ 5.75
PHOTO DRAMA AND STUDY GUIDE (set)	\$11.00



**HAS YOUR SUBSCRIPTION LAPSED?**

? **HAVE YOU MOVED OR ARE YOU GOING TO BE MOVING?**

**PLEASE SUPPLY YOUR NEW ADDRESS**

**RENEW YOUR  
SUBSCRIPTION TODAY**



## VISITING MINISTERS

### **Ralph Herzig**

Muskegon, MI Convention, May 18, 19, 20

### **Leon Snyder**

Muskegon, MI Convention, May 18, 19, 20; Erie, PA, June 26; Stamford, NY, June 27; Wrentham, MA, June 28; Springfield, MA, June 29; Carlstadt, NJ, June 30, July 1

### **Donald Lewis**

Muskegon, MI Convention, May 18, 19, 20; Muskegon, MI, June 23; Grand Rapids, MI, June 24

### **John Wojnar**

Muskegon, MI Convention, May 18, 19, 20; Pittsfield, MA, June 10

### **Thomas Cimbur**

Muskegon, MI Convention, May 18, 19, 20; Denver, CO, June 9, 10

### **Robert Steenrod**

Muskegon, MI Convention, May 18, 19, 20; Beech Grove, IN, May 27

### **Daniel Herzig**

Wilmington, NC, May 1; Reidsville, NC, May 3; Raleigh, NC, May 4; Roanoke Rapids, NC, May 5; Norfolk, VA, May 6; Muskegon, MI Convention, May 18, 19, 20; Lauderdale Lakes, FL, June 3

### **Jon Hanning**

Muskegon, MI Convention, May 18, 19, 20; Hilliard, OH, June 10

### **Lawrence Williams**

Muskegon, MI Convention, May 18, 19, 20; Erie, PA, June 17

### **Richard Piquene**

Dallas, TX, May 5; Jacksboro, TX, May 6; Muskegon, MI Convention, May 18, 19, 20; Cabool, MO, June 23

## EVANGELISTIC SERVICES

**Kenneth Arends**

Minneapolis, MN, June 3, 4

**Kevin Brown**

Hilliard, OH, May 27

**Michael Dukette**

New Haven, CT, June 17

**David F. Hanning**

Erie, PA, May 6; W. Frankfort, IL, June 10; Cincinnati, OH, June 17

**Michael Hanning**

Detroit, MI, June 16

**Ainsley Maine**

Chester Springs, PA, June 2, 3; Wrentham, MA, June 24

**David Lounsbury Jr.**

Carlstadt, NJ, June 17

**Harold Solomon**

Iuka, MS, June 3; Marietta, GA, June 17

**Timothy Suraci**

Springfield, MA, June 3

**Michael Williams**

Athens/Nelsonville, OH, June 3

TO:

## MUSKEGON, MICHIGAN CONVENTION

**MAY 18, 19, 20, 2012**

Site: Comfort Inn Muskegon, U.S. Route 31 at Sherman Blvd., Muskegon, MI 49444. Phone: 231-739-9092. Rates and Reservations: \$55.00 plus tax, for 2 guests (each additional person \$5.00, limit of 5); Continental breakfast included. Reservations must be made directly to the hotel by April 27, 2012. Request the discount for Bible Standard Ministries/LHMM and for a confirmation number. For further information contact C. Olson, (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-1903. Telephone: 231-894-4131

## CHESTER SPRINGS, PA CONVENTION

**JULY 5, 6, 7, 8, 2012**

**NOTICE: NEW LOCATION THIS YEAR**

Site: The Desmond Hotel & Conference Center, One Liberty Blvd., Malvern, PA 19355. Phone: 800-575-1776. Rates and Reservations: \$89.00 plus tax, for 2 guests (each additional person \$15.00 limit of 4); Breakfast Buffet available at \$10.00 per person. Make reservations directly with the hotel by June 6, 2012. Mention you are attending the Bible Standard Ministries Convention for the special rate. For further information contact L. Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester Springs, PA, 19425-2700. Telephone: 610-827-7665

## FREE 24 PAGE BOOKLETS

*Pick six (6) from the following to be sent to you free of charge.*

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

## LEAFLETS

*Do You Know? ● Thieves In Paradise ● Israel's Return ● The Bible vs. Evolution ● Jesus' Second Advent ● Judgment Day ● Earth's Coming Theocratic Government ● War on Poverty ● Oath-bound Promise ● Man's Eternal Destiny ● Pollution Crisis ● What is the Truth? ● Great Pyramid ● Restitution ● Is God or Satan Winning? ● The Full Gospel ● Peace — How it Will Come ● UFO Sightings ● The Gospel in a Nutshell ● True Freedom ● The New Earth ● Bible Standard Ad ● Bible Standard Ministries, L.H.M.M ● Coming By and By ● Christ's Glorious Reign ● Desolation/Restoration ● Father Take My Hand ● A Good New Year Recipe ● How Readest Thou? ● Nearing God's Kingdom ● My Lord and I & Picture ● 23rd Psalm ● Watchman, What of the Night?*

**Visit us at: [www.biblestandard.com](http://www.biblestandard.com)**

**Bible Questions? email:**

**[biblequestion@biblestandard.com](mailto:biblequestion@biblestandard.com)**