

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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CONTINUE IN MY WORD

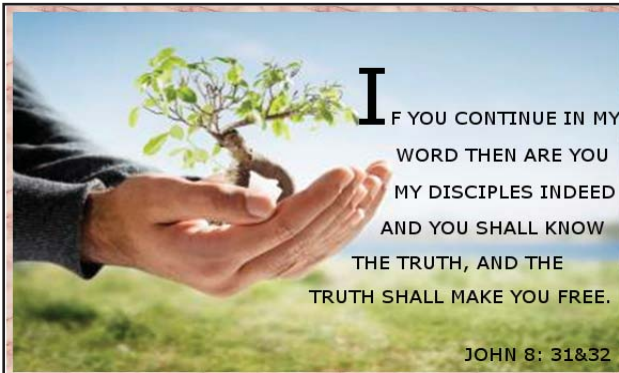
2013 MOTTO TEXT

“If you continue in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free” —John 8: 31, 32.

Invitation to Discipleship

We begin this study of Discipleship with this question; can my relationship to Christ in consecration be dissolved? Yes, it can be dissolved and of a certainty be dissolved, if we do not do our part. This is shown clearly by our Lord's statement in John 8: 31, 32: “Then said Jesus to those Jews which believed on him, ‘*If you continue in my word* [italics ours; and *only* if you do so], then are you my disciples indeed; and you shall know the truth, and the truth shall make you free.” Note also that Jesus here sets forth that discipleship is the thing that is entered into by those who accept Him as their Savior and accept also the additional privileges and blessings obtainable only through Him by consecration. *Discipleship*, as shown here, does not signify mastery. On the contrary, it signifies that the one who becomes a disciple is, until perfect, a novice, who becomes a disciple in order that under the Master's instructions he may come, mentally, morally and religiously, to the full stature of manhood in Christ.

A great mistake is made on this point, not only by worldly people, who expect perfection in all who have named the name of Christ, but also by some Christians who vainly imagine that a fullness of consecration to the Lord should produce in them instantaneous perfection. Some even vainly and sinfully claim that they are without sin (1 John 1: 8-10), and thereby give the inference that they have no need of a Savior, an Advocate (1 John 2: 1, 2), and His merit, to cover their unwilling blemishes of omission and commission. How grateful we are that our God has provided a way to discipleship. He has graciously set before His consecrated ones the value of Christ's imputed merit to cover our Filthy Rags of self-righteousness (Isa. 64: 6) and set before us the honor of putting on the robe of Christ's righteousness (Isa. 61: 10). This favor from God allows the consecrated of today to have the favor of God, “the peace of God” and “peace with God.”



We have good reason to believe and accept God's word about sinners; they are not called to discipleship, but to repentance and faith in the Redeemer for the forgiveness of their sins (justification); however, this is all to the intent that as justified persons they may, by a full consecration to the Lord, then become His disciples—pupils in the school of Christ. The school of Christ is another privilege from Jehovah for His chosen ones. The incentive to enter the school of Christ is the Heavenly Father's invitation to *justified believers* to come back into covenant relationship with Him (which was lost for us by father Adam), and to draw near to Him through Christ, with the assurance that He will also draw near to us (James 4: 8), that we might dwell in Him and He in us (1 John 4: 12-16), for “truly our fellowship is with the Father, and with his Son Jesus Christ” (1 John 1: 3).

This school of Christ may be considered as a school of self-denial, self-sacrifice, which is prompted by love and maintained by devotion. The great Teacher of this school, our Lord Jesus, appointed by the Father to instruct those who shall be accepted as His “brethren,” was Himself educated in the same school, under the Father's inspection and direction—“He learned obedience by the things which he suffered; and being made perfect [acceptable to the high station to which He was called] he became the author of eternal salvation unto all them that obey him” (Heb. 5: 8). He came to redeem and to uplift so that we who belong to this fallen race, but have been justified by faith, have been called to a share with Him in the Kingdom, because we have consecrated our lives to Him, should receive instruction and disciplining in this school which the Father has provided for those invited to be His Millennial Age sons (Isa. 60: 4), to the intent that we may fully put on Christ's spirit, which the Father heartily approved.

From this we see that in joining the Lord, through faith and consecration, we are not proclaiming ourselves graduates and heirs, but are proclaiming ourselves students, disciples, who *desire to be prepared to inherit the*

things which God has in reservation for them that love Him (1 Cor. 2: 9). If this thought be kept in mind, as the Divine teaching on this subject, it will help to prevent our discouragement with ourselves when we find that unavoidably we do those things which we ought not to have done, and leave undone those things which we ought to have done, and that in our flesh dwells no perfection (Rom. 7: 14-25).

Moreover, we are to remember that it is not the flesh that has entered the school of Christ and is under His instruction and preparation for the Kingdom; rather, it is the new heart and mind that is being developed, established, strengthened, balanced and perfected (1 Pet. 5: 10), and it is the love of God that is to be perfected in us (1 John 2: 5; 4: 12). In addressing the Church, the Apostle explains, "Our old man was crucified with him, that the body of sin might be destroyed, that we should not serve sin" (Rom. 6: 6). In consecration the human will is at once put to death. It is the inner man which is renewed in knowledge [in the school of Christ] after the image of him that created him" (Col. 2: 11; 3: 9, 10). It is "the hidden man of the heart" (1 Pet. 3: 4) that is to be developed and perfected' in the school of Christ.

We who have consecrated our life to our Lord are walking in the light, and not stumbling about in the darkness—understanding and acting upon and in harmony with the Divine arrangement—viewing matters as God views them, and as He presents them in the Word of His grace. We need not, however, expect the worldly-minded to be willing or able to view the Lord's consecrated people in this light—of love, charity, patience, longsuffering, brotherly kindness, *etc.* On the contrary, our Adversary, continually seeks to misrepresent the terms and conditions of the school of Christ, not only to the world and to the hypocritical professors, but also and especially to the true disciples, whom he desires to discourage and turn back from the right way, to persuade them contrary to the Word of the Lord, that they are being judged according to the flesh, and not according to the spirit, the new mind.

