

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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THE DIVINE PROGRAM

MESSIAH'S SECOND COMING

THE SECOND Coming of Messiah is extremely unpopular for three reasons:

1. It is supposed to mark the end of all hope of salvation.
2. It appears needless, because of the general opinion that all mankind go to Christ at death—to be judged for eternal life or eternal torment.
3. It seems inconsistent to the degree of absurdity that Christ should ever sit upon an earthly throne and exercise an earthly dominion.

Without fear of successful contradiction we assert that all three of these objections are based upon misleading views and misunderstandings of the Divine Program. On the contrary, we hold, not only that the Second Coming of Messiah is well attested by the Scriptures, but that it is in every way logical, reasonable and consistent with the Divine Program. Let us consider the objections in the order given:

1. Instead of Messiah's Advent being the end of the world, it is really the beginning of the glorious epoch of Millennial blessings, which shall bring opportunities of uplift; mental, moral and physical, which will, if responded to, result in eternal life in earthly Paradise.

The entire theological fabric became so twisted during "the Dark Ages" that its entire teaching was one of long Purgatorial torture. Later we Protestants made a bad matter worse by throwing away Purgatory and assigning all except the saintly to eternal torture. St. Paul named these errors "Doctrines of devils."—1 Timothy 4: 1. Not only was the Millennial hope taken away and mankind told that at the moment of death they would be

launched into torments, except the few. Additionally, the Scripture references to a Second Coming of the Lord and a resurrection of the dead were made a still further terror to mankind. Poor humanity was told that, after suffering untold agonies in some kind of a bodiless condition, the Second Coming of Christ would mean a resurrection of their bodies and the means whereby their tortures would be increased; the bodies being left with all their present nerves and sensitiveness, but made fireproof. No wonder, from this standpoint, the Second Coming of Messiah would be feared—would be dreaded! No wonder poor humanity would shrink from it, and wish that it would never be!

2. When rightly studied, the Bible distinctly contradicts

popular theories that mankind at death become more alive than when they were alive. The Bible teaching is that death is cessation of life; that "the dead know not anything"; that "their sons come to honor and they know it not; and to dishonor and they perceive it not of them"; that "there is neither wisdom nor knowledge nor device in sheol (the grave—hell) where all go"; that the Scriptural hope is "the resurrection of the dead, both of the just and the unjust." As our Lord said, "The hour is coming in the which all that are in their graves shall hear the voice of the Son of man and come forth"—the well-doers to eternal life and

those who have done evil to a resurrection by judgments, by disciplines, by which all the willing and obedient may ultimately be lifted up to life by the close of the Millennial Age. How strange that all of us misunderstood these Scriptures and prophecies and accepted theories which are inconsistent with our reasonable concepts and thoroughly out of harmony with God!

3. We agree that it is thoroughly inconsistent and



Will Every Eye See Him? YES!

thoroughly absurd to suppose that our Lord should return to earth for the purpose of assuming an earthly throne with an earthly court and courtiers and earthly dominion! This would be coming from a higher dominion to a lower one, and is consequently inconceivable to reason. But this is not the kingdom which the Bible informs us Messiah shall establish in the earth. On the contrary, the clear teaching of the Scriptures is that our Lord will never more be known as a man. He took upon him the form of a servant, and the nature of a man that He, “by the grace of God, might taste death for every man.” This was because a perfect man had sinned, and a perfect man’s life must be substituted for his to meet the demands of Divine Justice.

Since our Lord arose from the dead, He is no longer a man, but a spirit being; as the Scriptures declare, “He was put to death in the flesh, but was quickened (made alive) a spirit.” “Now the Lord is that spirit”—highly exalted, far above angels, principalities and powers, and every name that is named—glorified and “made partaker of the Divine nature.” In harmony with this, the Scriptures show that our Lord’s appearances after His resurrection were different entirely from His presence with His disciples before His death. Before His death He was the man Christ Jesus, and after His resurrection He was a spirit being, and manifested Himself in various fleshly bodies—as a gardener; as a stranger; in a body similar to the one in which He was crucified, etc. These manifestations convinced the Apostles: (a) that He was no longer dead, but alive; (b) that He was no longer a man, but “changed,” invisible to them most of the time; seen during forty days only a few times at intervals.

It is the glorified Messiah who is to come a second time, “in power and great glory”—heavenly glory. His Kingdom will be an invisible one as far as mankind is concerned. As our Lord said to the Jews: “A little while and the world sees me no more.” (John 14: 19). The reason for this invisibility is plain to all Bible students. All spirit beings are invisible to mortals. “No man has seen God at any time.” We are told that “the Angel of the Lord encamps around about those that are His and delivers them,” and that they are “all ministering spirits, sent to minister to those who are to be heirs of salvation.” We cannot see them because they are on a plane of heavenly existence and we are on the earthly plane. At that time more faith was required to believe in invisible things than is now necessary. For example, we can now hear one another speak around the world via invisible signals used by cell phones and other communication devices. Note our Lord’s description of His own Kingdom. We read that when it was demanded

of the Pharisees when the Kingdom of God would appear, He answered and said unto them that it would not appear at all. His words were: “The Kingdom of God does not come with observation (outward show, visibility); neither shall you say, Lo, here! or Lo, there! for the Kingdom of God shall be in your midst”—ruling, everywhere present, invisible, except as the eyes of understanding shall recognize the operation of its laws through its earthly channels and servants. Nor should this be difficult to be grasped by any who believe the Scripture records; because, is not Satan now such an invisible prince, and are not his angels equally invisible, and does he not exercise a great power directly and through his agents, the fallen angels, or demons, and through deceived earthly agents? “His servants you are to whom you render service.”

Likewise the spiritual empire of Christ and the Church will have spiritual agents operating among men, and human agents also—the Ancient Worthies—Abraham, Isaac and all the prophets, declared of the Lord to be worthy of eternal life, perfection. These will constitute the earthly phase of the spiritual Kingdom, executing the will of the King, Jesus, who is immortal and invisible (Hebrews 11: 39, 40; Psalm 45: 16; Luke 13: 28).

From this, the Scriptural standpoint, the Second Coming of our Lord, Messiah, is most consistent. He came at His First Advent to lay down the redemption price and to start in operation the blessed conditions of grace, by which, during this Gospel Age, He has been gathering His “elect class,” His Bride, out of every nation, kindred and tongue. It was thoroughly consistent with this that He should come a second time, as promised, to receive His Church to Himself, to seat her as His Bride in His throne, and to accomplish through her and through the Ancient Worthies, representing Israel in the flesh, the great promise of God made to Abraham and confirmed to Isaac and Jacob, namely, “In Your Seed shall all the families of the earth be blessed.”

To count out of our hopes, Messiah’s Second Coming and the Millennial Kingdom, would be to destroy all the glorious prospect set before us in the Scriptures. He who redeemed the world with the sacrifice of His life; He who has gathered the Church during this Gospel Age; He will surely not fail to fulfill the gracious promise of God to bless the world—granting Millennial opportunities to the redeemed world of mankind. “He (Christ) shall see the travail of His soul and be satisfied.” The Church, His Joint-Heirs, who have now shared His travails, will also share in His glory, and in His blessed work of uplifting the world of mankind.

