

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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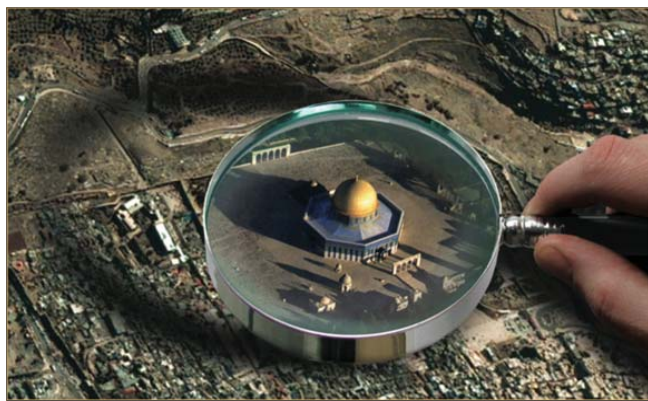
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THE REGATHERING OF ISRAEL

ONE OF THE MOST MARVELOUS AND SIGNIFICANT FULFILLMENTS OF PROPHECY in our time is the regathering of Israel to their homeland. According to the Scriptures, it is one of the evidences that signifies that the establishment of God's Kingdom, with its accompanying blessings upon the whole world of mankind, is near at hand. (See, *e.g.*, Isa. 2: 2-4; Micah 4: 1-4; Luke 21: 29-31; Rom. 11: 12, 15.) Both Jew and Gentile look for and hope for the establishment of this Kingdom (Dan. 2: 35, 44; 7: 13, 14, 18, 22, 27; Matt. 6: 10); therefore, a description of significant happenings connected with the regathering of Israel to their homeland, such as is given here, should be of deep interest to all.



All Eyes are on Israel

ISRAEL AFTER ZEDEKIAH'S OVERTHROW

We pick up the thread of Israel's history at the time (607 B.C.) that Nebuchadnezzar, the king of Babylon, uncrowned king Zedekiah, took him and the people into captivity in Babylon, destroyed Jerusalem and the temple and desolated the land, fulfilling the words of the prophets (Ezek. 21: 25-27; Jer. 25: 9-11; 2 Chron. 36: 17-21). The prophecy had given also the length of the desolation of the land, *i.e.*, seventy years; and this also was fulfilled. Cyrus, king of Persia, conquered Babylon; and in his first year, which marked the end of these seventy years, he made a proclamation which not only granted permission to the Israelites to return to the land and rebuild Jerusalem, but also favored them in

doing so (2 Chron. 36: 22, 23; Ezra 1). Accordingly, many of the Israelites returned, as stated in the books of Ezra and Nehemiah. Though Jerusalem was then rebuilt, and the captives returned, Israel was not granted full independence. Though restored to their land and to personal liberty by Cyrus they, as a nation, were subject successively to the Medo-Persians, Grecians and Romans.

DANIEL'S PROPHECY OF 70 WEEKS

The prophet Daniel had prophesied a period of 70 weeks (Dan. 9: 24-27), 69 of which were to reach from the going forth of the commandment to rebuild Jerusalem to Messiah the Prince (v. 25). Taking the key of a day for a year (Ezek. 4: 6), seventy weeks would be 490 symbolic years; and 69 symbolic weeks (483 years) would reach from Nehemiah's commission (Neh. 2: 3-8; 6: 15; 7: 1) in 455 B.C. to A.D. 29, when Israel's Messiah the Prince was manifested. In the midst of the 70th week Israel's Messiah was to be cut off, but not for Himself (Dan. 9: 26); and it was just 3½ years (one half of a symbolic week) after the Fall of A.D. 29, in the Spring of A.D. 33, that Israel's Messiah was crucified. Because of the Jews' rejection of their Messiah, the period of their special favor as a nation ended in A.D. 33, though special favor to individual Jews continued until the end of the 70th week (Dan. 9: 27), A.D. 36, when the favor began to go out to the Gentiles, Cornelius being the first (Acts 10). The desolation of the city and the sanctuary is foretold also (Dan. 9: 26, 27); this was accomplished when the Roman prince—Titus—and his army destroyed Jerusalem in A.D. 70-73. The Jews' great sufferings at that time and their consequent dispersion among all nations are foretold in Luke 21: 20-24.

Their dispersion throughout the Gospel Age in many lands is forecast in many other prophecies, *e.g.*, Isa. 43: 5, 6; Jer. 16: 13-16; 23: 7, 8; 29: 14; 30: 11; 32: 37. Other Scriptures also forecast the desolation of their land and their cities, *e.g.*, Deut. 29: 22-24, 27; Isa. 17: 4-6; Jer. 4: 20, 26-28; 12: 4, 7, 10-13; 19: 8; Amos 3: 14; 5: 3, 5; 7: 8, 9; Micah 1: 6; Matt. 11: 20-24.

THE TURNING POINT OF RETURNING FAVOR



Disraeli, a Jew, made it a matter of International Law that Jews be given the right to settle in Palestine

In the Berlin Congress of Nations, in June 1878, the European Concert of Nations, under the leadership of Disraeli, a Jew, then Prime Minister of England made it a *matter of International Law* that the Jews be given the right of settling in Palestine, with the removal of onerous handicaps from them. It was there that England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine and the Turkish government amended its laws relating to aliens, which ameliorated the condition of Jews then residing in Palestine, as well as partially opened the door for others to locate there, with the privilege of holding real estate. Previously, the Jew was but a dog, to be cuffed, kicked and abused by his Mohammedan ruler, and was denied the most ordinary privileges of existence, in the land sacred to him with memories of the past, and with promises touching the future. We must remember that the year 1878 was but the turning point of returning favor to Fleshly Israel. Their rise again to favor and their return to the land was to be gradual, even as their fall was gradual.

JEREMIAH 16: 14-16 EXAMINED

Since Jer. 16: 14-16 is one of the clearest Scripture passages describing Israel's regathering to the Holy Land, we will examine it in this connection. We quote "Behold, the days are coming, says the LORD, that it shall no more be said, The LORD lives, who brought up the children of Israel from the land of Egypt; but, the LORD lives, who brought up the children of Israel from the land of the north, and from all the lands where he had driven them: for I will bring them again into their land which I gave to their fathers. Behold, I will send for many fishermen, says the LORD and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." The "land of the

north" is Russia, where until recently nearly one half of the Hebrew race resided, and "all the lands" refer to all other lands, especially those of Europe, such as Poland, Germany, Romania, Hungary, *etc.*, where the Israelites have been scattered during the Gospel Age; from these places God here promises to bring them back into their own land.

THE "FISHERS"

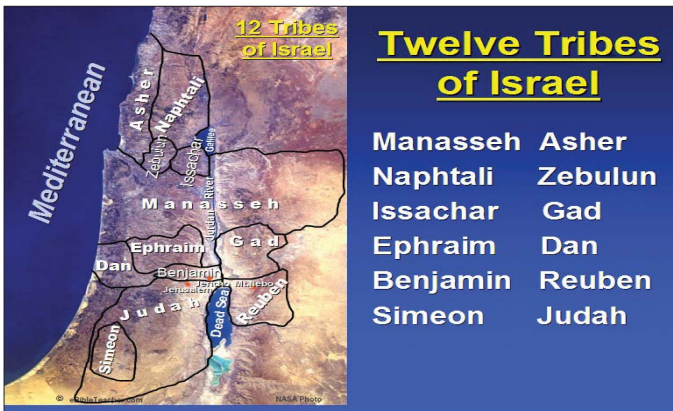
Ever since 1878, in harmony with His promise in Jer. 16: 16, God has been sending "fishers" with the attractive bait of Zionism to draw the Israelites, as symbolic fish, to Palestine. These fishers have been, in part, those statesmen who have politically assisted Israel to return; in part those Israelitish agitators who have been arousing their persecuted brethren to go to Palestine; and in part those spiritual Israelites (Christians) who have been proclaiming the Biblical Zionism. In 1882 Leo Pinsker, the forerunner of Dr. Theodor Herzl, encouraged by the prospects opened up by the Berlin Congress of Nations, began to preach what was really the comfort of Isa. 40: 1, 2. Many prominent Israelites, such as Lilienblum, Levanda, Ruelf, *etc.*, joined him in a world-wide proclamation of this message of comfort. In 1896 Dr. Herzl published his *Jewish State*, which aroused that form of agitation that is called Zionism, in the narrow sense of that term. All Jewry has been receiving this comfort ever since the spring of 1878 in an ever-increasing measure.