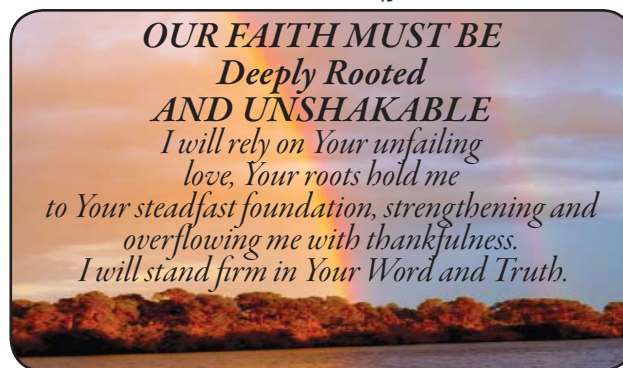
"Disciples indeed" are those who will finish their course in this school of Christ, graduate, become sharers with their Lord in the Kingdom, and helpers in teaching and blessing all the families of the earth. But *joining* the school does not bring these results of itself; as our Lord indicated, it is only by *continuing* in the school, *continuing* under His direction, under the direction of His Word of

Truth, faithfully and perseveringly, that the grand object of this school shall be attained. Nevertheless, at each step of the journey it may be our privilege to see that we are making progress—that we are coming to know more and more of the Truth, and that it is more and more making us free. We are not to expect an instantaneous knowledge or an instantaneous freedom.

Our Lord Jesus in His office as Sanctifier works on the heart through His promises and other parts of the Bible in bringing the tentatively justified ones to consecration and in helping them to carry it out. He works also on the mind, instructing them in additional features of the Word of Truth, giving them sufficient understanding to enable them intelligently to make and carry out their consecration. Sanctification comes by "the word of truth" (John 17: 17; 1 Cor. 4: 15; James 1: 18; 1 Pet. 1: 23). Sanctification continues daily throughout the consecrated course, and by continually tasting the good Word of God one is instructed as to the times and the seasons and other features of the Truth (1 Thes. 5: 1; 2 Pet. 1: 12) and learns how to grow in Christlikeness and to serve God acceptably.

Read and listen carefully to this word from God: "This is the will of God [concerning you], even your sanctification" (1 Thes. 4: 3); and He would have us worship and serve Him "in spirit and in truth" (John 4: 23, 24). "Grace and truth came by Jesus Christ" (John 1: 17); and we are to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ (2 Pet. 1: 5-11; 3: 18). The Apostle Paul also includes both the heart and the head in 1 Tim. 4: 16: "Take heed unto yourself, and to the doctrine"; and again in 2 Tim. 3: 16: "All scripture given by inspiration of God is indeed profitable for doctrine, for reproof [refutation of error; these first two pertain to the head], for correction, for instruction in righteousness [these last two pertain to the heart in its qualities and resultant conduct; see E 8, p. 81]." The Truth and the Spirit of the Truth, or truth and righteousness, are connected also in many other Scriptures.

We see then that partakers of the Holy Spirit must also be persevering partakers of the good Word of God, including, at least measurably, "the deep things of God" (1 Cor. 2: 10), if their sanctification is to continue and be completed. To stop with the first enlightenment, as it is obtained in the condition of repentance and tentative justification, means that one's sanctification could not be completed. All of Jesus' disciples must continue in His Word if they would be His disciples Indeed, and have the



continued knowledge of at least that measure of the Truth that is necessary to sanctification (John 8: 31, 32). Then we must continue to walk in the light of His Word, as He by His Spirit teaches us (Eph. 5: 8, 14; 1 Pet. 2: 9; see P '45, pp. 2-6). We must grow in knowledge, understanding and grace as time goes on after consecration (Luke 24: 45; 1 Cor. 14: 20; Eph. 1: 17, 18; 2 Tim. 2: 7; 2 Pet. 1: 5-11; 3: 18; 1 John 5: 20).

Our Lord's promises continue. He states, "The words that I speak to you, they are spirit and they are life" (John 6: 63, 68). If the new heart, mind and will are to have life, they must take heed to the words of life (Psa. 119: 93; Matt. 4: 4). "Do not my words do well to him that walks uprightly?" (Micah 2: 7; Psa. 119: 105; 2 Pet. 1: 18, 19; 1 John 1: 7). It is absolutely useless for the truly consecrated to pray, Lord, give us the Spirit, if they neglect "the word of truth" by which the Spirit is given (James 1: 18). Sanctification [is] by the Spirit, and through the belief of the Truth.

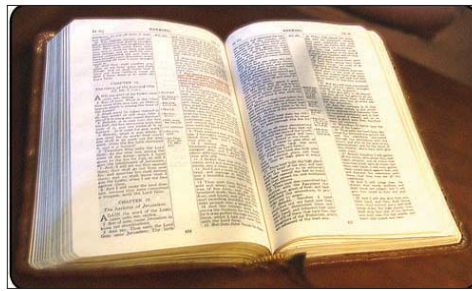
When we partake more and more of "the good Word of God," it is found to be "sweet as honey"; and the more it is "eaten" the sweeter it becomes. However, the after-effects are always more or less of a blending of the bitterness of persecution with the sweetness (Ezek. 3: 1-3; Jer. 15: 16; Rev. 10: 2, 8-10).

God's goodness in wisdom and love continues as He speaks to us from Proverbs 8: 17 "I love them that love me; and those that seek me early shall find me." Yes, Wisdom loves and benefits those who love it and diligently seek it. It is an expression of love from our Jehovah its Source, as well as from our Lord Jesus, our Good Shepherd, who, acting for God, leads us into green pastures and beside still waters. Their ardent love is manifested especially to those who love Them in duty and disinterested love; and it goes out to them in proportion as they seek and appreciate the Truth and its Spirit. Those who love Jesus sincerely and wholeheartedly are loved by Him with a peculiar distinguishing love. By the Word, Spirit and providences of God, Jesus lovingly manifests Himself to them, and He and the Father dwell with them, even as He said (John 14: 21-23): "He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him . . . and my Father will love him, and we will come to him, and make our abode with him." Oh, what joy this gives us!

If we sincerely desire Divine wisdom and earnestly, diligently, painstakingly and prayerfully seek for it, we

are sure to find it. And our Lord assures us: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you: for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened" (Matt. 7: 7-11). And Rev. 3: 20 "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will dine with him and he with me." Precious promises!

Many have sought the Lord and have found Him (Acts 17: 27) early in life, some consecrating their lives to Him perhaps in their teens, or even earlier. Our Bible says "Remember now the Creator in the days of your youth" (Eccles. 12: 1). Much is to be gained by seeking and finding the Lord in one's early years. Parents should have quiet prayerful seasons of fellowship, communion and praise with their children, daily if possible, and carefully and wisely train them in the way they should go (Prov. 22: 6; Eph. 6: 4; comp. Gen. 18: 19). There is a charm about childhood—its innocence, its faith, its eagerness to learn, to be pleasing—and the child-mind is usually very susceptible to the Truth and its Spirit, leading to justification by faith, consecration to God and the understanding of the Truth as due. What a blessing it would bring if all of our children from earliest infancy



The Good Word of God
Our Lord's Precious Promises
One must: Ask—It will be given; Seek—You will find;
Knock—The door will be opened—Matt. 7: 7-11

were taught to love God as the Giver of all that is good, to consider His will and to consecrate their little all to Him! Such children, so instructed, often become teachers of their parents, showing forth the true spirit of devotion. Sometimes it is literally true that "out of the mouth of babes" God causes His name to be praised (Psa. 8: 2; Matt. 21: 16). And except we in the above-mentioned respects become as little children, teachable,

we shall not enter into the Kingdom (Matt. 18: 2-4; 19: 14; Mark 10: 13-16; Luke 18: 15-17). The young loving hearts that are given to God and seek Him early, surely find a blessing and a protection from much of the evil that abounds in this world, especially now!