It is not necessary for us to present the Scripture testimony respecting the fact of our Lord's Second Coming. The Scriptures on the subject are well-known to all Bible students. The celebrated evangelist, D. L. Moody, after studying the subject, declared that no other subject is so extensively treated in the Bible. However this may be, all who take the Scriptural viewpoint must admit, that without the Second Coming of Christ, the entire Divine Program would be impossible—would fail to bring the blessings needed. Our Lord came the first time to redeem. He comes the second time to deliver the redeemed ones.

"Every eye shall see him, and they also which pierced him," is a statement not inconsistent with our Lord's declaration that "the world sees me no more." There are two ways of seeing: for instance, the blind sometimes say, "I see." There are eyes of understanding, as well as eyes of physical sight. Many who have the latter have not the former. "The god of this world has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into their hearts" (2 Cor. 4: 4). The world in general is blind. "Darkness

covers the earth and gross darkness the heathen."

Only the Lord's people see in the true sense of the word, with the eyes of their understanding. As it is written, "Blessed are your eyes, for they see; and your ears, for they hear" (Matt. 13: 16). The Apostle writes to the Church, "I pray God for you that, the eyes of your understanding opening, you may be able to comprehend, with all saints, the length and breadth and height and depth and to know the love of God which passes all understanding" (Eph. 3: 17, 18). The promise is that "all the blind eyes shall be opened and all the deaf ears be unstopped" (Isa. 35: 5). This will be during the Millennial Kingdom; and the result will be that all shall know the LORD, from the least to the greatest (Jer. 31: 31-34). Not seeing with the natural sight, but clearly seeing with the eyes of understanding, all will appreciate His character and rejoice therein. We sometimes express this thought poetically in the words, "Sun of my soul, my Father dear, I know no night when you art near. O! may no earth-born cloud arise, to hide thee from your servant's eyes."

OBEDIENCE

What is it that the Lord especially expects from us? What is the testing matter in God's sight? We might view the subject from various standpoints, and something might be said about all of them, but to our understanding, there is just one thing that covers it all. We might say that God desires us to have a great deal of meekness, of gentleness, and of patience; a great deal of longsuffering, of brotherly kindness, and a great deal of love in general. We might put stress upon one or another of those, and they are all to be properly emphasized when thinking of a Christian's duty and a Christian's privilege. But when we think of what God is requiring of His people, there is one thing that covers the entire matter, and if we can see that one thing, it will help us in all that we do and think along those lines.

We ask ourselves, what was it that Jesus especially did? What quality was it that Jesus especially developed? What was it that the Father saw in Jesus that pleased Him? By what process did He gain a great prize and come off as a conqueror? What did he do? What was it, in all His experiences that He learned? The Bible's answer—He learned Obedience by the things which He suffered. The one thing that is so important to understand is that we

must learn Obedience. Now, to impress that thought in all the minds who read this, God looks for obedience. When Jesus came, at the age of thirty and presented Himself at Jordan in consecration to do the Father's will, what did He say? "Lo, I come to do your will, O God"—I have come here to be obedient to your will, whatever your will is, in things great or small, difficult or easy—your will is that which I am here to do. This should be our attitude. This is the only proper attitude. There are some who seem to have a different thought. They seem to think, now God wants me to make some sacrifice, and I will make a particular sacrifice of my own. Jesus did not say, I am going to make a great big sacrifice of my own. He just wanted to do whatever the Father wanted to have done, nothing more, nothing less. And so it is with us. We are not to pick and choose what we would like to do and expect God will say, "What a wonderful thing you are doing." We are not able to surprise God by any wonderful things that we might be doing; and every time we think we are doing something wonderful, by the time we get through with it, we just might find they were very foolish things. The right attitude would be, Father, what is your will? What do you want me to do?

Jesus' entire ministry was spent doing His father's will. He began at the very beginning of His ministry and said, "Lo, I come, as in the volume of the Book it is written of Me, to do your will"—everything that is written in the Book; everything that is in the Bible; everything that God has been telling us for all of these previous centuries what the Messiah would do; "I am here, Father, to do any and everything you would have for Me to do." Our Lord Jesus did not at first comprehend all that He was to do. Those things written in the Book were still hidden from Him. When He made His consecration, He had not yet been begotten of the Holy Spirit. It was after He had made His consecration, and after He had gone down into the water, and symbolized His consecration by baptism, that the Holy Spirit came on Him, and the higher things, the heavens—were opened to Him and He began to see deep spiritual truths; began to understand those things of which He had previous knowledge but not an understanding. Just the same as we, at one time had some knowledge of what was written in the Law and in the Prophets, but we did not have an understanding of it. We knew the Scriptures stated this and stated that, but what did that mean, and what did this mean? So it was with



Abraham Obeys God

our Lord, before He was begotten of the Spirit. He knew those things were written there; He knew those things written in parables and dark sayings; He knew God had that all covered up and He knew He had come to be the Messiah; He knew the Messiah was to fulfill all those various things; but now, what was He to do? He did not see how those things could be fulfilled, for He did not know what they meant. There He saw the bullock of the Sin-offering and the goat of the Sin-offering, and the scape-goat, and the sprinkling of the blood—what did they mean? He saw the typical Passover lamb, the killing of the lamb, the eating of its flesh, the sprinkling of the blood, and the eating of the unleavened bread, herbs, etc.—but what did they mean? He saw that the firstborn of Israel were passed over and He saw that they became the Priests and Levites of the future—but what did it mean? Just as

soon as He received the Holy Spirit, those things began to be opened up to Him, He began to understand them.

Then what did it mean? He now saw the things that He had already contracted to do—the things that He now was able to fully understand. That is to say, He began to see that the bullock represented Himself and His sacrifice; He began to see that the copper serpent on the pole was merely a type of Himself; that as Moses raised up the serpent in the wilderness, even so must the Son of Man be lifted up; and that as people looked to the serpent and were healed of the bite of the fiery serpent,

so humanity is to look up to Him as the great sin-bearer, and have their sins and their pains, etc., which are the result of sin, healed of the bite of the serpent. But the whole lesson for Jesus was, first, would He, without understanding all the terms, agree to do God's will, at any cost? He did that when He left the heavenly glory. He said, Father, if you have a glorious plan, and if you have intended me to be the instrument of that plan, although you have not told me how it is to be worked out yet, nevertheless I am ready; I will put aside the heavenly glory, and I will assume the earthly condition—that was a necessary step; that was all He asked, just let me see one step and I will take that step. So He found Himself a man, a human being, truly flesh and blood.

Now He said, Father, what is the next step—I delight to do your will—everything that is written in that Book. The Father showed Him the things written in the Book. Then we see how the remainder of His life was filled with doing all the things that He could find that were written in the Book. What was all of that? Obedience—the spirit of obedience. It was the spirit of obedience from the beginning that prompted Him to set aside the heavenly glory and assume the human nature. It was the spirit of obedience then that led Him to say, Now, Father, here I am; for this purpose I have come into the world, now here I give myself away. Obedience. Later He began to see more and had a much better understanding. Obedience still came in, and He said, this is the thing to be done now, and that is to be done next, and the other is to be done afterwards; so step by step our Lord's pathway was a pathway of obedience and an obedience that cost Him something. Every step that He took cost Him something.