THE "HUNTERS"

Jer. 16: 16 mentions also the "hunters" that would hunt the Jews from every mountain (kingdom), from every hill (the less high, less autocratic governments, *viz.*, the republics or limited monarchies), and out of the holes of the rocks (the secret hiding places among the strongholds of human society, where they have found protection during their dispersion). A hunter pursues with intent to destroy. The "hunters" here refer to the persecutors and ravishers of Israel. In 1878 fierce persecution arose in Romania and Galicia, and especially in Russia, which in 1881 passed the *May Laws*, in consequence of which Jews were fiendishly rooted up from their homes in Russia, Poland, Romania and Galicia. In the years that followed, thousands of Jews were persecuted, many being ruthlessly slaughtered; others were forced to flee for their lives. The Kishenev massacre of 1903, in which over 500 Jews were slaughtered in cold blood, was one among many of the dark deeds of the hunters driving Israel to seek refuge in other countries; among other places, in Palestine. Jewish men, women and children by the thousands were forced to march at the point of

bayonets to serve as a blanket of flesh to protect Russian soldiers marching against the enemy in World War, Phase I (1914-1918). The armies of some other countries were likewise remorseless, and in Poland thousands of Jews were burned in pogroms. The use of Jewish children and adults for vivisection, their sterilization and various unspeakable atrocities and the murder of millions of Jews, especially by Hitler and his confederates, during World War, Phase II (1939-1945), caused many to flee, some finding their way back to Palestine. God has used the wrath of man to praise Him (Psa. 76: 10).

REGATHERED ISRAEL INCLUDES ALL 12 TRIBES



In promising to regather the children of *Israel*, God did not refer merely to the ten tribes (sometimes called *Israel*, *Ephraim*, etc.) as distinct from the two (usually designated *Judah*), but rather to all twelve tribes, for all twelve tribes were represented in “the lost sheep of the house of Israel” (Matt. 10: 6), which house was cast off in 33 A.D. That all twelve tribes are meant is clearly indicated in Isa. 11: 11, 12, where both the ten tribes as *Israel* and the two tribes as *Judah* are specified “And it shall come to pass in that day, that the LORD shall set His hand again the second time (even as He did the first time, at the end of the Babylonian captivity) to recover the remnant of His people . . . And He shall set up a banner for the nations, and shall assemble the outcasts of *Israel*, and gather together the dispersed of *Judah* from *the four corners of the earth* (all of which has been going on ever since 1878, but was never done before, for before their Gospel-Age dispersion the twelve tribes had never been scattered to the four corners of the earth).”

Also in Ezek. 36: 22, 24 God refers to all twelve tribes under the name of Israel, when He says: “Therefore say to the house of Israel . . . I will take you from among the heathen (nations), and gather you *out of all countries*, and will bring you into your own land (Palestine, their promised land).” This regathering was to precede the full end of the Gentile nations into which God had scattered

them (Jer. 30: 10, 11; 46: 27, 28), and was to be from every quarter, to make of them “one nation in the land upon the mountains of Israel . . . and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . and they shall dwell in the land . . . forever” (Ezek. 37: 21, 22, 25).

DR. THEODOR HERZL'S WORK

In the 1890's, when Dr. Herzl (especially in his book, *The Jewish State*), envisioned Palestine as a free homeland for the persecuted of Jewry, few among them realized or even dared hope that it would really become an accomplished fact within this generation. They mourned for Zion, and waited; they did not generally know that God's set “time to favor her” (Psa. 102: 13) really had come. Except in a few cases, they did not realize that their appointed time was accomplished (Isa. 40: 2), that their “double” had been fulfilled and that God's favor was gradually returning to Israel; nor did they suspect the meaning of the “seven times” of chastisement (Lev. 26: 18, 21, 24, 28), nor that this period of Gentile domination, “the times of the Gentiles” (Luke 21: 24), had about run its course. Nevertheless, Dr. Herzl and his associates began—no one knew exactly why—frantically to appeal to Jewish pride, to instill patriotism into God's Chosen People, “Israel after the flesh,” to establish Zionist societies in various countries, and to educate and enthuse all Jewry for possible great developments ahead. The first International Zionist Congress met in Basle, Switzerland in 1897. By 1900 this political Zionism had begun to influence numbers to return to Palestine. Dr. Herzl continued actively to advance the cause of Zionism until his death in 1904, which came as a stunning blow to the Zionist movement, after which its progress became unsteady for awhile. By 1909 its leaders saw it trembling in the balances, and were frankly afraid it would come to nought.

NEW ENCOURAGEMENT GIVEN

But Zionism could not fail, for it had and still has the backing of Almighty God. Pastor Charles T. Russell, a gentile friend of the Jewish people, and a deep student of the Hebrew prophecies, was used to arouse the languishing Zionist movement. As early as 1889, before even the Jewish world had heard much of Herzl and Zionism, Pastor Russell had published his book, *The Time is at Hand*, in which he set forth the prophecies which clearly indicated that 1914 would mark the end of the “seven times,” or “Times of the Gentiles,” and would mark an important change also for God's Chosen People Israel; in his book, *Thy Kingdom Come* (published in 1891), he had included a long chapter

on “The Restoration of Israel.” (Both of these books are still available.) In 1910 *The Overland Monthly* magazine published a series of 12 articles from Pastor Russell’s pen, on “God’s Chosen People,” which aroused great curiosity and interest among the Jewish people.

THE 1910 HIPPODROME MEETING

In 1910, after Pastor Russell’s return from Palestine, where he had made friends with Dr. Levy of the Zionist organization and had addressed an interested audience of Jews in Jerusalem, some American Zionists, mainly on Dr. Levy’s recommendation, invited him to address a Jewish mass meeting at the New York Hippodrome. We quote their letter of invitation to him

New York, September 20, 1910

Pastor C. T. Russell, Brooklyn, N. Y.

“Dear Sir:—your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity have added to our conviction that you are a sincere friend. Your discourse on ‘Jerusalem and Jewish Hopes’ has struck a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselyting him. It is because of this feeling that some of us requested you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journal. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophets. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing a fulfilment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

These things, Pastor Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you permit us to suggest a topic for your address,

which, we believe, will be very interesting to the public and especially to the Jews, namely, ‘Zionism in Prophecy’?

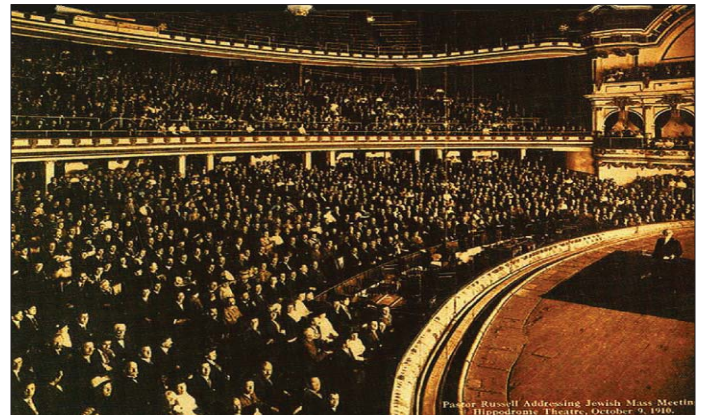
As for the meeting: We suggest Sunday afternoon at three o’clock, October 9th. We have secured an option on the Hippodrome, New York’s largest and finest auditorium, for that date, and we hope that this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

Trusting to hear from you soon, we subscribe ourselves,”

Yours respectfully,

JEWISH MASS MEETING COMMITTEE.