However, we are not to think that Prov. 8: 17 applies only to those who are young in years. We all—adults as well as children—are to seek Divine wisdom from our loving Heavenly Father and our precious Lord Jesus early, earnestly, diligently, first and foremost, in every time of need. Yes we can truly say "What a friend we have in Jesus, all our sins and grief's to bear. What a privilege to carry, *everything* to Him in prayer!" Note carefully the rest of the words of this beautiful hymn (No. 321) in Hymns of the Millennial Dawn.

JOB'S EXPERIENCES— TYPICAL OF HUMAN HISTORY

BOOK OF JOB—CONTINUED FROM LAST ISSUE

ELIHU'S HOPE OF A REDEEMER

When Job had refuted the arguments of his three friends, Elihu, whose name signifies God Himself, spoke from a different standpoint, reproving the three friends as well as Job. Elihu shows Job that he had been reasoning in part from a wrong premise—that he must not expect to fully comprehend all the ways of One so far above him, but must trust in God's Justice and in His Wisdom. In Chapter 33: 23, 24 he shows the one thing necessary to man's recovery from the power of death, and his restoration to Divine favor, saying, "If there be with him a messenger as defender, one of a thousand to declare his own righteousness for man, then will God be gracious to him and say, 'Release him from going down to the grave; I have found a Ransom.'"

This is indeed the case with man. God's Wisdom and Justice cannot be impugned. The sentence of death is justly upon all men through Father Adam. (Romans 5: 12). But God has provided us a Redeemer, Christ Jesus our Lord; and He, in harmony with the Father's Plan, became a man, and then gave Himself a Ransom-price for all by paying the death penalty that was upon Adam. The Bride, otherwise called His Body and the Temple, is complete. This great Mediator will stand forward to declare His righteousness as applicable to everyone who will accept it.

Then will follow Restitution, as pictured in Job 33: 25, 26. Physically, these for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place. They shall find acceptance and communion with God in joy and peace; and He will restore them to the original perfection, lost through sin in Eden. But an acknowledgment that God is just, and that Restitution was unmerited will be required. This is indicated by verses 27, 28: "He will speak it before men, and say: I have sinned and perverted the right; and it

was not avenged off me. He has redeemed my soul from going into the pit and my life that it may be brought to the light."

Elihu's words were as wise as any of those spoken by Job's comforters—probably wiser; but they were merely human wisdom, so far as we can discern. In Chapter 34: 29 he asks the question, "When He [Jehovah] gives quietness, who then can make trouble?" Evidently the young man sought to draw a line in the criticism of Job, agreeing with neither Job nor his friends, but endeavoring

to be moderate in his position. He defended the Almighty, claiming that if God had not so ordered, Job's adversities could not have come upon him.

To Elihu it seemed clear that God had a hand in Job's experiences.

Satan could not have sent all these calamities unless God had permitted it. Neither man nor angel of whatever rank could thwart the Divine will. God, not Job, had the authority to decide what should be done. God alone had the right to order all of life's affairs. Incidentally Elihu showed that Job was more righteous than were his friends; and that while he was imperfect, like all, yet he was not being punished on this account.

"All these things happened unto them for examples, and they are written for our admonition upon whom the ends of the ages are come"
(1 Corinthians 10:11).

A DIFFICULT LESSON FOR MANY

The Christian may very well draw a lesson from Elihu's question. Although the words are not inspired, yet they are very wise. We can recognize the truth they contain, that when God purposes to give peace, quietness, the whole universe will be in obedience to His laws, and none can make trouble.

If we have difficulties, if we have persecutions, if we have troubles of any kind we should look to God. We should say: This thing could not happen to me unless the Lord permitted it. We have come under special Divine care. God has promised that all things shall work together for good to us who are His children. The lesson of trust is

one of those difficult lessons for us to learn and apply—to realize that all of life’s experiences are under Divine supervision and that nothing can happen to us but what is for our highest good. This is not now true of the world, but merely of God’s family. By and by God will make all things work out blessings for the world.

It is in respect to these who are His children that all things now work for good. When we are in difficulty, we are to look up in confidence and trust to the Lord. Our Heavenly Father wishes us to exercise faith in Him. St. Peter tells us that we are “kept by the power of God, through faith unto salvation.” Therefore we greatly rejoice, even “though now for a season we are in heaviness through manifold trials” and temptations. “The trial of your faith is much more precious than that of gold that perishes” (1 Peter 1: 5-7).

FALSE PEACE OF MANY

There is another way by which some may have quietness. Many in the world enjoy a measure of peace, or rest from worry. Yet they are unaware of the great truths which we enjoy, and are in blindness, ignorance, superstition, error, through Satan’s delusions. They have a feeling of security and ease, through the blinding influence of error and falsehood. Those of the world who come into relationship with God, are therefore sometimes awakened from false security. Then they gain the true peace and rest of heart. The Lord says: “Come unto Me, all you that labor and are heavy laden, and I will give you rest.” No true rest can be gained otherwise.

The Lord’s people have a peace and rest of mind through the knowledge of the Lord’s Plan, the knowledge of His Justice, Mercy and Love, and a blessed realization that He is our God. All these things give us peace and quiet and rest of mind. While those in the world are troubled more or less, God’s children have a peace that the world knows not of, that the world can neither give nor take away. And when the trials are all over, the Lord will make up for all the troubles of the present time, for all His children have suffered. We shall then look back on these trials and consider them but light afflictions, only for a moment (2 Corinthians 4: 17).

TESTS OF LOYALTY AND DEVOTION

When the Lord permits great clouds of trouble to come upon us, we should first look to see if we can discern any wrong doing in ourselves which might properly

bring chastisement. We should have joy in the Lord. But perhaps we have not been living close enough to the Lord. Yet these clouds of affliction do not necessarily mean that we have not been living close to Him, as we have seen in the case of Job.

We remember likewise in the experiences of our Lord Jesus in the Garden of Gethsemane the night before His crucifixion, how He said to His disciples, Peter, James and John, “My soul is exceeding sorrowful, even unto death.” We remember that God did not give Him quietness, but allowed trouble like a great flood to sweep over His soul. He was troubled to know surely whether He had been entirely loyal, faithful and obedient, as was necessary to maintain the Father’s favor. We are told by the Apostle Paul that our Lord Jesus “offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, and was heard” (Hebrews 5: 7).