Now, we are invited to walk in His footsteps—in His steps of obedience. It is the obedience that God is counting. It is the obedience that is going to make you acceptable in God's sight. Obedience to the Commander means loyalty.

Suppose a soldier in the army would say, "Did the General issue that order? Yes. Well I don't understand what that means, I am not going to do it until I understand more about it. As soon as I know where the thing ends, then I will begin to be obedient." That man would not be a loyal soldier. The business of a soldier is to be obedient. He knows that when he enlists. So when we have enlisted to be soldiers of the cross, it means obedience. Whatever the Lord's providence brings to us; whatever the Lord's words shall indicate to us; we must not only do His will, but to do it with delight.

When one is hesitant, saying, "Now is it necessary to be baptized?"—an entirely wrong spirit to be enquiring as to it being necessary—as though it were compulsion. There is no delight in that. The thing that will bring Divine blessings, is to delight in doing God's will. Father, what is your will? Show me what it is, make it plain to me, I am ready, willing and anxious to do everything that is written in your Book—all that you have marked out for me.

Jesus has gone before us. He has been our example, and we are walking in His steps of obedience. They have led us this far, and a blessing has come with every step of obedience that we have taken, if we have taken it with the right condition of heart. Blessings await every future step that we take if we simply take the steps with loyalty and delight

to God; and take pleasure in doing the will of our heavenly Father, right down to the end of our journey. All the steps taken will be blessed of the Lord, and all who follow in the footsteps of Jesus, in the footsteps of obedience, thankful obedience, will all find themselves in the Kingdom.

THE TIME IS SHORT

UP, up, my soul, the long-spent time redeeming;
Sow you the seeds of better deed and thought;
Light other lamps, while yet the light is beaming;
The time, the time is short.

Think of the eyes that often weep in sadness,
Seeing not the truth that God to you has taught;
O bear to them this light and joy and gladness;
The time, the time is short.

Think of the feet that stray from misdirection,
And into snares of error's doctrine brought;
Bear then to them these tidings of salvation;
The time, the time is short.

The time is short. Then be your heart a brother's
To every heart that needs your help in anything.
How much they need the sympathy of others!
The time, the time is short.



JESUS PREPARED FOR HIS BRIDE

"I go to prepare a place for you. And . . . I will come again and receive you to Myself, that where I am, there you may be also" (John 14: 2, 3).

D OUBTLESS we all have in mind the fact that we have not very long ago passed the anniversary of our Redeemer's ascension to the right hand of the Father—following the Crucifixion, to the highest place in the entire universe, next to the Almighty Father (AD 33, Dan. 9: 25-27). He ascended up where He was before, to the spirit plane of being, with added excellence of glory and honor; the reward of His faithfulness and obedience to the Father's will, even to the sacrificing of His life at Calvary. He ascended, the Scriptures declare, from the more humble condition of human nature, a little lower than the angels, to the exalted condition of the Divine nature far above angels, principalities and powers

and every name that is named (Heb. 2: 9; Phil. 2: 8-11). The work for which the Logos left the heavenly glory has not yet been fully accomplished. He has suffered, the just for the unjust, giving His life a ransom-price for all; (1 Pet. 3: 18; 1 Tim. 2: 6) but this was merely a means toward an end, and that end has not yet accomplished the blessing of Adam and his fallen race. Thank God however, that the grand, supporting foundation for that work has been laid. Thanks to God also, that a great preliminary work has progressed for over nineteen centuries since His ascension. That groundwork, the preparation of the Church of Christ to follow Him in faithfulness and self-sacrifice, has now been accomplished for them and they are now exalted with

Him to the Divine nature, glory, honor and immortality which was His and is now also their reward (2 Pet. 1: 4).

If in times past, we may have too carelessly studied our Bibles and confused God's special blessing for the Church as the Bride of Christ, with His subsequent blessing for the world through Messiah and His Bride, let us do so no longer. Please note that the Divine Plan for the salvation of the world could not have begun before the coming of Jesus. Neither could it have begun to operate until the complete selection of the Church—until her perfecting as the "Bride, the Lamb's Wife," in the First or Chief Resurrection (Rev. 20: 5). The antitypical sacrifices which Jesus began at Jordan came to finality by the sacrifices of the Church, the last of which are now ended. Those who have become of His Bride and joint-heirs with Him in His Kingdom are now in their glorified and exalted position in heaven. The invitation to them while on earth was that, renouncing sin and accepting Jesus as their Savior, they presented "their bodies living sacrifices, holy and acceptable to God," and then followed in the footsteps of their Redeemer (Rom. 12: 1).

In a certain sense, this presentation of the entire Church took place, representatively, in the Apostles and others of the five hundred brethren who believed at Jesus' First Coming. They were representatives of the entire Church, and the acceptance of their sacrifice and their begetting of the Holy Spirit, their espousal at Pentecost, represented the acceptance—the begetting and espousal of the entire Church from then until the end of their earthly journey. St. Paul distinctly points out, that "The church of the firstborn, whose names are written in heaven," was not then the Bride of Christ, while here on earth and in the flesh. Now that the Age for the Church's calling has ended, the last member of the body has been accepted, and the First or Chief Resurrection to the spirit plane has been accomplished, the marriage and complete union between Christ and His Bride in heavenly glory is now complete (Rev. 19: 7-9).

As the Redeemer was the first to ascend to the glorious station of the Divine nature, far above angels, principalities and powers, and the Church as His associates shared in

that glory, it was necessary that He should precede them to prepare the way (John 14: 2, 3). Our Lord's own worthiness of exaltation to the Divine nature was witnessed by the Father in that He raised Him from the dead a quickening Spirit, to glory, honor and immortality. However, before the Church could, in any sense of the word, be made acceptable in the heavenly courts, it was necessary that the Redeemer should "appear in the presence of God for us" (Heb. 9: 24). It was necessary that He make an imputation of the merit of His sacrifice on behalf of the Church before their sacrifices could be "holy and acceptable unto God"; and only by their sacrifices and the Divine acceptance of them were they then begotten to the spirit nature, and then the faithful of these, received the Divine nature in the First Resurrection.



St. Paul Points Out
"The Church of the Firstborn"

What force we see adheres to the Master's words, "I go to prepare a place for you." Unless He had prepared the way, unless He had become surety for the Church, they never could have become acceptable in the Father's sight, and become the Redeemer's associates on the spirit plane. But there is still another sense in which the Redeemer prepared for His Bride. During their earthly stay, Jesus as the great High Priest, not only opened up the way to God (John 14: 6), but He continued to be their Intercessor and to appropriate to them His merit. This merit covered

their continual trespasses and shortcomings, which were the result, not of willfulness, but of weakness and violations of justice that came to them as a result of their imperfection received from Adam. How precious it was to the members of this class during their earthly trial, expressed in the words of the Apostle: "If anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous." "Let us therefore, come with courage to the throne of heavenly grace that we may obtain mercy and find grace to help in every time of need. For we have an High Priest who can be touched with the feeling of our infirmities, having been tempted in all points like as we, yet without sin" (1 John 2: 1, 2; Heb. 4: 15, 16).