A VERY UNUSUAL MEETING



Pastor Russell addressing Jewish Mass Meeting at the New York Hippodrome Theatre October 9, 1910

More than 4,000 representative Jews attended this meeting at the Hippodrome, and heard what was extremely unusual for them to hear—a Gentile addressing them, and that on their own Hebrew prophecies! In his discourse Pastor Russell told of the taking away of the dominion from Zedekiah, the last of the line of David to sit upon the throne of God’s typical kingdom, when Nebuchadnezzar, the king of Babylon, overthrew him and desolated the land, and how the Gentile governments, beginning with Babylon (Dan. 2), were promised a lease of power during the period in which Israel was cast off, which would continue until Messiah, “he whose right it is” (Ezek. 21: 25-27), would come and establish God’s kingdom on earth, this period of Gentile domination being in the prophecies designated as “seven times,” which, in harmony with symbolic usage elsewhere in the Scriptures, is to be understood

as representing 7 x 360, or 2520 years, beginning with Zedekiah's overthrow and extending to 1914, when the lease of power to the Gentile governments was due to terminate in a great time of trouble, preparatory to Messiah's establishment of God's Kingdom on earth, with God's Chosen People, Israel, as its chief representatives and instruments among men, through whom all nations would be blessed in harmony with the promise made to Abraham (Gen. 22: 16-18).

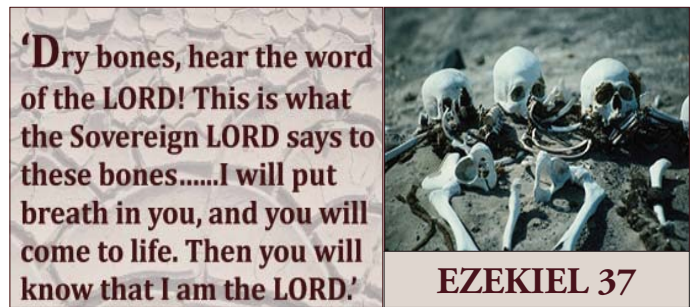
Many who were silent and suspicious at the beginning of Pastor Russell's address later burst into applause as he inspired them with new hope in the light of their Scriptures. Among those who heard him at this Hippodrome meeting were many Jewish rabbis, teachers, lawyers and editors, e.g., Dr. Jacobs, of the *American Hebrew*; W. J. Solomon and J. Brodsky of the *Hebrew Standard*; Louis Lipsky, of the *Maccabean*; A.B. Landau, of the *Warheit*; J. Pfeffer, of the *Jewish Weekly*; S. Diamont, of the *Jewish Spirit*; J. Barrondess of the *Tewish Big Stick*; Mr. Goldman, of *H 'Yom* and Leo Wolfson, President of the Roumanian Societies.

A RELIGIOUS ZIONIST MOVEMENT BEGUN

After this Hippodrome Mass Meeting, Pastor Russell addressed numerous other Jewish audiences on the same theme, both in America and in Europe. Large numbers of requests for his literature on Zionism began to pour in. As a result of the widespread interest, he published a special newspaper, *Die Stimme*, in Yiddish. Also, his weekly sermons in over 2,000 newspapers were reaching 10,000,000 readers each week, including many Jews. He and his co-operators began to arouse the languishing Zionist movement, which up to that time had been mainly a political movement; and in a few years, by appeals to the prophecies and the promise made to Abraham (Gen. 22: 16-18), they had rekindled the fires of Zionism along religious (but not conversionist) lines, and gradually made Israel aglow with the idea. This gave a new spirit and zeal, a new life and sinew, to that which in its languishing had come to resemble a valley of dry bones. It is this feature of the subject that is set forth in a scene described in Ezekiel's vision (Ezek. 37: 1-14), part of which reads as follows: "The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones . . . very dry . . . He said to me, Prophecy upon these bones, and say to them, O you dry bones, hear the word of the LORD . . . I will lay sinews upon you, and will bring up flesh unto them, O you dry bones, hear the word of the LORD. And as I prophesied, there was a noise, and behold a shaking, and the bones

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came together...flesh came up upon them...and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then said He to me . . . **these bones are the whole house of Israel:** behold, they say, our bones are dried, and our hope is lost . . . Therefore prophesy and say to them, so says the LORD GOD: Behold, O my people, I . . . shall put my spirit in you, and you shall live, and I shall place you *in your own land*: then shall you know that I the LORD has spoken it, and performed it, says the LORD."



THE WORLD WAR—A PROPHECY FULFILLED

While Pastor Russell and his co-operators had revived the Zionist movement by appeals to the promises and to the prophecies and their fulfillment, many were still skeptical about the practicability of Zionism, for the Turks were still in control of Palestine, and although they had permitted some Jews to return to Palestine from 1878 onward, they were not favorable to the Zionist hopes; also, because of the depleted condition of the land, it seemed difficult to see how many Jews could expect to make their living there. But those who doubted the practicability of Zionism were reckoning without a knowledge of God's plans for His Chosen People, Fleshly Israel. Additionally, many were skeptical about the ending of the Gentile times in 1914. When 1914 came there was an air of expectancy. Would any great change in world affairs come in the fall of 1914, as Pastor Russell had predicted, to show that the lease of power to the Gentiles had expired, and that God was favoring Israel's return to their homeland?

The evidence, proving that the "seven times" (2520 years) had ended, came with the sudden outbreak of the World War, Phase I, usually called World War I. It was on the tenth day of the fifth lunar month in 607 B.C. that the temple, the king's house, etc., in Jerusalem were fired by the Babylonians (Jer. 52: 12, 13); and here exactly 2520 years later, on the tenth day of the fifth lunar month (Aug. 1, 1914), the World War began, it being the first feature of the great "time of trouble, such as never was since there was a nation, even to that same time," "no, nor ever shall be" afterward (Dan. 12: 1; Matt. 24: 21), which is overthrowing Gentile

governments, preparatory to the establishment of God's Kingdom on earth. Here was indeed a remarkable fulfillment of prophecy; and over 25 years beforehand Pastor Russell had from the prophecies accurately forecasted the beginning of the Time of Trouble as due in the fall of 1914!

THE BRITISH PALESTINE CAMPAIGN

When Jerusalem was captured from the Turks in Dec. 1917, not merely Jewry but the whole world was thrilled. Everyone seemed to sense that here was something most unusual and significant. During the Palestinian campaign, the British troops, according to reports, were peculiarly affected as on no other battlefield, all being eager for information as to the history of each town or hill as it was taken. And so keenly interested was the reading public the world over, that the many newspaper correspondents were kept busy thumbing through Bibles, fitting Old Testament records to current events, and cabling column after column of dispatches filled with narrations of events that occurred on these same battlefields back in the days of Israel's ancient history.

The hopes of Zionism were greatly revived by the wresting of Palestine from the ruthless Turks. And the capture of Jerusalem brought to the Jews great rejoicing—especially to those who longed for the land of their fathers, who continued to turn their faces toward Jerusalem when they prayed (1 Kg. 8: 46-53; 2 Chron. 6: 36-39), who buried their dead facing east, and who purposely left partly unfinished every house that they built for their dwelling, as mute testimony to the fact that they were but sojourners, wanderers, pilgrims in a strange land not their own! Even Lord Rothschild, who was one of the world's wealthiest bankers, left unfinished one of the pillars in his palatial home, thus signifying his role as a child of the dispersion, with but a temporary abiding place, and symbolizing his hopes that someday Israel might be able to fold her tents and go back home.

The time of Gods favor to Israel had come

HOW JERUSALEM WAS SPARED

The sparing of Jerusalem on Dec. 9, 1917, without bombs or gunfire and without demolishing any of its sacred buildings, seems nothing short of a miracle. Jerusalem is almost impregnable as a natural fortress or stronghold. The Turkish army could have held out for a long time, and the city might have been bombed and destroyed with a worse destruction than when it was laid

low by Nebuchadnezzar in 607 B.C., at the beginning of the "seven times" (7 x 360, or 2520 years before the fall of 1914), or by Titus and the Roman army at the end of the Jewish Age. But God's time to favor Israel having come, He spared Jerusalem from destruction—it was actually taken without a single shot being fired, though it was being held by fierce and well equipped Turkish troops.