We find that the Father sent His angel to minister to His dear Son, in His deep distress. As soon as the angel had given our Lord the assurance of the Father that He was well pleasing in His life and conduct, He became perfectly calm. This assurance sustained Him in all the trying experiences which followed the trial before the Sanhedrin, before Pilate, the treatment of the soldiers, the journey on the way to Calvary, and in the middle of the trying process of execution which followed.

Only at the last, when the Father, because Jesus must take the sinner’s place in trial, withdrew His presence from Him in His dying moment did our Lord manifest disturbance of mind. Then He cried out in agony of soul, “My God, My God, why hast Thou forsaken Me?” It was necessary for our Lord to experience the entire cutting off from God and from all relationship to God, in order to pay the full penalty for Adam’s sin. This experience was at the very last moment. The Heavenly Father permitted this, for it was necessary to our Lord that He should realize the meaning of the sinner’s separation from God.

We do not consider it necessary that in every case our Lord’s true and faithful followers should have a similar experience. We are not, as was our Redeemer, the Ransom, the Sin-bearer for the world; but it would not be surprising if some may have similar experiences to those of our Lord. Some of the saints have died, exclaiming: “I am sweeping through the gates of the New Jerusalem!” while others have had dying experiences more like those of our Lord, and have cried out, “My God, My God, why hast Thou forsaken me?”

We can be content to leave our experiences entirely in the hands of Him who loves us, and can have an inward peace and calm and a rest of soul, knowing that no outward storm will be permitted but such as the Father sees will bring forth in us the peaceable fruits of righteousness, if we are properly exercised thereby.

RESTITUTION FOR MANKIND PICTURED

In the concluding chapters of the Book of Job, Jehovah addresses His afflicted servant, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reprov'd by God. But when they obey God and go to Job and offer up for themselves a burnt offering according to the Lord's commandment, and Job prays for them as God further instructed, they are restored to Divine favor. At once Job's prosperity returns, his friends and influence are restored; his wealth was exactly doubled, for he had twice as many

flocks and herds and camels. He had also the same number of sons and daughters as before, and the Scriptures note that there were "no women found so fair as the daughters of Job."

This ending of Job's career with a general restitution is incomprehensible to those who have never seen that the Plan of God in Christ provides for a "Time of Restitution" of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant (Acts 3:19- 21). But those who do see this Plan of God can readily see, too, that Job's experience was not only actual, but also typical. He seems to represent mankind. Man was at first in the Divine likeness and favor, with all things subject to him (Psalm 8: 4-8). Because of Adam's sin Satan obtained an influence in human affairs which has resulted in degradation, sickness and death. God, however, has never really forsaken His creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

WHAT BLIND BARTIMÆUS SAW

(MARK 10: 46-52).

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart (deer), and the tongue of the dumb sing."—

(Isaiah 35: 5, 6)

It was the Passover season, and many were journeying in the same direction with Jesus toward Jerusalem. There was Bartimæus, a blind beggar, who sat by the wayside, hoping to receive charity from those passing by. An unusual commotion was created as Jesus passed, and Bartimæus inquired the cause. The answer was that Jesus the Nazarene had just passed by.

Bartimæus had heard that Jesus was the reputed Messiah who, according to the Scriptures, would eventually bless the whole world and do away with sin, sorrow and pain. He had heard that already Jesus was performing cures, healing the sick, casting out demons and opening the eyes of the blind. Oh, he thought: Why, did not someone tell me while He was passing! He has healed others, might I not be one of the favored ones?

His faith and hope flared up; and he shouted, "Jesus, thou Son of David, have mercy on me!" Be quiet! Make less noise! Do not interrupt the Great Teacher; He is talking with others, said those nearby. But Bartimæus felt that it was now or never with him; he lifted his voice



**Man telling Bartimæus that
Jesus the Nazarene was passing by.**

above that of the multitude, and shouted louder than ever, "Jesus, thou Son of David, have mercy on me!"

Jesus heard the voice, and ever ready to be gracious to those who call for mercy, He invited the blind man to

come to Him. It would show his faith. It would be a more important lesson to the multitude. Helped by others, Bartimaeus finally found himself in the presence of Jesus; and the Master said, "What will you that I should do to you?" Promptly the answer came, "O Lord, that I might receive my sight!" Jesus said unto him, "Go your way; your faith has made you whole." And immediately he received his sight, and became one of the followers in the procession, praising the Divine power and acknowledging Jesus as the Messiah.



Bartimaeus' Sight Restored—Mark 10: 52

"JESUS, THOU SON OF DAVID"

The blind man's words, "Jesus, thou Son of David," had special significance to him and to the Jews of his day, which is lost so far as the multitudes of today are concerned. The Jews knew that Messiah as the great High Priest was in a measure prefigured by Aaron; and as the great Lawgiver, was prefigured, or typified, by Moses; and as the great King was prefigured, or typified, by Solomon, David's wise, rich, influential son, his successor in the Kingdom. The uniting of all these lines of prophecy is found pictorially represented in Melchizedek, who was a priest upon his throne; that is to say, he was a priest of God at the same time that he was a prince or ruler, he had a double office.

St. Paul calls our attention to this fact that Jesus is not ultimately to be a priest after the Order of Aaron—merely a sacrificing priest, without any reigning power; but that He is to be a Priest after the Order of Melchizedek. St. Paul cites the Divine declaration to this effect in the Psalms of David: "I have sworn and will not repent, You are a Priest forever, after the Order of Melchizedek." (Psalm 110: 4). St. Paul bases highly important arguments upon this prophetic statement. He shows the Divine intention of Jesus and the Messianic Kingdom, and the character of

them.

The miracles of Jesus at His First Coming were the merest foreshadows of the greater miracles and works which He will accomplish at His Second Coming. In line with this thought is the Scriptural text of Isaiah's prophecy respecting Messiah's Kingdom. This agrees with the general trend of the Apostolic teaching to the effect that all the miracles which Jesus performed were foreshadows, or illustrations, of the greater work which is to be accomplished by the establishment of His Millennial Kingdom, in due time. We read, "These things did Jesus to manifest forth His glory"; that is, showed in advance, His Kingdom glory and power.

We are not for a moment to think that Jesus and His disciples attempted to heal all the sick of Palestine. On the contrary, while many were healed, they were the exceptions among the multitudes that were sick—such as manifested special faith. In the present instance, Bartimaeus was only one of many blind beggars by the wayside, we may be sure; for Palestine, Syria and Egypt are the lands of blind beggars. The Lord had already passed Bartimaeus by, not heeding him, not offering to heal him. He had his eyesight restored because of his faith, because he cried out, because he would not listen to those who sought to still his voice and turn aside his faith.