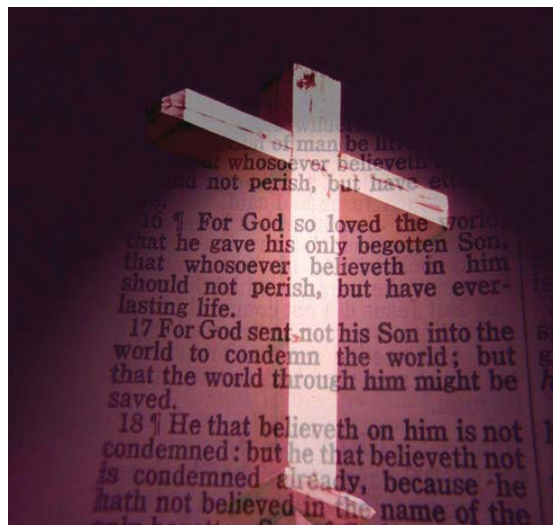
There appears to be a disposition on the part of many to deny that there will be a Second Coming of the Redeemer. They reason that what has not occurred

in nearly twenty centuries should cease to be expected. They endeavor to find the fulfillment, the promised Second Coming of the Savior, in the Pentecostal blessing. However, this cannot satisfy those who have implicit trust in the Lord, and who believe that the Apostles were His specially appointed mouthpieces. Did not the Apostles, long after Pentecost, tell of the Second Coming of the Lord, and did not Jesus, Himself, in the Revelation, declare His return and His marriage to the Church, His acceptance of her and the giving to her a share of His glory? The erroneous thought that Jesus is only human and that His Second Coming will be as a human man in glory and power, has done much injury to the Church. It has turned the attention of some to looking for and expecting Messiah's Empire to be only an earthly one. It has led others to deny His Second Presence and the Kingdom entirely. The proper view of our Lord's ascension to the glory of the Divine spirit nature in heaven, next to the Father, never again to return to earthly conditions, lifts us above the difficulties mentioned. We have come to see that the One who is now present in power and great glory is a Spirit Being, now invisible to humanity. Nevertheless, the very same Jesus, the same person, who was once among men at His First Advent, is the same individual who, previously, was with the Father on the spirit plane before coming to earth. He then humbled Himself, to become of man's nature in order that He might accomplish the work of redemption for Adam and his race (1 Tim. 2: 5, 6). The Redeemer says of Himself, "I am He who was dead, and behold I am alive forevermore" (Rev. 1: 18). He who was dead; was He not the same One who previously was rich and for our sakes became poor when He was made human? Can we not hold clearly to the three changes of nature and perceive these three designations: the pre-human Jesus as the spirit Logos; the man Christ Jesus, who gave the ransom price for Adam on Calvary's cross; and the glorified Jesus to the Divine nature, on the right hand of the Father in glory—and yet see that He has maintained His original personality in each one?

HOW HAS JESUS RETURNED?

The angels, who appeared to the Apostles when the Master vanished from their sight, declared that He would come in the same way, as He went away. When He ascended did He go in a blaze of glory witnessed by the

entire world on earth? No! He did not come in that way. Did He go amid great convulsions of nature and the blast of literal trumpets? No! Neither has He returned in that way. Was His departure observed and known throughout the world? No! Neither has His arrival been seen and known by all as He declared. He came as a thief in the night and is present, unknown to the world (1 Thes. 5: 2). Only a few knew of His departure and could tell it to others. Likewise the Second Coming has been known only by the few, who were to declare it to those who had the hearing ear. Concerning this secret arrival of the Lord, "as a thief in the night," the Apostle declares, "You brethren are not in darkness, that that day should overtake you as a thief" (1 Thes. 5: 4). The day of revelation has come, but it has proven to be after the Bride class, the elect Church,



John 3:16

has been chosen and is now with the Bridegroom, a sharer of His glory, honor and immortality. "When Christ, who is our life appears, then you also will appear with Him in glory" (1 John 3: 2; Col. 3: 4). The revelation will not be a quiet time, as it will occur in symbolic flaming fire (severe trouble and upheaval in human society), a manifestation of righteous indignation coming forth in opposition to all things sinful, degrading and disgusting. On the other hand it will eventually win the approval of all things in harmony

with the Golden Rule—"whatever you want men to do to you, do also to them." This will mean at the first, a great Time of Trouble as the forces of evil oppose the power of the coming Kingdom—a violent overturning and transformation in the world's affairs (Dan. 12: 1; Matt. 24: 21). As the Prophet declares, "The rich men shall weep bitterly." Many poor ones doubtless will also weep, for unrighteousness is not confined to race or class. All evildoers will suffer. All those who seek to do good will no doubt suffer also, during this period of transformation, but if obedient to Christian principles, they will eventually be blessed in the Millennial Kingdom.

As soon as this new ruling of Messiah's Kingdom shall come to be thoroughly recognized and appreciated, "the inhabitants of the world will learn righteousness" (Isa. 26: 9). Then the great blessing of Emmanuel's government will disperse the world's sorrows and tears and death (Rev. 21: 4). Arising as a great Sun of Righteousness, Messiah's Kingdom will flood the earth with the light and knowledge of the goodness of God and with His blessing. There will come a time, not long in the distance, when ignorance,

superstition, sin and death will flee away before the light of that New Dispensation, and only those who willfully resist it will be smitten with the Second Death (not eternal torment). The great Heavenly King and His Bride will rule man's affairs with a rod of iron, which will break in pieces and destroy secular and religious institutions that operate contrary to the Golden Rule. This power over the nations belongs to the Redeemer and will be shared as promised, with His Church (Rev. 2: 26, 27). First, before the manifestation of the Kingdom in power, glory and flaming fire, the Master's Parousia has made its debut, His secret presence, unknown to the world's billions and known only to the true "watchers." It is the Lord's consecrated people, who, through their understanding of the Divine prophecies to which their eyes of understanding have been opened, clearly discern Jesus as now present.

During the Harvest time of the Parousia, He was present to gather the wheat, the "Little Flock" into His garner, the spiritual part of the Kingdom through the change of nature brought about in the First Resurrection. This occurred for each one in a moment, in the twinkling of an eye, because "flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15: 50-52). During this period of Parousia, (presence) preceding the outward manifestation to the world, the Heavenly Lord, invisible to men, judges among those who have professed to be His servants. He thereby determines which ones may enter into the Kingdom and share its glories, and which ones have been unprofitable servants, who may not share with Him in this special Kingdom glory. It is because they have failed to share with Him in the sacrifice and ignominy of their earthly course. This judging of the Church is particularly indicated in two of our Lord's parables relating to the pounds and the talents given to His servants when He took His departure. In His Parousia He reckons with His servants, rewarding the faithful with a share with Him in His Kingdom, saying, "Well done, good and faithful servant, you were faithful over a few things, I will make you ruler over many things; enter into the joy of your Lord . . . have authority over ten cities . . . over five cities, etc." (Matt. 25: 21; Luke 19: 16-18). The garnering of the wheat, the change of the saints, is the marriage or union with their glorious Head and Bridegroom. Meantime, those who sought to be of the Bride made themselves ready and assisted each other as they prepared for the glorious consummation of their most wonderful hopes in the First Resurrection.