It was not until after the armistice that the full story behind Jerusalem's easy capture came to light. It is said that as General Allenby approached with his army, he wondered how he could best take the city without too much damage. He did not wish to destroy it, and he abhorred the thought of devastation and bloodshed within its sacred walls. But war is war, and he had a duty to perform. While he was trying to formulate plans for capturing yet sparing the city, an enemy runner reached the Turkish commandant, and reported that a strong army was approaching, led by a powerful general named Allah-Bey (Allenby). The Turkish title *Bey*, used after a name, denotes special respect or rank. The news quickly spread among the superstitious Moslem troops, and the magic name *Allenby* was understood by them to be *Allah-Bey*, or, as the name can be read in Arabic, *Allah-Nebi*, meaning, "The prophet of Allah." Terrified by what to them was a sacred name, they refused to fight against a "prophet of Allah," fearing Allah's wrath. Unable to cope with the situation, the commandant finally gave orders to hastily evacuate the city before "Allah-Bey" arrived.

After humbly entering the city on foot and taking over its occupation, General Allenby provided food for the starving people and permitted them to resume their peaceful pursuits. Then he with his troops, and the "Jewish Legion" fighting under the Jewish flag, pressed on, clearing the Turks from the remainder of Palestine. But his name finally lost its magic, as the Turks came to understand it better, and he met with much resistance. However, he pressed on northward and by autumn Damascus was taken; and within two weeks of the time that the Jewish Legion succeeded in driving the Turks beyond the ancient Solomon-Davidic boundary near Damascus, so emancipating the entire land from this people, who for centuries had been the chief thorn in Israel's side, the general armistice was declared, and the war that had been raging for four years came to an abrupt stop all over the world. It was as if God had said, "The main objective, so far as My Chosen People are concerned, is now accomplished; cease your fighting, and let Israel go up and rebuild their homeland."

WORLD-WAR RESULTS FAVORABLE TO ZIONISM

The first phase of the World War (1914-1918) resulted in great advantages coming to the Jews in their return to their homeland. Not only did it free Palestine from the despotic rule of the Turks, but it also brought pressure on Britain to aid the Zionist movement; and in due time this pressure increased so greatly as to cause Britain on Nov. 2, 1917 to issue the Balfour Declaration, which pledged her to “view with favour the establishment in Palestine of a national home for the Jewish people” and to “use their best endeavors to facilitate the achievement of this object.” The other Allied powers concurred in this declaration. The way was opened for Israel’s return to the land to advance by leaps and bounds.

After the end of World War, Phase I, Britain was given the Mandate for Palestine, at the San Remo Conference of the Allied Supreme Council in April, 1920. This Mandate was confirmed by the Council of the League of Nations in 1922, though it did not come into effect officially until Sept., 1923. This should have led to unrestricted Jewish immigration to Palestine, but it did not; because of Arab opposition and disturbances in Palestine, Britain restricted immigration. However, the LORD in due time brought such pressure upon Britain (in part through World War, Phase II) as forced her to let Israelites return with fewer restrictions.

A RECOGNIZED NATION



Jerusalem to be the Capital in the coming Kingdom on earth

At long last, after many years of negotiation and the termination of the British Mandate, the State of Israel was set up in May, 1948. This marked the beginning of a substantial increase in the number of Israelites returning; *e.g.*, during 1948-1951, over 684,000 returned. Since then, many more have returned by air, sea, *etc.* Under the *Law of the Return* passed by Israel’s Parliament in 1950, the gates of Israel were opened to whoever desires to return. It is reported that Jews have come from 64 different countries, and that there are now over 7,600,000 Jews in Palestine. During 1948-

49, the Jews were victorious in warfare with the Arabs. God will continue to assist the Israelites to rid the Holy Land of the Arabs. He will make it entirely Israel’s possession, as the prophecies assure us, and will make their boundaries as extensive as they were in the days of David and Solomon.

A DEVASTATED LAND REHABILITATED

The first phase of the World War (1914-1918) had left Palestine economically in very desperate straits. The Turkish armies had overrun, pillaged and devastated the land, and for the previous centuries the Turks and Arabs had ruthlessly destroyed the forests, robbed the soil of its fertility and done little or nothing to prevent soil erosion, until in 1918 half of the land was written off as barren. But things were to take a decided turn for the better. God had promised (Jer. 32: 37, 41-44) that He would “cause their captivity to return” and He would “cause them to dwell safely.” Furthermore, in Amos 9: 14, 15, He promised: “I will bring again the captives of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine from them; they shall also make gardens, and eat the fruit from them. I will plant them upon their land, and no longer shall they be pulled up from the land I have given them (the land promised to Jacob’s seed for an everlasting possession—Gen. 48: 4; 17: 8).” These prophecies are being miraculously fulfilled, to the astonishment of the world, before their very eyes. Wherever the returning exiles are settling, they are, under Divine blessing, through scientific agriculture and fruit culture, restoring the former fertility of the land. In 1927 the Pools of Solomon, dry for centuries, began to overflow and some 60,000,000 gallons of water were by measurements estimated to be in the pools. At that time the High Commissioner of Palestine was asked to declare a day of public thanksgiving for this seeming miracle. For many centuries the “early rains” had been scant, while the “latter rains” had disappeared entirely. But, according to report, these have returned to gladden the land, with the result that some parts of Palestine yield two or three crops a year. By irrigation, drainage, *etc.*, hundreds of thousands of acres have been transformed from swampy, arid and malarial conditions into fertile land, *E.g.*, the valley of Esdraelon (Jezreel), one vast malarial swamp has been turned into an Edenic garden. Palestine’s fruits, *e.g.*, oranges, are considered superior to any others in the world. Close to 18,000 tons of olives, the biggest harvest in recent years, were picked in Israel during the past year; and over 1,000 olive oil mills now operate and manufacture numerous products. Indeed,

O Israel, God “has poured down for you abundant rain, the early and the latter rain, as before. The threshing floors shall be full of grain, the vats shall overflow with wine and oil” (Joel 2: 23, 24—R.S.V.).

Jewish organizations outside of Palestine, especially in America, have assisted greatly in Israel’s re-establishment in their land. In America alone they are reported to have raised over a billion dollars in the past ten years for philanthropic work in Israel. Building is going on at a tremendous rate. Jerusalem is expanding exactly as foretold in Jer. 31: 38-40. In 1910 Tel-Aviv was a mere handful of tents; now it is a thriving seaport with a population of over 400,000. Haifa was a small village; today it is one of the finest ports on the Mediterranean. Indeed, “they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations” (Isa. 61: 4).

The Jews will continue to build up the country quickly and will make it enormously wealthy. World-wide unrest will influence many wealthy Israelites to divert vast millions of treasure to Palestine, and to lay it up there for safe-keeping against financial losses during the time the Gentile nations are embroiled in the further stages of this great Time of Trouble. After its revolution and anarchy have taken their toll and decimated the Gentile population (Jer. 25: 33), while the Jews will be dwelling in comparative peace and safety, the remnants of the European, Asiatic and African nations, on beholding the prosperous Israelites, will be stirred up to plunder them, with the result that they will bring upon them Jacob’s trouble, Phase II (Jer. 30: 4-8)—the last dregs of Israel’s cup of woe. But their Messiah will give them such a signal deliverance (Ezek. 38: 18—39; Ezek 29) that as one man they will turn to the LORD (Zech. 12: 9, 10); and the Holy Land will thereafter be indisputably theirs. As a nation in their homeland, they will be the nucleus of the world of mankind, fitted for and waiting to receive the earthly phase of the Millennial Kingdom which is to be set up first in their midst.

THE CAPITAL OF THE COMING KINGDOM

It is interesting to note that, despite the strong protests of certain Gentile governments, the capital of Israel, including its Foreign Ministry offices, is now fully moved from Tel-Aviv and established in Jerusalem. This is as it should be, for under the new era soon to be established with its reign of peace, “out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (Isa. 2: 3),—not from Tel-Aviv, where the UN had decreed that the capital should remain, in keeping with its plan to put Jerusalem under international control.