THE WORST OF BLINDNESS

A similar case, we remember, was at the Pool of Bethesda. Multitudes were lying there, waiting for the movement of the waters, in order to step into the pool for healing. Jesus addressed Himself to only one of these, saying, "Take up your bed and walk." It is when we come to understand that the miracles of Jesus pictured forth coming blessings during His Messianic Kingdom that we get the proper view of matters, and may rejoice accordingly that a good, glad Day is coming for all the blind, all the lame, all the deaf, as indicated by Isaiah's prophecy (Isaiah 35: 5, 6).

"Eyes have they, but they see not; ears, but they hear not." The whole world is referred to in the Bible as being blind and deaf to the things that are most interesting, most profitable. Only an occasional one here and there, like Bartimaeus of old, grasps the possibility of relief from his blindness and deafness, and takes the proper steps to secure relief. St. Paul tells us of this blind condition, saying, "The god of this world [Satan] has blinded the minds of them that believe not" (2 Corinthians 4: 4).

Six thousand years ago, Satan started this work of blinding human understanding to the goodness of God and to those things which would make for their highest welfare. He still continues it. He began by contradicting

the Almighty when he told Mother Eve that the penalty for sin, “Dying, you shall die,” was a deception on God’s part. Satan declared, “You shall not surely die”; and he persuaded her that this threat was merely an attempt on God’s part to keep her from great blessings of knowledge, and that the true welfare of herself and her husband would be promoted by disobedience.

The question naturally arises, What motive did Satan have in misrepresenting matters to our first parents? Why should he be interested in their disobedience and alienation from God? The answer is that in this way only, could he make them effectually his own slaves of sin. So long as they recognized God as their wise, loving Parent and had confidence in Him, they would remain loyal to Him, and correspondingly would not be the servants of sin.

Satan has continued this work of misrepresenting God’s Divine character and Plan for now over six thousand years. St. Paul says that he puts light for darkness, and darkness for light, and that “we are not ignorant of his devices.” After telling us that the god of this world has blinded the minds of all unbelievers, St. Paul adds the explanation that this is done lest the light of the knowledge of the glory of God should shine into their hearts—lest they should see the real goodness of God. He explains that this light of God’s goodness is reflected, to those who see it, from the work of Jesus Christ our Lord.

In this beautiful, poetic form the Apostle presents a wonderful truth which Bible students are more and more coming to appreciate. God is Love; and all the stories that we have heard to the contrary are intended to blind our minds and prejudice us against our best Friend. It is that Satan has persistently propagated, not only among the heathen, but also among Christians, various doctrines which are the reverse of the Truth. St. Paul styles these “doctrines of demons” (1 Timothy 4: 1).

During the Dark Ages the Adversary worked these into our Christian creeds, had them painted upon the walls of Christian churches, and had them acted out in theatricals of a darker day. These all picture God as the worst imaginable devil. They all represent Him as knowing what He was doing when He created our race and purposed from the beginning that nearly every member of the race

should suffer an eternity of torture. No wonder that during the Dark Ages the world was not drawn to God by these horrible misrepresentations! No wonder that even when the Bible came back to the reverence of the people, these doctrines of devils adhered to it, and have since hindered the world from loving God! Now we are learning that we were all more or less blinded by the Adversary; and as we get free from his blinding influence, our hearts rejoice in the favor of Him who has brought us out of darkness into His marvelous light.

ONLY THE FEW YET SEE

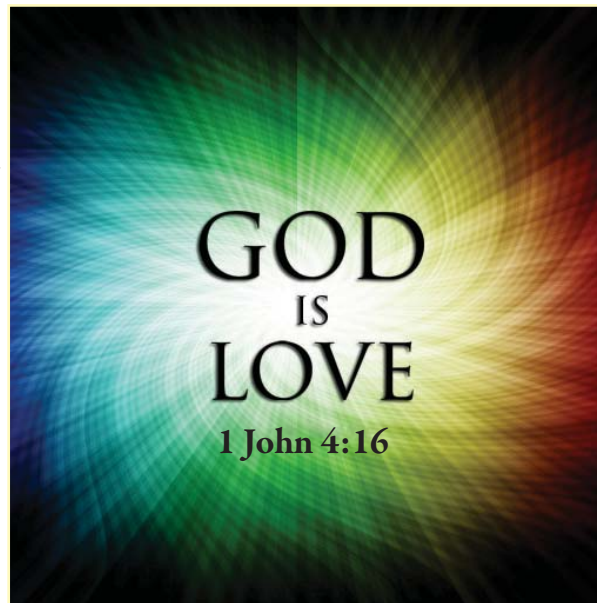
Writing to the Church of Ephesus, the Apostle intimates that while they had seen something, there was still much more for them to see. We quote: “Making mention of you in my prayers, that . . . the eyes of your understanding being enlightened, you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.” And again: “I bow my

knees unto the Father . . . that you may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passes all understanding.” We still need to offer this prayer on behalf of ourselves.

As for the world, it still lies in darkness, in the Wicked One, as the Apostle declares, under the bondage of the superstitions which Satan has prospered. Only the few now get their eyes open, as did Bartimaeus. They are people of special character, who see special opportunities and who so greatly

long for the light of the knowledge of God that they are willing to ignore the general sentiment of those who bid them be quiet and continue in ignorance—blindness. It is those who hunger and thirst after righteousness that have the promise of being filled, and those who are longing for sight that may hope to have it, in the present time.

But, thank God, a glorious change is promised! Satan, the Prince of Darkness, is to give place to the glorious Prince of Light, the same One who healed Bartimaeus in a typical way more than eighteen centuries ago. He is to take the Kingdom. Divine Power is back of the Program by which Satan is to be bound for a thousand years and all his works of darkness to be undone. Instead of misrepresentation of God’s true character and loving plans, the Truth will be given to mankind. The light of the knowledge of the glory of God will fill the whole earth as



the waters cover the great deep—until no one shall need to say to his neighbor, “Know you the Lord; for all shall know Him, from the least to the greatest” (Isaiah 11: 9; Jeremiah 31: 34).

“ALL THE BLIND EYES SHALL BE OPENED”

Whoever in reading this prophecy thinks merely of the natural sight, and of the fact that all natural blindness will be done away in Messiah’s Kingdom, sees only a small portion of the glorious work to be accomplished. The blindness of ignorance and superstition with which Satan has afflicted the race is far worse than the physical blindness. And the assurance is given us by the Lord that all the blind eyes shall be opened and all the deaf ears shall be unstopped. The Scriptural declaration, “Every eye shall see Him, and they also that pierced Him,” has undoubtedly special reference to the eyes of understanding. Jesus declared to His disciples, “Yet a little while, and the world sees Me no more; but you shall see Me.” The Apostle John says, “We shall be like Him; for we shall see Him as He is.”