The Master said, "My word shall judge you in the last day." Happy has it been for the few who have heard the Master's Voice during this Gospel Age, and have judged themselves thereby, and submitted themselves to His

righteous precepts! These blessed ones are sharing with Messiah in the glories of His Spiritual Empire, invisible to men. But during the Thousand Year Judgment Day of the world (2 Pet. 3: 7, 8) these "wonderful words of life" are for those who will obey the regulations of that Millennial Day right here on the "new earth" (Matt. 6: 10). The Divine sentence for those who will refuse obedience will be the standard of justice for all humans. The sentence for those who willfully disobey will be "second death"—not torture (Rev. 21: 8). This judgment of the world will not be merely of those living at the time of the establishment of the Kingdom, but will include all that are in their graves (John 5: 28). As all are condemned through one man's disobedience, (Adam) so the redemption for all will be accomplished through the obedience of One, (Christ). This will secure to each and all an opportunity for eternal life, either on the spirit plane, during the Gospel Age, or on the earthly plane for the world, during Messiah's reign over the earth and its inhabitants (1 Cor. 15: 22).

The judgment of the Church was not according to works, the perfection of which under conditions that prevailed in the Christian dispensation was impossible; the Church's judgment was according to faith and obedience. But the world's judgment will be according to works, for the knowledge then will be so clear that faith, although being present, will take a back seat to love (Matt 25: 34-40). The great Mediator will accept, at first, imperfect works according to the ability of the people; but as they rise out of sin and degradation and approach nearer to perfection—more and more obedience will be required of them, until at the close of the Age, they will be perfected and then absolute perfection of behavior will be required. Then death and the grave will be swallowed up by their not being operational any more; and all not worthy of being recorded in the Book of Life will be destroyed from among the people (Rev. 20: 12-15; Acts 3: 22, 23). However, thank God, this permanent annihilation in the Second Death will come only upon willful evildoers of the class mentioned in these texts that were often reprov'd and yet remained incorrigible. Some, once of the Church, were classed in this category because of heightened responsibility brought about by previous enlightenment enjoyed, as was the case with Judas who then betrayed the Master (Mark 14: 21). But surely the world in general has not had such instruction nor intelligent understanding of the Lord as would make them properly subject to the Second Death (Jer. 31: 33, 34). God proposes that every member of Adam's race must have this one full, complete privilege and opportunity for eternal life before he can be sentenced to the Second Death, or be rewarded with Eternal Life.

THE JEWISH MASS MEETING

OCTOBER 9, 1910

(Continued from previous issue)

Let me refresh your minds respecting the history of Israel; how after God dealt with your people through judges, he gave them kings, and the name of the last king you remember was Zedekiah. Upon Zedekiah God pronounced a great sentence, which has since gone into effect. Let me remind you of the words of the Prophet addressing Zedekiah, the last king of the Jews. I understand about Maccabeus, king of the Maccabees, but the Maccabees were not Jews. God has promised His blessing to Israel and Judah. Now I will quote you the words of the Prophet Ezekiel 21: 25-27:

“And thou profane and wicked prince, whose time has come that iniquity shall have an end. Thus saith the Lord God: ‘Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it to him’”. Who is this One that is coming? Who is this One that is to take the throne of David? Who is this One that is to be the successor to Zedekiah? Did God not promise to David, the sure mercies of David; that of the fruit of his loins he would raise up “this One?” This was not fulfilled at that time. It must belong to some future time because, the sure mercies of David were pointed to be after that time; and they have not yet been fulfilled. That great Messiah is not a man, for no earthly being is able to accomplish for Israel, and through Israel for the world, the wonderful things which God has declared this Messiah shall accomplish. He is to bless all the families of the earth—not merely those living at that time, but also all those who have gone down into the sleep of death. That is the time of which Daniel speaks, that in this day many who sleep in the dust of the earth shall come forth; and some shall shine as stars in the firmament.

Now, my dear friends, a certain period of time from the time that Zedekiah lost his crown is measured all the way down. What do we find for this measurement in the Word of God, in the Holy Scriptures? Through the Prophet, God has given a measure which reaches from Zedekiah, from the time his crown was taken away to the time that it would be restored. You remember how

it was at the time Israel was discarded from Divine favor as a nation—not the people, but as a nation; the crown was taken away from them as a nation, was removed, to be no more until the Messiah, but still they would continue to be God’s people. This shows the difference between God’s people and God’s nation. But at the time the crown was removed from the brow of the king of Judah, a lease of power was given to the Gentiles.

I remind you that Nebuchadnezzar, king of Babylon, was the one who took Zedekiah prisoner. I remind you that he had a wonderful dream and Daniel the Prophet was there and interpreted the dream. I remind you what the dream was; that he saw a great image—head of gold, breast of silver, belly and thighs of brass, and legs of iron, and the feet of iron and clay mixed. I remind you that Daniel gave an inspired interpretation of that dream. Daniel said that Babylon was the first, or head of gold; that after Babylon would arise another kingdom, a universal kingdom; and then a third, and then a fourth. You remember who these are: First, Babylon; second, Medo-Persia; third, Greece; fourth, Rome. Rome came in fourth and was represented by the legs of iron—the strongest empire the world has ever known. Since the Roman empire departed as an empire, what do we have? Papal Rome. This was shown in the image by the feet of iron and clay mixed, the feet being part of iron and part of clay; the iron representing the Roman or civil power and the clay the religious influences or addition to the Roman civil power. So these ten toes seem to indicate also the kings of Europe of the present time, for they have been the successors and their empires are more or less of religious and civil power combined; as for instance, the kingdom of England is not merely a civil but also a religious monarchy, and so with the other monarchies in Europe. They have the religious feature represented in the clay and the civil power represented in the iron. This is a picture of the whole world and all the empires of earth to whom God gave a lease of power more than 2,000 years ago.

We see how this has been fulfilled. What will follow this? Is this great image to stand forever? No! Was Babylon to last forever? No, it was cast away and was

succeeded by Medo-Persia. Did it last forever? No, it was followed by Greece. Greece was followed by the Roman Empire. Did it last forever? No, it merged into Papal Rome. What about all this? What was the end of this prophecy of Daniel? The king beheld in his vision and a stone was cut out from the mountain without hands and smote the image—Where? In Nebuchadnezzar's days, the head? No. In the Medo-Persia days? No. Where? In the feet; smote the image in the feet at the end of the Gentile times. If you and I see it that way then we must see that we are now somewhere at the time of the feet and we should expect that the time for the smiting of the image in the feet by the stone would be near.