Jerusalem is to be the capital of the coming Kingdom on earth, for which Christian people still pray, “Your Kingdom come. Your will be done in earth, as it is in heaven.” The Apostle Paul explained (Rom. 11: 25, 26) that “blindness in part has happened to Israel, until the fullness of the Gentiles has come in,” after which “all Israel shall be saved (recovered from their blindness—Zech. 12: 10): as it is written, “There shall come out of Sion the Deliverer (the Messiah and His joint-heirs—Rev. 14: 1; Obad. 21), and shall turn away ungodliness from Jacob (Fleshly Israel).” The Messiah is now building again the tabernacle of David, which was fallen down, that the rest of mankind might seek after the LORD (Amos 9: 11, 12; Acts 15: 15-17), for Abraham’s seed is to bless all the families of the earth (Gen. 22: 18; Zech. 8: 13-23; 14: 16, 17; Isa. 2: 2-4).

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart; O daughter of Jerusalem. The LORD has taken away your judgments, He has cast out your enemy: the king of Israel, even the LORD, is in the midst of you: you shall not see evil any more. In that day it shall be said to Jerusalem, Fear not and to Zion, Let not your hands be slack. The LORD your God in the midst of you is mighty; He will save, He will rejoice over you with joy; He will rest in His love, He will joy over you with singing.” “I will gather them that are sorrowful for the solemn assembly, who are of you, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict you; and I will save her that halts, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, says the LORD” (Zeph. 3: 14-20). “Blessed be the LORD the God of Israel from everlasting to everlasting: and let all the people say, Amen, Hallelujah!”

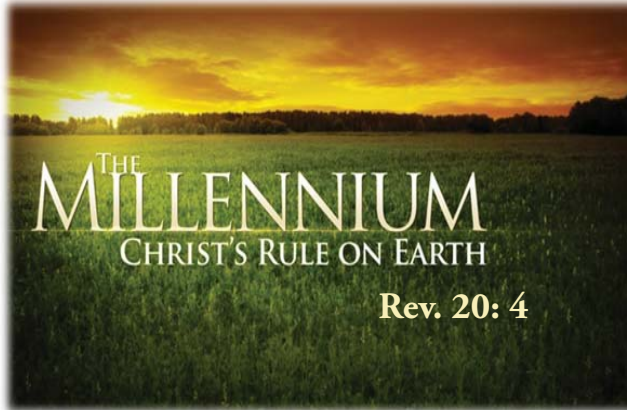


The Fig Tree - A prophetic sign of the return of Israel to Jesus

MILLENNIUM AND COMING KINGDOM ON EARTH

“And they lived and reigned with Christ for a thousand years” Rev. 20: 4.

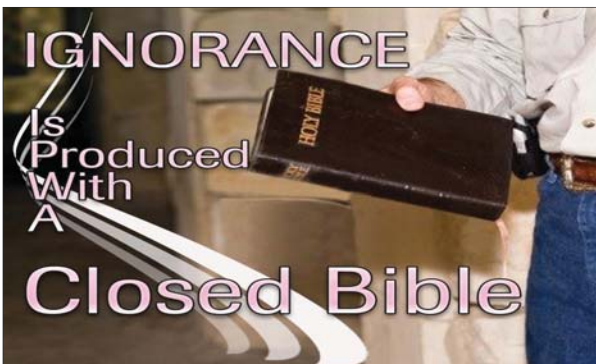
THIS SUBJECT SHOULD BE OF COMPELLING INTEREST TO ALL; there has been much more interest in it in recent years by those in various Christian groups, including Evangelicals and Fundamentalists and those favorably influenced by them. The word *millennium* is from the Latin *mille*, meaning *thousand*, and *annus*, meaning *year*; and as a proper noun is used to designate a special 1,000-year period, the first 1,000 years of the joyful and prosperous rule, or reign, of Jesus Christ and His true Church over the earth. A small minority of professing Christians, called A-Millennialists, deny the 1,000-year rule, or reign, of Christ and the true Church and a coming Kingdom of God on earth. They spiritualize the involved Scriptures, claiming that the 1,000 is merely a symbolic number and that all the Kingdom promises apply to the Church in the earthly lifetime. This teaching is called A-Millennialism. But it is evident from other Scriptures, such as Psa. 90: 4 and 2 Pet. 3: 8 (compare Acts 17: 31; 2 Tim. 4: 1), that the 1,000 years in Rev. 20: 4, 6 means 1,000 literal years. Other numbers in Revelation are also literal, such as the two witnesses, the seven churches, seven angels, seven trumpets and seven vials, and the twelve Apostles, twelve foundations, twelve gates, twelve tribes, twelve precious stones, *etc.*



Millennialism—this is the teaching that Christ comes *before* the Millennium, to reign with His true Church for a thousand years and in that period to convert the world. (2) *Post-Millennialism*— is the teaching that Christ comes *after* the Millennium to take over a converted world and to finalize all earthly things.

NO WORLD CONVERSION IN GOSPEL AGE

The Bible plainly shows that post-Millennialism is untrue, because at the time of Christ's Second Advent the conditions are not those of a *converted* world but of an *unconverted* world, with the nations angry and in rebellion against God, whose displeasure is then poured out upon them (Psa. 2: 1-12; Rev. 11: 18; 19: 11-21). The Scriptures tell us that the last times would be especially dangerous because of wickedness (2 Tim. 3: 1-8); that evil men and seducers would become worse and worse (2 Tim. 3: 13); that so many would then depart from the faith (1 Tim. 4: 1) that there would be scarcely any of the (true) faith found in the earth (Luke 18: 8); that the good and the evil would grow together, with the latter predominating, until the end of the Age (Matt. 13: 30, 39); that false teachers would be so subtle that, if possible, the very Elect would be deceived (Matt. 24: 24); that at that time scoffing concerning Jesus' Second Coming would abound (2 Pet. 3: 3, 4); and that the rich in grasping for wealth would be oppressing the poor, becoming wanton and living in self-indulgence (Jas. 5: 3-6). About 100 years ago, according to a London Missionary Society report, world population was only about 1,500,000,000 and of these about 500,000,000 (*one out of three persons*) were Christians, at least nominally. Missionaries and evangelists in various mission fields put forth much diligent, unselfish effort, enduring much hardship, suffering and even death, in attempting to convert the world to Christianity. And world conversion seemed to many to be close to realization. One group repeatedly said, "Give us \$30 million and we will convert the world." But what has happened? Despite all the missionary and evangelistic effort of the past, recent statistics show that out of the



PRE-MILLENNIALISM & POST-MILLENNIALISM

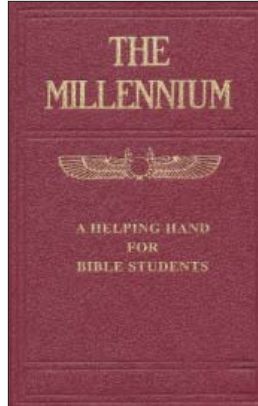
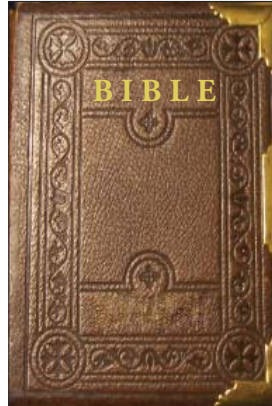
Among Christian believers in a Millennium, a 1,000-year period, and a Kingdom of God on earth, two different lines of thought are advocated: (1) *Pre-*
42 — THE BIBLE STANDARD

present world population of about 7,000,000,000 there are now only about 2,300,000,000 (one person out of three) who are Christians, at least nominally. Also, of these the proportion of true Christians is far smaller than it was a century ago. Accordingly, it is becoming more and more evident to thinking people from reason and facts, in addition to the Scriptures, that world conversion in the Gospel Age, before Christ's Second Advent—taught by post-Millennialists and others—is not to be expected, that this is not God's purpose and plan for the Gospel, or Church, Age; otherwise *we would see it being accomplished*, for God *always* accomplishes His purposes, despite the opposition of demons and evil men (Isa. 46: 9-11; 55: 8-11). More and more thinking preachers, teachers and others are recognizing that God's pre-Millennial purpose and plan is to *select*, to "*take out*" to "*make disciples*" from among mankind, "*out of every kindred, and tongue, and people, and nation*" (Matt. 28: 19, margin; Acts 15: 14; Rev. 5: 9). These are the pre-Millennial seed, children, of Abraham, who are to bless and convert the world in the Millennium (Gen. 12: 3; 22: 16-18; Gal. 3: 8, 16, 29). Abraham's pre-Millennial seed include all who before the Kingdom is set up on earth come through the steps of (1) repentance, (2) faith in Jesus as their Savior and (3) consecration, or dedication, to God, and who in fulfilling their consecration remain loyal to Him and His cause in "this present evil world," when it is difficult to be a true Christian (Gal. 1: 4; 2 Tim. 3: 12).