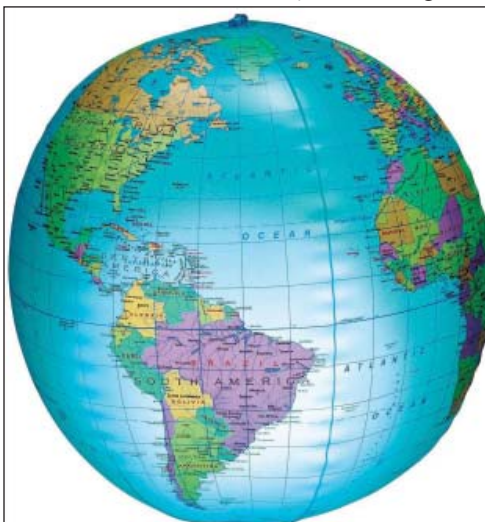
By the miraculous change of the First Resurrection, the Church class has been made spirit beings superior to the angels, and see the Master face to face, because spirit beings like Him. But the world will never see Him in this manner. They will see Him with the eyes of their understanding opened, just as believers now see the Father and see Jesus by the eyes of faith and the eyes of understanding; just as we see the things which “eye hath not seen, neither have entered into the heart of man”—the things which God has in reservation for them that love Him, the things which God has revealed to us by His Spirit, the things which we see with our spiritual vision.

Similarly, during the Millennial period, all blinded eyes will be opened to the goodness, the greatness, the love, the power, of God. The world will come to know God, being helped to that knowledge through the Messianic Kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when He said: “This is life eternal, that they might know You, the only true God, and Jesus Christ, whom You have sent.”

HELPERS, NOT HINDERERS

In the type, the people first of all bade Bartimaeus keep quiet; but when Jesus called him, they joined in giving words of encouragement and in helping the blind man to the Savior. The latter action should represent the course of all who are the Lord’s people. They should encourage the blind, the superstitious—all who are out of the way—to come to the Savior, to realize that He is indeed gracious and willing to save them from their blindness.

We might extend these observations to various affairs of life, and say that many are blind as respects the beauties of the Bible, and that all who have gotten their eyes of understanding opened to see the beauties of its real teachings should be on the alert to assist others to the same blessing. We might extend the lesson to the use of the natural sight. Some are so deeply engrossed in business or in pleasure-seeking that they never lift their eyes to the glorious beauties of nature. The shining stars



“Yet a little while, and the world seeth Me no more” —John 14: 19

are telling of a Divine Wisdom and of an omnipotent Creator, yet the blinded ones fail to get a blessing from the message, because they fail to see. “Eyes have they, but they see not.”

All nature is speaking of a great, eternal God, and telling us that humanity is His chief earthly handiwork, and that our highest aim should be to seek to know Him and to serve Him. But how many are born blind and deaf to the lessons of the stars, of which the Prophet declares, “Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language where their voice is not heard”! There are some so blind

mentally that they see not that the unhappiness which they feel is largely the result of their own selfishness. They see not that their homes might be more beautiful, might be places of comfort and happiness instead of places of selfish grasping, upbraidings and discontent.

All who realize these conditions to be prevailing in themselves or in others should be crying out “O Lord that I might receive my sight” and should be rejoicing also to take the point that they are learning that the time is coming, is near at hand, when Messiah’s Kingdom will grant the blessing of the opening of the eyes of understanding to all of Adam’s race.

TOUCH NOT MINE ANOINTED

KING DAVID'S TRYING EXPERIENCES

1 Samuel 26

Outlawed and hunted by King Saul, young David had a varying career. He was soon joined by a class of unfortunates, justly or unjustly ostracized from society. Some of them doubtless were criminals; some were debtors, liable to imprisonment, who fled to preserve liberty, etc. At all events young David soon found himself at the head of a company of about four hundred men, more or less armed, more or less desperate. "Love your enemies, do good to them that hate you"—(Luke 6: 27).

It was a great training for him in preparation for his kingdom work later on. It gave him an inside view of the conditions of the ne'er-do-wells of society. Himself and his little army doubtless subsisted upon foraging, collecting a toll in the nature of a tax from the farmers. In offset to this toll, or tax, David doubtless defended them from the marauders who frequently came, not only from the Philistines, but also across the Jordan from Moab. Evidently up to that time no adequate police protection had been provided by King Saul's government. Instead of guarding the interests of his subjects properly, the king was mad with jealousy against his faithful servant David, and from time to time instituted pursuits of him, much after the manner of hunting expeditions for wild beasts in the forest.

Among those who came to David were three of his nephews, sons of his sister. These afterward became very prominently identified with King David in all his work. One was Joab, who became the captain of the host, or general. Abishai and Asahel were the two others, men of ability, who afterward became renowned in the Kingdom.

DAVID'S NOBILITY OF CHARACTER

For a time David and his company had the cave Adullam as a stronghold. It is greatly to his credit that he refused to plunge his nation into civil war, as he would have been abundantly able to do. Evidently the majority of the people would have sided with him from the first, and his victory over King Saul might have been easily accomplished. And how easily he might have deluded himself into thinking that such would be God's will! He remembered that the Lord, through the Prophet Samuel, had anointed him to

be the king; but he remembered also that it was not for him to take possession, but to abide God's time, when Divine Power would overthrow Saul's kingdom and give the control to himself as Saul's successor as king.

How blessed it would be if all of God's people would remember to wait upon the Lord! "Wait you upon Me, says the Lord, until that Day when I rise up to the prey." The Lord's times and seasons are best for us, and any attempt on our part to push ourselves in advance of the Lord's will would be sure to react unfavorably. It was because David was full of faith in God and possessed of the spirit of obedience to Him that he was called a man after God's own heart, not that he was perfect, not that he always did the Lord's will, but that the Lord's will was his real heart's desire; and whenever through weakness of the flesh he took a different course, he was prompt to repent on seeing the mistake, to implore Divine forgiveness and to change his course.



King Saul tries to kill David
1 Sam. 18:11

Theologian Joseph Parker, said "There is no straining of the meaning in discovering in all this picture a type of the position of Jesus Christ in the world. He was despised and rejected of men; He had not where to lay His head; and the people who immediately surrounded Him were characterized by unaccountable expectations, personal inferiority, social degradation, and also by needs of every description; surely it was no valiant or brilliant host that



Cave of Adullam where David and his company hid from King Saul—1 Sam. 22: 1

gathered around the Son of God whilst He tenanted this Adullam cave which we call the earth.”