You remember the result; that the stone which smote the image in the feet accomplished the complete destruction of the Gentile empire. The great image went to pieces and the wind carried it away; there was no place found for it. And the stone became a great mountain and filled the whole earth. And Daniel's interpretation of that stone is that it represented the Kingdom of God. He is pointing out how the dominion was taken away from Zedekiah and given to Nebuchadnezzar, and to all of his successors, and that the kingdom power would revert to Israel. Messiah, the head of Israel, will become the great stone that will eventually be the kingdom which will fill the whole earth, and bless the whole world. Is that a plain picture? I hold that it is. Is it a far-fetched interpretation? I hold that it is not. I hold that there is no other interpretation possible; we must either believe that or give up the whole matter. If we see that the first part has been fulfilled in the past, does it not confirm Daniel's prophecy to you and to me, and to as many as have ears to hear, that the latter part is just as sure of fulfillment as the first part?

Another part of this prophecy shows us that there were seven times determined upon this great people. What is a time? A time is a year. Seven times, seven years. Not literal years. More than literal years. There is a symbolical year used in prophecy which is reckoned on the basis of a lunar year; twelve months of thirty days each, or 360 days—each day representing a year. One symbolical year, therefore, would represent 360 years. How many would be represented in seven times? I answer seven times 360 years would be 2,520 years. And if we measure those 2,520 years from the time that God took away the diadem from Zedekiah and gave a lease of power to the Gentiles, what do we find? We find the 2,520 years will soon expire. And what would that mean? That would mean the time to restore Zion has come, and that, my dear friends, is part of my message to the Jews.

You have suffered persecution for centuries; God has surely promised you a blessing, and the time of fulfillment is near, and the blessing that will come upon you is so much greater than you have ever dreamed of that we are astonished to see the grace of our God and the wonderful lengths and breadths of His mighty plan.

The reason that you and I have been inclined to go after infidelity and to reject the Bible is that we never saw the plan of God as there outlined; never appreciated its wonderful promises, never appreciated the fact that God will bless every member of our race. "In thy seed shall all the families of the earth be blessed," and that includes the knowledge of God, and the knowledge of His power, and the knowledge of His guidance, and the knowledge of the blessing that will come through the great Mediator of the New Covenant.

Well, how would we measure this period of time? You might say you would count it a few years sooner, etc., but I will tell you how I measure it. I find that the year of Zedekiah is the year 606 which we call in our common reckoning B.C. I forget how it is spoken of by the Jews, or the word that they use. 606 years B.C. and 1914 years A.D. will make what? 2,520 years. What do you see? You see forces at work today that the world has never before seen; every intelligent man sees something wonderful that he does not understand. We hold that the only proper conception of the things that are happening in your day and mine are seen only from the divine standpoint. From God's Word we can know something of what the commotion of our day signifies. Can any deny that we have commotion in our day? That we have wonderful things in our day? That ours is a most wonderful day, for electricity, steam and all the wonderful inventions that come along these lines? How should we understand these things?

Some tell us these are all a result of our having large heads; that we are brainier than any people who have ever lived on the earth. Is this true? As far as you are concerned, and I know as far as I am concerned, you and I recognize great characters of the past that were greater than any of our day. Is it not true that Moses has not today his equal in the world as a law-giver? Is it not true that David could touch more hearts than any other poet in the world? Surely! Shall we say, that all this great blessing of our day is merely the result of ours being a "brain age" and that we are so brainy today? Let us take the Scriptures for it, let us take the words of the prophet for it, that this is the "day of preparation." Preparation of whom? Messiah. That is what we have been waiting for.

As an illustration, the one who has been instrumental in bringing forward many wonderful things from electricity, Mr. Edison, says himself that he has no great intelligence on the subject of electricity or any other subject; he himself tells that he merely stumbled into these things. The simple interpretation is that God's time has come for the lifting of the veil of ignorance that has been in the world, and therefore the blessing of the Lord is coming out here and there.

I remind you of your Jubilee system, inaugurated by Moses; how it pointed forward to a great time of blessing. You remember under the Jubilee arrangement that on the fiftieth year every one should again receive what had been lost; everything should go back in accordance with the original arrangement. What did that mean? I agree with you that it was a very good law; I agree with you that it was a very simple law put into operation on a very similar scale to our present bankruptcy law; it was typical of something in the future, typical of a great rest day.

Do you not as Jews hold to the promise of the great period of Messiah's Kingdom when the great Sabbath of rest and peace will come to all the world? I understand that you do. I certainly do. Now this great Sabbath year, this great Jubilee, is another picture of the great day to come, Messiah's reign, His Kingdom, the restitution spoken of, with every man restored to his former estate—that which was lost. Do you know that our Scriptures, your Holy Scriptures, read that God created man not in an imperfect condition but in His own image, in His own likeness, perfect morally, perfect in mentality? Do you agree with me that the Scriptures, your Scriptures, show that so perfect, so absolutely perfect was Adam that even when the sentence of death came upon him he did not crumble into dust in a few years, but for 930 years he was going down into death? As we mark the history of the world coming down to us we find that the average age of human life is about 78 years. Today, the human race has fallen so far that a statement recently made by an English and an American physician of prominence, and they both reached about the same conclusion, that at the present rate of mental and moral decline it will only take 268 years before everybody is insane. What does this mean? It means a great fall of the

human race; in the strength of the mind, in the strength of the body, which perhaps some of you have already discovered. We often hear of people being tired, stressed, depressed and many have had a nervous breakdown. That means that none of us are able to withstand the strain.

Now, if you have the Bible standpoint that God created our first parents in his own image and likeness, and that sin came upon them, and that mentally, morally and physically we have fallen—if we have this before our minds, and then the great Jubilee, we see that man will be restored to his former estate—to all that he lost. That would be restitution according to the Bible. Now I hold, that, we either stand for God and the Bible or we stand against it. I stand for the Bible, and the Bible stands for Israel, and therefore I stand for Israel; and the Bible tells



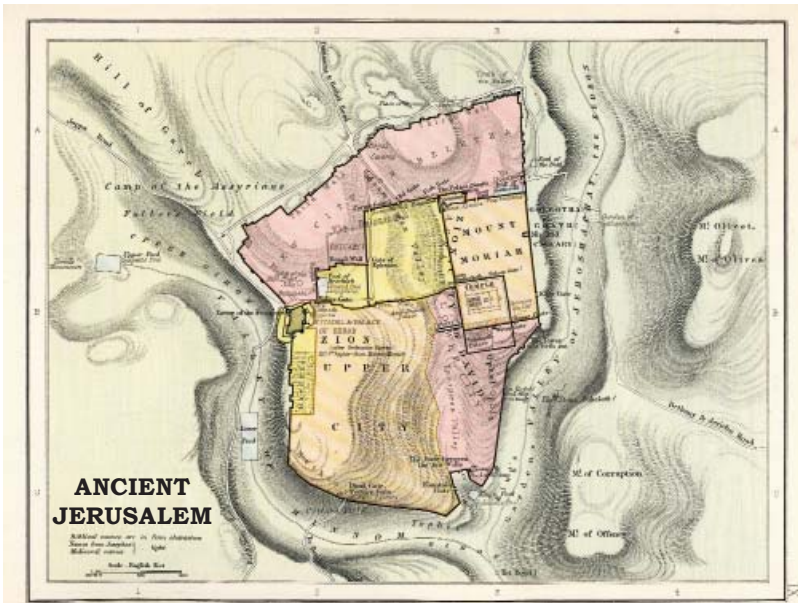
Only Messiah's Kingdom Will Bring Rest And Peace To The World.

of restitution; of Divine favor, and therefore I proclaim it. I am glad, therefore, of having this opportunity of addressing so many of the Jewish people here and of pointing them to their own Scriptures as teaching these things, telling of the good things God has in reservation for you.