INCREASED INTEREST IN THE MILLENNIUM

Interest and belief in pre-Millennialism and in a coming 1,000-year rule, or reign, of Christ and His true Church has increased greatly in recent years, while interest and belief in post-Millennialism has declined greatly, because world conditions are getting worse and worse, and the prospect of world conversion in this Age is becoming more remote. For many years our magazines, books and tracts have been teaching and emphasizing the incoming Millennium and Kingdom of God on earth, when belief in them was generally denied and not advocated, or else given little emphasis. It is gratifying and we rejoice to see that now others are more and more teaching and emphasizing these things, though in most cases they do not understand them very clearly and do not go far enough in the knowledge of the Truth as due. Many popular evangelists, preachers, teachers and writers,

such as Billy Graham, M.R. De Haan, Dr. Estep, Hal Lindsey and Salem Kirban, John Haggi, John Stanley, have taught and emphasized that the Millennium and the Kingdom of God on earth as imminent. They foresee it as a time of worldwide prosperity, peace, knowledge of God and His Plan, security and equality, with a perfect government and the whole earth yielding its increase in a perfected Edenic condition. This is a significant trend, and an indication, among others, that we are living in the time when the Kingdom of God on earth will soon be established. We hope that many more will get this enlightenment and teach and emphasize these things and that in addition to this first step all of them will take further steps in the knowledge and understanding of God's purpose and plan in the Millennium and begin to teach and emphasize them also.



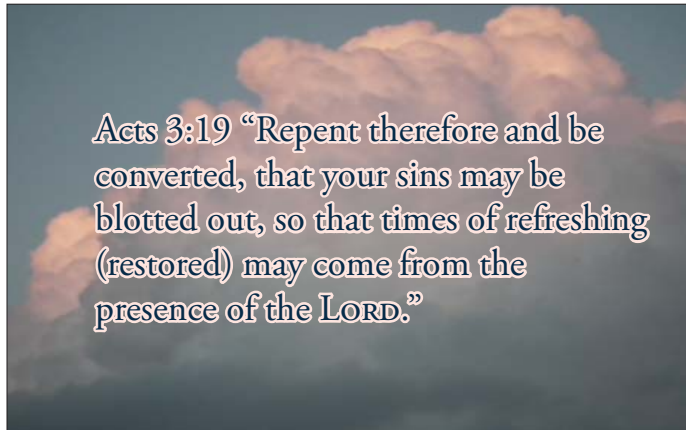
BIBLE STUDY with HELPING HAND

STEP 1—THE 1,000-YEAR EARTHLY KINGDOM

We should first recognize that the Scriptures plainly teach a literal 1,000-year rule, or reign, of Jesus and His true Church over the earth (Rev. 5: 9, 10; 20: 4, 6; 2 Pet. 3: 8;

Matt. 19: 28; Luke 12: 32; 22: 29, 30). It is an incoming time of great worldwide peace, prosperity, knowledge of God, security and equality, with perfect surroundings, ecology and government. During that time the curse will be taken from the earth and it will be made like Eden (Isa. 35: 1, 2; 61: 4; Ezek. 36: 35). Satan will be fully bound, restrained, and will no longer be able to tempt the people, and The Christ will hold full sway, influencing the people to righteousness (Rev. 20: 1-3; Psalms 72: 7, 8). Error and ignorance will be banished from the earth and Truth will everywhere wave her scepter (Isa. 25: 7-9; 11: 9). Sin will be dethroned, and righteousness will be enthroned (Psalms 107: 41, 42; Isaiah 62: 12). The human race will be released from bondage and will be given the opportunity to obtain full liberty in every respect (Rom. 8: 21). Human sorrow will give way to universal joy (Isa. 35: 10). War will cease and peace will reign everywhere (Isa. 2: 4; 9: 7) the righteous will no more be persecuted, but exalted everywhere for their righteousness (Isa. 25: 8; Psalms 72: 7). The wicked will no more be exalted, but will be abased and striped for reformation and the incorrigible annihilated (Mal. 3: 15; Isaiah 26: 9; Psalms 37: 35, 36). False religions will be no more; and the one true religion will be accepted everywhere (Isa. 65: 15; 60: 14, 15; Zeph. 3: 9). Oppressive governments will be no more; and the

fostering government of The Christ will bless and help all (Isa. 2: 2-4; 60: 12; Psa. 72: 12-14). People will no more labor in vain and produce troublesome works, but everyone will prosper in his undertakings (Isa. 65: 23; 60: 17). There will then be no exploitation and poverty, but everyone will enjoy unmolested his own possessions (Isa. 65: 22; Mic. 4: 4). We are glad to see that many now hold to and teach the truth on this. But further steps need to be taken.

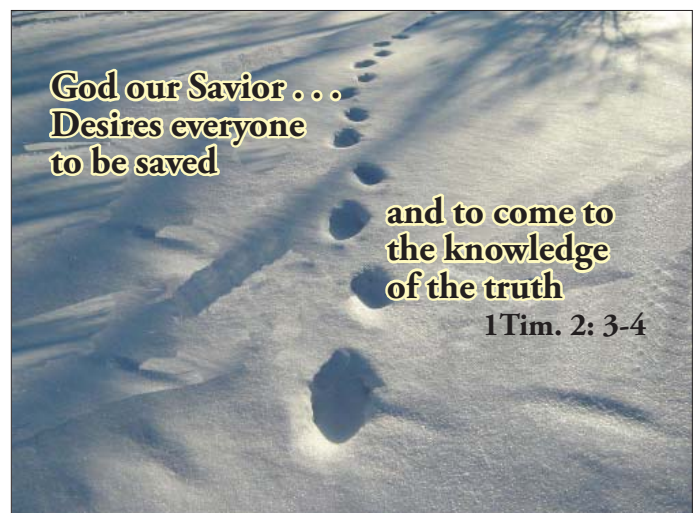


Acts 3:19 “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing (restored) may come from the presence of the LORD.”

STEP 2—MANKIND RESTORED TO PERFECTION

Additionally, during the Millennial Mediatorial Kingdom rule of Christ and His true Church, all of mankind who accept Christ, dedicate or consecrate themselves to God and obediently fulfill their consecration, will gradually be raised up to human perfection, will obtain *restitution*. Acts 3: 19-21 tells us, “The heaven must receive [*retain*, Wilson’s, Diaglott]” Jesus Christ—that is, His Second Advent does not begin “until the times of restitution [*restoration*, ASV, NASB, Berkeley] of all things, which God has spoken by the mouth of all His holy prophets since the world began.” Restitution means a return to an original estate. The original estate of the human family was the image and likeness of God, as these were exemplified in Father Adam and Mother Eve. By the image of God we understand the perfection of being, the condition of being “very good,” to be meant (Gen. 1: 26, 27, 31; Heb. 2: 6-8); and by the likeness of God we understand man’s rulership over the earth to be meant, even as God is Ruler over the Universe (Gen. 1: 26, 28, 29; Matt. 25: 34). The image of God implies perfection in the physical, mental, moral and religious faculties. Adam and Eve, before the fall, were examples of this perfection. The likeness of God implies a perfect earth with perfect rulers in charge. But as St. Paul indicates (Heb. 2: 8), the image and likeness of God (the original perfection of being and rulership) have been lost; and in the place of the image of God has