While sojourning with his followers at the cave of Adullam, David, in a fit of home-sickness, referred to the fine well water of his Bethlehem home, intimating how much he would relish it if he could have it here. Then three of his faithful followers, one of them his nephew, undertook the perilous journey, unknown to David. It was perilous for two reasons: first, they were outlaws from King Saul; second, Bethlehem was in the hands of the Philistines at the time; but notwithstanding these difficulties these brave men manifested their love and loyalty to their leader, and brought a water-skin from the favored well.

When they arrived and presented it to David, he showed a wonderful loyalty of heart. Not only did he appreciate the great devotion that they had shown, the risk that they had run and the water that they had brought, but he declared it was too precious and gotten at too great a cost to be lightly used. He poured it forth upon the earth in oblation, a sacrifice of thanksgiving to the Lord for the blessings they were enjoying and for the comfort and support of such loyal associates. Surely the greatness of David and his devotion to the Lord and his faith were well manifested again in this transaction! It marks him as more than an average man, a noble man.

TRAINING FOR KINGDOM WORK

By this time David and some of his followers were at

a place called Nob, where Abimelech the priest showed him kindness. King Saul, learning of this through a spy, slaughtered all the priests of that place and all of their lineage, eighty-five persons. This brought to David one of the sons of Abimelech with the priestly ephod. One of the prophets had also joined David. All of this helped to make David’s position the more secure, and to convince Saul all the more that God’s favor was departed from him. Nevertheless Saul continued to fight against God and His Divine Program.

Under these circumstances David’s forces gradually increased to the number of six hundred, increasing his experience also and preparing him the better for his coming work. Bishop Wilberforce said, “A mighty training lay in that wild outlaw life for the knowledge and government of men. Nothing but the completest personal supremacy could hold such unruly elements under any species of command; and David, the unwilling head of such a following, learned in mastering them the secret of governing men and of knitting together their discordant hearts into an harmonious unity.”

Every now and then King Saul would become feverish for the destruction of David. On one of these occasions, David and his company were occupying a cave among the bleak rocks on the west side of the Dead Sea, when King Saul, with probably a good sized company, pursuing David, entered the same cave for rest and refreshment—for how long we know not. Some of these caves are quite large enough to shelter fifteen hundred men. In one of them, which lies some twenty miles from Engedi, no fewer than thirty thousand people once hid themselves. These caverns are dark as midnight. One can see outward clearly, but to see four paces inward is impossible.

David and his associates were further back in the cave; and when Saul and his company entered it to rest, the desire of David’s band was that Saul at least should be killed, and that the trying experiences of them all might be ended and that a just recompense should be made for the evils the king had done and was doing. But David would not consent. Instead, however, he cut a piece from King Saul’s robe as a demonstration that the king had been fully within his grasp, and that he could have killed Saul had he chosen, as a demonstration, too, of his loyalty to the king.

Then, when the king and his company had gone a certain distance so that there was no danger, David and his associates showed themselves and protested that the king was not appreciative of the loyalty of his subjects, and

that he was seeking their lives when they would not take his. Saul's better nature was aroused; and he wept, saying, "Thou art more righteous than I." And for the time, the hunting of the outlaw David was abandoned with the promise that he would never do so again. Nevertheless, our lesson tells of another similar experience a little later on.

On this occasion David, with his nephew alone, went into Saul's camp and took away from beside his head his spear and his royal water bottle. Departing with these, they from a distance on an opposite hill, a ravine between, could safely speak to Saul and his host and be heard. David pointed out to the king that he not only was more vigilant than Saul's soldiers, but that he was more loyal to the king's interests and that if a messenger were sent he would return both the spear and the bottle; that he wished no harm, but merely brought these away to further convince the king of his absolute loyalty; and that to pursue him as an enemy was a mistake.

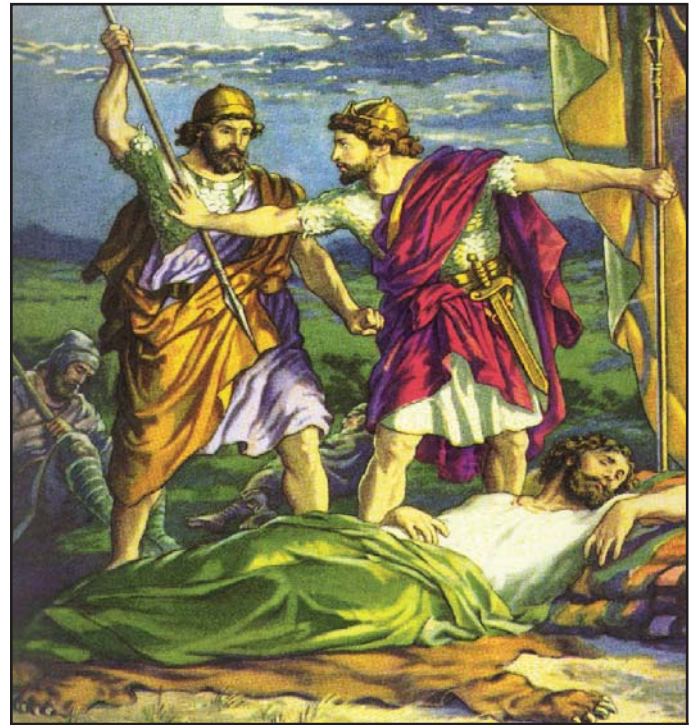
Such an intrusion into an armed military camp today would be nearly impossible because of modern security methods, but not so in olden times. We recall that Gideon and his band similarly invaded a camp. Another example would be Abraham's pursuit of the five kings, and finding them in slumber without proper security resulted in their defeat.

A PROFITABLE LESSON

David's explanation of his unwillingness to take the life of his enemy was that Saul was God's anointed, and that to have made an assault upon him would have been to attack the Almighty's arrangements. This David could not conscientiously do. "Touch not Mine anointed, and do My ministers no harm."

It is well that we of today should have in mind this principle. We are not to think of the rulers of today as being the Lord's anointed, however. They are their own anointed. Their kingdoms are kingdoms of this world. On the contrary, Israel was God's special Kingdom, which He had accepted under a special covenant arrangement. By Divine authority King Saul had been anointed with special anointing oil, which typified the Holy Spirit. David's anointing with the same oil was not to give him a right to interfere with the Lord's anointing previously accomplished in Saul, but to give him the assurance that he was to be the successor of Saul, not by his removing Saul, but by the Lord's giving the possession in His own time and way.

Although the coins of all the kingdoms of earth represent that their rulers reign and govern as representatives of Messiah's Kingdom, we know that this is a mistake. Messiah's Kingdom has not yet been established. We are still praying, "YOUR Kingdom come."