What, in view of this, is the lesson of the hour? It is this, my dear friends: That we should seek justice, and not merely seek the land of Palestine. I may say here

that it is not at all my conception of the Bible teaching that the eight millions of Jews in the world are going to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, and that the rejuvenation there will be astonishing to the world. We have no thought whatever that it is God's plan respecting the Jews that all Jews will return to Palestine, but the time has come when it is the duty of every Jew who is not going to Palestine personally, to give his sympathy, to do all in his power to help every Jew that does desire to go there, and should be specially desirous of assisting financially those of the Jews who are now suffering in Russia, helping them back to Palestine, and establishing there great enterprises. In regard to your Zionistic ideas, I believe the due time, the set time, as our text says, to remember Zion has come; therefore God raised up for you a certain great leader, Dr. Herzl. Through his efforts the attention of the whole world has been attracted to

Palestine, and to the Jews, and the original covenant. This I understand was a political move—not religious in any sense of the word—for the benefit of the Jews living in places where they suffered persecutions. It was also with a certain justifiable national pride that Israel might have a home like other people, and national distinction, and this would give them a share and a proper recognition by the world of the right of a government, and the right to share with others, as members, in the blessings belonging to the human family; that was the original proposition, and it has done a great deal. It is not necessary for me to tell you that the Zionist movement has reached practically its limit, that you have gone nearly as far along that line as you can go. What then? Should you feel discouraged? I say that this is NOT the time for discouragement. This is the very time for encouragement! We have come to the very time, dear friends, when that realization is to come in, when the promises given in the Word of God to your race are about to take hold upon you as a people and fire your hearts as never before. They say, as some have said to me, Pastor Russell, those who are interested in the Zionist movement are only the poor. The rich of our people do not seem to be interested in it at all. I know nothing of that matter, dear friends, but I have this to say. If my understanding of the matter is right, the voice of Moses is going to the rich, the leaders of the Jewish people; the very foundation of your national character is laid in your religion. And whatever touches your religion, and your religious sentiments, and your faith in God, and your faith in the promises made to Abraham, that is going to stir you as a nation as nothing else has ever stirred you. I believe that we have come to the time, the set time, in which God will restore Zion, and that this fulfillment of Isaiah 40: 1, 2 is true: "Comfort, yes, comfort My people! says your God. Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the Lord's hand double for all her sins."—a second portion for all her sins, and a blessing must immediately follow. We are in



God Will Restore Zion Isa. 40: 1, 2

that very time, dear friends, to my understanding. How largely this will move the hearts of all, and that quickly!

If I rightly understand your prophecies—God's prophecies which you recognize—they indicate that Jacob's trouble is not over yet, that this trouble will still be with you, and that you will have more persecution and not merely in Russia, not merely in Romania; I do not know, my dear friends, whether it will extend to this country or not; but doubtless it will be done also in the name of Christ—and I am sorry for that fact. It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express!

They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusion, they are serving the great Adversary and dishonoring Jesus. At the same time God has in these trying experiences of your people a purpose—to develop your people, and to test your faith, and to keep you together as a people and make you a homogenous people. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home—for Palestine. These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in

your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism. There is no other race that shows such persistency as the Jewish people, and this is all centered upon the religious sentiment, faith in the God of Abraham, the God of Isaac, the God of Jacob, faith in the promises of God that in the seed of Abraham all the families of the earth will be blessed; and as those persecutions come and as the great time of trouble

shall come upon all the world—never mind whether it be in 1916 or not; any way that you can interpret that prophecy, no matter which way you do it, you cannot land very far from 1915 to 1916—God’s promise will be fulfilled. In every direction in the world today, my dear friends, we see signs of great trouble, not only financial, but also capital and labor storms, and the people and the governments and the religious systems of the world will all be in conflict according to the Scriptures. I remind you of Daniel 12: 1, which marks our day, declaring: “At that time shall Michael (the antitype of Michael, one like as God) stand up, the great Prince (Messiah).” Then what? “And there shall be a time of trouble such as never was since there was a nation.” No, nor ever will be again. “At that time your people shall be delivered, every one that shall be found written in the book.”

When that time of trouble comes over Christendom, over the civilized world, a great many of the wealthy Hebrews will want a place of safety and I think that place will be Palestine. The Bible clearly indicates to my mind that many wealthy Jews will go back to Palestine. The Scriptures clearly show that the end of Jacob’s Trouble will take place right in Jerusalem; the persecution from the civilized world will drive them there and that finally the time of Jacob’s Trouble will come; then, as the Lord declares, in the midst of that trouble he will reveal himself, not as a man, but manifest His Divine power, as the prophet declares: “The Lord will go forth and fight for you as he fought for you in the day of battle,” pointing back to the time when God fought for the Jewish people. In that day He will fight for Israel as in the day of battle. Then there will be a manifestation of His kingly power, and then the blessing will begin, and at that time also will appear, according to the Scriptures, the Ancient Worthies, your saintly ones, Abraham, Isaac, Jacob, David—all the holy Prophets. These will not appear as imperfect men when they come because they have demonstrated their worthiness and faith in God, but will appear as perfect men, and of these it is written, you will remember, by one of the Prophets: “Instead of thy fathers they shall be thy children,” and Messiah shall be made prince over all the earth; all the people of the world will be under this government; it will be a kingly government, my dear friends. You remember the great King of Israel will be the Messiah on the heavenly plane, invisible to man, the Prince of Light as supplanting Satan, the Prince of Darkness, and this great One will have the earthly government; your Ancient Worthies, your saintly

ones, will be Princes in all the earth, perfect as men, and under the direction and guidance of the heavenly Messiah they shall be rulers among men, as the Scriptures declare: “I will restore thy judges and counselors as at the first.”

You remember He gave them a counselor, a law-giver in Moses and not a king, and so this represents a kind of a republic, if you please—not a real republic, but a theocracy. God will be the great one, Messiah will be His great representative to bring righteousness and peace and blessing to all the earth, and lift up mankind from the degradation and weakness and imperfection of sin, and Messiah will operate through these saintly ones of the past, to bless not only Israel, but through Israel to bless all mankind, all the families of the earth.