come physical, mental, moral and religious degradation. In the place of the likeness of God has come the tyranny of the cursed earth over man, greatly oppressing him, until it extinguishes his life (Gen. 3: 17-19). All this the Scriptures assure us came upon man because of the sin of Father Adam (Gen. 3: 1-24; Rom. 5: 12-21; 1Cor. 15: 21, 22). Now the human family is but a wreck of what it was in Adam and Eve. This sad, undone condition of our race has deeply appealed to the compassion of our Creator, who amid the sentence of His displeasure (death, not eternal life in torment) has remembered His mercy toward fallen and condemned man in sending His well-beloved Son into the world as man’s Ransom-price from death (1 Tim. 2: 4-6; Matt. 20: 28; John 3: 17; Rom. 5: 7, 8, 16-19). As Christ’s First Advent was to lay down the Ransom-price (the Gospel Age, forming a time parenthesis for the selection of His Bride between His two Advents, has been to make its blessings available only for His Church), so His Second Advent is to make the Ransom-price available for the recovery of the non-elect, in a *restitution*, a return to the original estate, from the ruins of the lost image and likeness of God brought upon all by heredity through Adam’s sin. The death of the sinless man “Christ Jesus” (1 Tim. 2: 3-6) provides merit sufficient for the deliverance of all from the condemnation of Adam’s sin, and guarantees an opportunity to obtain full deliverance from its effects, a *restitution* to the original Adamic perfection. And, among other things, it is to effect the restoration of the glorious image of God, to offer the race perfect bodies, minds and hearts, and effect the restoration of the marvelous likeness of God (to offer the race a perfect rulership over an Edenic earth) that Christ returns to this earth. All who will accept and obey the reasonable requirements of Christ’s Millennial Kingdom will obtain all these blessings. Restitution, or restoration, involves not only bringing in Edenic conditions, a perfect ecology, on earth, but also the perfecting of the

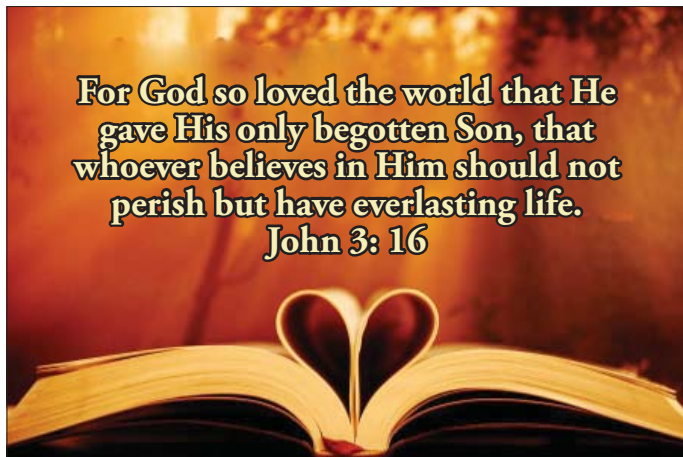


God our Savior . . .
Desires everyone
to be saved

and to come to
the knowledge
of the truth

1 Tim. 2: 3-4

willing and obedient of mankind, as Adam was perfect. Mankind, in general, were created to live *on earth*, not *in heaven*. Adam and Eve had to be driven out and kept out of the Garden of Eden by angels with a flaming sword, or they would have continued to eat of the trees of life and live on earth as perfect humans and would not have died (Gen. 3: 22-24). Only the elect, an exception to the general rule for mankind, will live everlastingly in heaven as their eternal abode (Heb. 10: 34; 1 Pet. 1: 4)—all others of the saved of mankind will obtain the restitution salvation and live on earth. Learning of *restitution* also is an important step in understanding God's Plan, and we are glad to know of many accepting and teaching it. But there is more.



STEP 3—LIVING AND DEAD TO BENEFIT

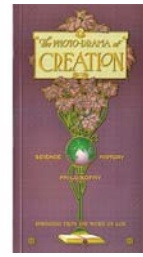
Since God's ways are equal and impartial (Ezek. 18: 29-32), and since death does not of itself fix character, not only *the living* will benefit and in the Millennium have an opportunity for the earthly salvation, but also *the dead* who have not had their opportunity for salvation in this life—those who have not had the five blessings of Heb. 6: 4, 5. "God our Savior . . . will have all men to be saved [from the Adamic condemnation], and to come to the knowledge [*epignosis*, exact knowledge] of the truth" (1 Tim. 2: 3-6). Those who died without this knowledge must be awakened from the dead if they are to get it, and God will have them get it. After being given this knowledge of the Truth, each one of the non-elect of mankind will have the opportunity for accepting Christ, consecrating to God and being obedient. Those who are faithful in this good course will receive everlasting life on earth. All others will be cut off from life, destroyed from among the people (Psa. 145: 20; Acts 3: 23; Rev. 20: 12-15; 21: 8). God is "the Savior of all men [through Christ, from the Adamic condemnation], specially [unto everlasting life] of those that believe" (1 Tim. 4: 10). Our booklet, *Is There Hope for Any of the Unsaved Dead?* gives many Scriptural reasons showing

that there is an opportunity for those who have not had their opportunity in this life. For example, see Psa. 22: 27-29; Matt. 12: 31, 32; John 1: 9; 12: 32; Luke 2: 10-14; Phil 2: 6-11; Ezek. 16: 44-63. To really understand God's Plan of salvation for mankind, it is very important that we grasp clearly this Bible truth on restitution or restoration, for the non-elect dead as well as the non-elect living.

STEP 4—THE ETERNAL KINGDOM ON EARTH

The Kingdom of God on earth, with restored mankind (and not the elect) living here, is to exist not only to the end of the 1,000 years, but eternally. This is clearly shown by many Scriptures, such as Dan. 2: 35, 44; 7: 13, 14, 18 (note that it says here "forever, even forever and ever"), 22, 27 (note that it is the Kingdom, not *in heaven*, but "*under the whole heaven*"—Matt. 6: 10); Rev. 11: 15; 21: 1-4. The "present evil world" (Gal. 1: 4), with its "heavens," its ruling powers—Satan and his underlings (2 Cor. 4: 4) and its "earth," human society as now organized, is to be destroyed in the present great "fire" of destruction, the great Time of Trouble (2 Pet. 3: 7-13). But the planet Earth was created to be inhabited by mankind and is to abide forever (Isa. 45: 18; Psa. 115: 16; Eccles. 1: 4). The new earth, the new social order with the restored and perfected saved of mankind living in it in peace, security and happiness, is to exist forever, as will also the new heavens, the new spiritual ruling powers, God's elect (Isa. 65: 17; 66: 22; 2 Pet. 3: 13). We rejoice in this wonderful prospect of "every creature which is in heaven, and *on the earth* . . . saying, Blessing, and honor, and glory, and power, be unto him that sits upon the throne, and unto *the Lamb for ever and ever*" (Rev. 5: 13). We encourage all to study, accept and teach these wonderful Bible truths. For details, please see our books, *The Divine Plan of the Ages* and *The Millennium*, and our booklet, *The Kingdom of God—Heavenly and Earthly*.





David Anointed by Samuel—1 Samuel 16: 1-13.

The story of the selection of David, the shepherd boy, to be King over Israel, is full of interest for both old and young. The Prophet Samuel, who did the anointing, was guided specially of the LORD. Samuel himself was dedicated to the LORD in his youth. When the time came for him to anoint a successor to King Saul, all the sons of Jesse passed before him. They were a fine family, and he was expecting one after another to be the proper one, but God guided him otherwise. David, the lad who was with the sheep, was not thought of until all the others had been scanned in vain; then David was brought, and the LORD indicated that this was the one to be anointed.—1 Samuel 16: 1-13.

The story of David is of special interest to us because his name signifies Beloved, and because he typified The Christ—Jesus and His faithful brethren, the Church, God's specially beloved, the Elect, who are to inherit the Messianic Kingdom.

David was anointed long years before he became king. So Christ received the anointing of the Holy Spirit at His baptism, and the Church received the anointing at Pentecost—long years before the Messianic Kingdom's establishment. The trials and testings of David were to prepare him for his office as king. And likewise the trials and difficulties of The Christ, Head and Body, fit and prepare them for the Kingdom.