David spares Saul—1 Sam. 24: 10

EARTH'S FIVE UNIVERSAL EMPIRES

When God removed His typical Kingdom from the earth, the message to the last king, Zedekiah, was, "This shall not be the same. I will overturn, overturn, overturn it; and it shall be no more until He comes whose right it is and I will give it unto Him." This was intimated as an interregnum, as far as Divine rulership in the world was concerned, from Zedekiah's time until Messiah's Millennial Kingdom. Meantime, however, God did give the Gentiles an opportunity to show what kind of kingdom they would be able to establish in the world. From the days of Zedekiah, 607 B.C., to the present time, we have had four distinct kinds of government, and the fourth one modified in a deceptive manner. These kingdoms were (1) Babylonia, (2) Medo-Persia, (3) Greece, and (4) Rome. The present governments of Europe are the Roman Empire under a new gloss, or pretense. Their laws, methods and ambitions are the same as those of the Romans exactly; but deceiving and being deceived, they style themselves Christian kingdoms; and by common consent the whole world is accustomed to speaking of these as Christendom—that is, Christ's Kingdom.

The Bible pictures this; and in the symbolic image which represented all these governments, the feet were of iron the same as the legs, but were smeared with miry clay to make them look like stone feet—stone being the symbol of God’s Kingdom. So these kingdoms of Europe are manifesting anything but a Christian spirit—manifesting anger, malice, envy, hatred and strife, which the Apostle says are “works of the flesh and the Devil,” these are the kingdoms which are claiming to be Messiah’s Kingdom, and are represented in the feet of the image, colored like the Stone Kingdom, which is shortly to fill the whole earth (Daniel 2: 31-45).

Messiah’s Kingdom is pictured as “a stone cut out of the mountain without hands,” without human power; and it, in the days of these kings, represented by the toes of the image, is to smite the image and grind it to powder; and

the stone is to become the great Mountain, or Kingdom, of the Lord in all the earth. This smiting, we believe, is near at hand, the war of Europe in its two phases was intended of the Lord to weaken the nations and to prepare them for the next stage of trouble, the great earthquake, which in symbol signifies revolution which has already enveloped the Arabian nations of the Middle East.

Following the revolution quickly, is to come the great symbolic fire which is to destroy the present order of things entirely. This fire represents anarchy, the overthrow of all rule and authority. God is allowing man to prove to himself that his best attainments are but imitations and ultimately lead to disaster. The lesson learned, all mankind will be ready for Messiah’s Kingdom, which will then be ushered in and be “the desire of all nations” (Haggai 2: 7).

Moments of Inspiration

We hear cliches and quotes all the time but never really think of the truth embedded in them. Sometimes we have to look closer and read between the lines to see the real meaning in the words.

Stop and think the next time you hear one of these sayings

Never judge a book by its cover



Luke 6: 37—*Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.*

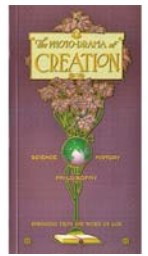
Don't give up the ship without a fight



1 Timothy 6: 12—*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

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CROSSING THE JORDAN—Joshua 3: 14-17

Finally, after their wilderness journey of forty years, the Israelites were brought to the Jordan, and shown where they were to cross over under the leadership of Joshua. Moses meantime, after blessing Joshua, had died in Mt. Nebo.—Deuteronomy 4: 21, 22; 9: 1; 32: 48-52; 34: 5, 9.

On this occasion, a stupendous miracle permitted the Israelites to pass through the bed of the Jordan into Canaan, the waters being cut off. Everything was so well timed by the Lord that when the Priests stepped up to the waters, bearing the Ark, and their feet touched the outer edge, the waters began to subside. The Priests advanced as the waters subsided, and stood in the midst of the river Jordan until all the hosts of Israel had passed over.—Joshua 3: 3-17.

Infidelity has scoffed at this incident as an impossibility, but recent research shows that the miracle did take place, and the means which the Lord adopted for it. Be it understood that every miracle, from the Divine standpoint, is simple enough. Yet God, even in miracles, usually operates along the lines of natural means. It is now ascertained that the waters of the Jordan were cut off some miles above the place of crossing, at a place called Adam. There a great hillside slid into the river, filling its bed and causing the water to back up, forming little lakes. Gradually it cut its way through. It was then that the Israelites passed over Jordan “dry shod.”

Antotypically, the crossing of Jordan would represent the fact that God’s people now pass from death unto life, through faith in the blood of Jesus. The new life begun, they walk by faith, they live by faith, and by faith they fight the good fight, in the name of the Lord and under His guidance. And the name Joshua means Jesus, Savior, Deliverer.

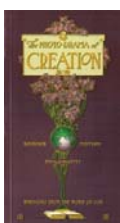
Respecting the types and prophecies of the past the Apostles tell us that the Law was a shadow of better things coming after, and that those things were written for the special instruction of the Church.—Romans 15: 4; Hebrews 10: 1.

Questions for Lesson 37

- 1* How long did the Israelites journey in the wilderness? How many Israelites who had started the journey were privileged to enter Canaan? Number 14: 26-33
- 2* Under whose leadership were they at Jordan?
- 3* Where was Moses at this time? Deut. 34: 5, 6
- 4* Where was Moses buried?
- 5 Why was he not permitted to enter Canaan? See Deut. 2: 48-52; Num. 20: 10, 11. See Expanded Biblical Comments.
- 6* What permitted the Israelites to cross the Jordan dry shod? Is there any explanation of how this miracle was performed? Why call it a miracle?
- 7* What was done to commemorate this miracle? See Josh. 4: 1-7
- 8* What was done with the 12 stones? Josh. 4: 9, 20
- 9 What were the priests doing when the waters began to subside? Did the Priests cross the Jordan first? Par. 2, 3
- 10* What is the crossing of the Jordan a type of?
- 11* Through what do people pass from death unto life?
- 12 What does the name Joshua mean? Par. 4
- 13 How is this event a shadow of better things to come? How does a shadow give one any information?
- 14* For whose special instruction were these written? Par. 5

Pages 37-38

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



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MEMORIAL DATE FOR 2013

Our Lord's Memorial will be Sunday, March 24, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 11:03 a.m.; the new moon nearest this equinox is March 11, 7:52 p.m.; add 2 hours 21 minutes to get Jerusalem time which is March 11, 10:13 p.m.; therefore Nisan 1 is March 11, 6:00 p.m. to March 12, 6:00 p.m. Nisan 14 begins 13 full days later on Sunday, March 24, 6 p.m., ending Monday March 25, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Sunday, March 24. May God bless you in your preparation for, and commemoration of this wonderful event. Please send reports promptly.

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SEATTLE, WA CONVENTION

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