I thank God, my dear friends, for such a glorious hope, and I suggest to you all that you should come to the point where you will be seeking the Lord, for He says: “I will pour upon them the spirit of prayer and of supplication.” I would that all Jews were in the attitude of prayer and supplication toward God and looking for the fulfillment of all the prophecies which God has written for our admonition and encouragement. Your desires should be more and more for God and righteousness and you should be seeking to do those things pleasing to Him, and to cultivate those elements of character without which no one could secure a place in the great institution that is to bless the world. Dear friends, God will not receive a man merely because he is a Jew. There must be something in you, something specially in harmony with the Divine character, or He will not use you. I think one thing God will be specially pleased with in respect to Israel is faith, faith in God, faith in His promises, and I do tell you that I love and appreciate the faith that has been manifested by Israel for these 3,500 years, and I believe Almighty God is very much pleased with that faith. We see, according to the Scriptures, that this was the very quality in Abraham which made him specially pleasing to God, and he was called a friend of God, and so then the Jews who would be in harmony with God must be men of faith and not faith without action, but faith and action, and your action will be in accord with your faith in the glorious promises which God has made in the Bible.

LORD JESUS, make Thyself to me
A living, bright reality!
More present to faith’s vision keen,
Than any outward object seen;
More dear, more intimately nigh,
Than e’en the sweetest earthly tie.

Israel's Wilderness Experiences

Israel was taught lessons of faith in the wilderness. God sent them Manna. It came in the night in very small grains. It required time and patience to gather and prepare it. Not only was it a necessity, but it corroborated the Divine sentence, "In the sweat of thy face shalt thou eat bread, until thou return to the ground." Labor has been one of our most valuable lessons. Without it our race would have sunken still lower. Countries in which labor has been a necessity attest this by their greater intelligence.

Jesus explains that He Himself is the antitypical Manna, or Bread from Heaven, of which we must partake if we would have everlasting life.—John 6: 48-58.

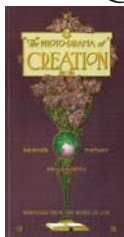
The conspiracy of Korah and his associates against Moses' leadership resulted in their all going down alive into the pit (Hebrew, Sheol), the tomb. So all opponents of Messiah will perish in the Second Death.—Acts 3: 23.

God sent Israel a miraculous supply of quail. Our Common Version permits the inference that quail fell around the camp several feet deep. This is pointed to by critics as absurd. The correct and reasonable thought is that quails, wearied from flight across the Red Sea, flew within a few feet of the ground, where Israel easily captured great quantities.

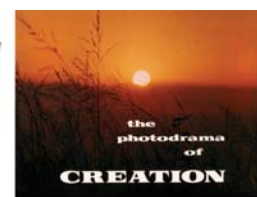
The lesson of the Smitten Rock is noteworthy. When the people were famished, Moses smote a rock in the name of the Lord, water gushed out and the people were refreshed. St. Paul says that this was prophetic of Christ who by His death supplies the Water of Life, which is for all—Israelites indeed.

A plague of "fiery serpents" attacked the Israelites. By Divine direction Moses made a serpent of brass and raised it up. The Israelites were directed to look to that serpent for healing. The "fiery serpents" represent Sin, inflicting death. God has provided life for the sin-bitten world through the crucifixion of Christ. He was treated as a sinner, in order that sinners might be freed from sin and death.

*Questions with an asterisk are especially for children



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LESSON 34 QUESTIONS:

- 1* What kinds of lessons were taught Israel in the wilderness?
- 2* What did God send them? Ex. 16: 4
- 3* When did it come and how? What was it like?
See Bible Dictionary.
- 4 What sentence was corroborated by this?
- 5* What has been one of mankind's most valuable lessons? Par. 1
- 6* Who was the antitypical manna? Who said so? Give Bible proof. See John 6: 48-58.
- 7* Why did Korah and his associates go down into the pit? Numbers 16: 1-33. Was this a place of eternal torment?
- 8 What was this a picture of? Acts 3: 23. Par. 3
- 9 What other food did Jehovah send the Israelites? Explain how. Ex. 16: 12; Num. 11: 31-35. Par. 4
- 10* Why is the lesson of the smitten rock noteworthy? Ex. 17: 5, 6
- 11 Who did this rock represent? 1 Cor. 10: 4. Par. 5
- 12* What plague attacked the Israelites? Num. 21: 6-9
- 13* How were the Israelites healed from this plague?
- 14* What was the kind of material used by Moses in the making of the serpent to which they were to look for healing? Numbers 21: 9.
- 15 What did the brass (copper), the pole, and the serpent represent? See Expanded Biblical Comments.
- 16* How was Jesus treated? Did he die as a sinner?
- 17* How many did he thus die for? 1 Tim. 2: 6
- 18 Will any effort on man's part be required to get the benefits offered by Christ's sacrifice? How shown? John 3: 14-16. Par. 6

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John Wojnar

Chester Springs, PA Convention, July 5, 6, 7, 8; Boston, MA,
August 26.

Thomas Cimbura

Chester Springs, PA Convention, July 5, 6, 7, 8; Grand Rapids, MI,
August 25; Muskegon, MI, August 26

Robert Steenrod

Chester Springs, PA Convention, July 5, 6, 7, 8

Daniel Herzig

Chester Springs, PA Convention, July 5, 6, 7, 8; Lodz, Poland
Convention, July 20, 21, 22; Barlin, France Convention, July 27, 28,
29; Hyde, England Convention, Aug. 3, 4, 5; Wilmington, NC, Aug.
15; Reidsville, NC, Aug. 16; Raleigh, NC, Aug. 17; Roanoke Rapids,
NC, Aug. 18; Norfolk, VA, Aug. 19; Chester Springs, PA, Aug. 25,
26

Jon Hanning

Chester Springs, PA Convention, July 5, 6, 7, 8

Lawrence Williams

Chester Springs, PA Convention, July 5, 6, 7, 8; Athens/Nelsonville,
OH, July 22

Richard Piquene

Chester Springs, PA Convention, July 5, 6, 7, 8

EVANGELISTIC SERVICES

Kevin Brown	Indianapolis, IN, July 15; Detroit, MI, August 18
Michael Hanning	Erie, PA, August 5
Jessie Julian	Bangor, PA, August 26
David Lounsbury	Pittsfield, MA, August 12
Ainsley Maine	Springfield, MA, August 5
Roger Mullen	New Haven, CT, August 19
David Seabald	Minneapolis, MN, August 4, 5
Harold Solomon	Reidsville, NC, July 1; Roanoke Rapids, NC, July 15; Glen Allen, VA, July 29; Chester Springs, PA, August 4, 5
Michael Williams	Indianapolis, IN, August 12
Krzysztof Witko	Carlstadt, NJ, August 19

TO:

TULSA, OK CONVENTION

SEPTEMBER 14, 15, 16 2012

Site: Wyndham Tulsa Hotel, 10918 E. 41st Street, Tulsa, OK 74146. Phone: 918-627-5000. Rates and Reservations: \$78.00 plus tax, up to 4 guests. Make reservations directly with the hotel by August 31, 2012. Mention you are attending the Bible Standard Ministries Convention for the special rate. There is a Courtesy Van Service for pick-up at the airport to the hotel. For further information contact D. Welker, (Class Secretary), Telephone: 918-272-8404. On Sunday, September 16th, a late lunch, hymn sing and fellowship will be held at Glen & Ruth Atkinson's home.

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?*

PAMPHLETS

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?*

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Bible Questions? email:

biblequestion@biblestandard.com