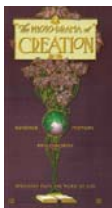
In typical Israel, the priestly office was kept distinctly separate from the kingly office, but in Christ the two offices combine. This was illustrated in the double office of Melchisedec, who was a priest upon his throne, or a royal priest. Similarly, The Christ, Head and Body, will be the antitypical Royal Priesthood, to reign for a thousand years. This is in harmony with St. Peter's statement, "Ye are a Royal Priesthood, a holy nation, a peculiar people." It agrees with the statement that those who share in the First Resurrection will be kings and priests unto God and reign with Christ a thousand years.—Revelation 20: 6; 5:10; 1 Peter 2: 9.

Questions for Lesson 39

- 1* What was David's occupation at the time of his anointing?
- 2 What did David do as a shepherd boy which showed his bravery? 1 Sam. 17: 34-37
- 3* How many sons did Jesse have? 1 Sam. 16: 10, 11
- 4* Which son was David? What was his appearance? 1 Sam. 16: 12
- 5* What instrument did David learn to play and how well did he play? 1 Sam. 16: 14-23
- 6 Who did the anointing, and why did he not anoint the oldest? 1 Sam. 16: 6, 7
- 7* When was Samuel dedicated to the LORD? 1 Sam. 1: 27, 28. Par. 1
- 8* What does the name David signify?
- 9* What is the anointing of David a type of? Par. 2
- 10* When did Christ receive the anointing?
- 11* When was the Church anointed?
- 12* What was accomplished by the trials and testings of David?
- 13 What were David's trials and testings a picture of? Par. 3
- 14 What two offices were kept distinctly separate in Israel?
- 15* In whom do these two offices combine?
- 16 How was this illustrated?
- 17* Who will be the antitypical Royal Priesthood?
- 18* How long will they reign? Par. 4

p. 39—*50

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



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Any interpretation of Scriptures to be true must be harmonious:

1. With itself.
2. With every Bible passage.
3. With every Bible doctrine.
4. With God's character of wisdom, justice, love and power.
5. With the Ransom of Christ.
6. With facts.
7. With the purposes of the Bible.

(Axiom—Greek, axioma, truth; a self-evident truth, a proposition or statement generally accepted as true.)

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BECAUSE THEY SIN DIFFERENTLY
THAN YOU.**

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IN GOD'S HAND

LET GOD CHOOSE FOR YOU . . .
IT WILL BE THE RIGHT DECISION
LET GOD GUIDE YOU . . .
IT WILL BE THE RIGHT DIRECTION
LET GOD PLAN FOR YOU . . .
IT WILL BE THE RIGHT TIMING
LET GOD MEASURE FOR YOU . . .
IT WILL BE THE RIGHT PORTION
LET GOD HELP YOU . . .
IT WILL BE THE RIGHT CARE
LET GOD INSTRUCT YOU . . .
IT WILL BE THE RIGHT TEACHING
LET GOD TRAIN YOU . . .
IT WILL BE THE RIGHT PREPARATION
LET GOD COUNSEL YOU . . .
IT WILL BE THE RIGHT PERSPECTIVE
LET GOD FIGHT FOR YOU . . .
IT WILL BE THE RIGHT OUTCOME.
LET GOD WORK FOR YOU . . .
IT WILL BE THE RIGHT RESULT.

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WILL HIS WORK ENDURE?

WILL "that Servant's" work endure?
Ah, yes! Of this we may be sure:
For he was faithful, wise and true
And brought forth truths, both old and new.
Though Satan's error now enshrouds
And hides the light with darkest clouds,
Our God will shake and then remove
All things that he cannot approve.
"Truth crushed to earth shall rise again"
And in its purity remain,
Unconquered by the Devil's arts
In even its minutest parts
Will "that Servant's" work endure?
Ah, yes, with all that's good and pure!
For sin and error flee away
Before the light of coming Day!



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TO:

ANNOUNCEMENTS

Ralph Herzig

Carlstadt, NJ Convention, May 17, 18, 19

Leon Snyder

Carlstadt, NJ Convention, May 17, 18, 19

Donald Lewis

Denver, CO, April 13, 14

Carlstadt, NJ Convention, May 17, 18, 19

Jon Wojnar

Carlstadt, NJ Convention, May 17, 18, 19

Pittsfield, MA, June 9

Thomas Cimbura

Carlstadt, NJ Convention, May 17, 18, 19

Muskegon, MI, June 22; Grand Rapids, MI, June 23

Robert Steenrod

Carlstadt, NJ Convention, May 17, 18, 19

Indianapolis, IN, May 26;

Daniel Herzig

Carlstadt, NJ Convention, May 17, 18, 19

Jon Hanning

Detroit, MI, April 27; Grand Rapids, MI, April 28;

Carlstadt, NJ Convention, May 17, 18, 19; Cincinnati, OH, June 9

Lawrence Williams

Galloway, OH, April 14; Carlstadt, NJ Convention, May 17, 18, 19; Galloway, OH, May 26

Richard Piquene

Carlstadt, NJ Convention, May 17, 18, 19

EVANGELISTIC SERVICES

Kenneth Arends

Detroit, MI, April 20; Carlstadt, NJ Convention, May 17, 18, 19; Minneapolis, MN, June 8, 9

Michael Dukette

Boston, MA, April 22; Carlstadt, NJ Convention, May 17, 18, 19; New Haven, CT, June 16

David F. Hanning

Erie, PA, May 5

Carlstadt NJ Convention, May 17, 18, 19;

Michael Hanning

Indianapolis, IN, April 20; West Frankfort, IL, April 21

Carlstadt, NJ Convention, May 17, 18, 19;

Detroit, MI, June 8; Muskegon, MI, June 9

Jesse Julian

New Haven, CT, April 22; Carlstadt, NJ Convention, May 17, 18, 19;

David Lounsbury

Bangor, PA, June 2; Carlstadt, NJ Convention, May 17, 18, 19; Carlstadt, NJ, June 16

Ainsley, Maine

Chester Springs, PA, May 5; Carlstadt, NJ Convention, May 17, 18, 19; Boston, MA, June 23

Roger Mullen

Carlstadt, NJ Convention, May 17, 18, 19

Brandon Penney

Carlstadt, NJ Convention, May 17, 18, 19

Harrold Solomon

Reidsville, NC, April 14; Roanoke Rapids, NC, April 28;

Carlstadt, NJ Convention, May 17, 18, 19

C. L. Tim Williams

Carlstadt, NJ Convention, May 17, 18, 19

Michael Williams

Carlstadt, NJ Convention, May 17, 18, 19;

West Frankfort, IL, June 16

Krzysztof Witko

Pittsfield, MA, April 14; Carlstadt, NJ Convention, May 17, 18, 19; Springfield, MA, June 2

CARLSTADT, NJ CONVENTION

The Bible Standard Ministries Convention in Carlstadt, New Jersey will be held on May 17, 18 & 19.

Site: Double Tree by Hilton Hotel (Formerly, The Sheraton), 128 Frontage Rd., Newark, NJ, 07114

Reservations: Contact Reservation Dept. directly at 800-222-8733. Ask for "The Bible Standard Ministries Room Block" with the starting date of Thursday, May 16, 2013 and give them the number of nights you intend to stay. Early reservations are appreciated as it will help us finalize the rooms and meal quantities which will reflect upon our Conference and Board Room prices.

Reservation Deadline: May 3, 2013. After May 3rd reservations may still be available, but not guaranteed. Double rooms are listed at a special rate of \$95.00 plus tax.

Meals: Lunches will be provided by the Carlstadt, NJ Ecclesia on Friday and Saturday. Breakfasts & Dinners you're on your own.

Air Travel: If arriving at The Newark Liberty Airport take the monorail to Terminal D (Unless you're at terminal D). The Double Tree shuttle van will have a "Double Tree" sign (10 min. ride).

Driving Directions: Call (973) 690-5500. Parking will be free, must mention Bible Standard Ministries when going in or out.

Help with reservations? Need more information?

Bro. Jon Wojnar; 201 804-9436; 201-783-3608;

e-mail jwojnar3@comcast.net

Bro. Jesse Julian 908-400-7761