

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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**LETTERS OF INTEREST
ANNOUNCEMENTS**

ISRAEL, ITS HISTORIC RIGHTS

The quite common word, Palestine, is it Biblical? The King James, James Murdoch, Rotherham, Strong's, and Webster's Bible translation list one scripture, Joel 3:4, "Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence?" Tyre, Zidon, and Palestine all, were



located on the coast of the Mediterranean Sea. Strong's says a region of Syria, this is correct! Syria had an upper Syria and lower Syria as did Egypt. After A. D. 69 when the remnant of Israel was collected, the Holy land gained a population, as a quilt of minorities; and when the Arabs occupied it in their conquest of Byzantine Syria in A. D. 640, this quilt of people whose land was dubbed Palestine, by imperial Rome, was composed of Jews, Samaritans, dissident-Christians; and the largest group was Syrian Christian, none of whom were Arabs.

Yasser Arafat with his Arab Palestinians have claimed historic roots and rights to the land of Israel. However, there is a higher perspective of history, the perspective of one who writes before it happens. Jehovah's word, the Bible, defines the State of Israel and its boundaries based on the promise to Abraham and his seed, first to Isaac (not Ishmael) and then to Jacob whose name was changed to Israel. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28).

Long before the revisionism of Holocaust history, Christians made a revision of God's promises to Israel. Afflicted with anti-Semitism [hostility to or prejudice against Jewish people] for more than 1900 years, early church theologians wrongly concluded that Israel as a people were eternally rejected by God, for rejecting Jesus. They then laid claim to being spiritual Israel. This replacement theology is still prevalent by most Christian Churches. In 1879, German journalist Wilhelm Marr is credited with having originated the term antisemitism, denoting the hatred of Jews. The Holocaust, the state sponsored persecution and murder of European Jews by Nazi Germany and its collaborators between 1933 and 1945, is history's most extreme example of antisemitism.

This attempt to deprive the overwhelming majority of the Jewish people since the time of Jesus of its glorious eternal destiny is the greatest grand larceny attempt in history. Anti-Semitism degrades the promise of Jehovah! During the Smyrna stage of the Church, 70-313 A. D., Justin Martyr schooled

under Plato, later became a Christian, the introducer of the error of the soul's indestructibility and eternal torment [E-8 p. 426] This was his teaching on the Jews' future—they had no future with any God-given covenant. To the Christian church he said: "The prophetic gifts formerly among your nation [Jews] have been transferred to us." Doctrinal Evil!

Jehovah's word has this message: "And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah [2 tribes], and house of Israel [10 tribes]; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong." Isa. 2:3, "out of Zion shall go forth the law, and the word of the LORD from Jerusalem." This indicates a second regathering as God stated in Isa. 11:11, "And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" [*i.e.*, from those countries where rebellion against God was a matter of order and is continually going on. The Lord shall thus rescue His people from these evil conditions] (see also Jer. 16:14-17).

The deliverance from Egypt will seem insignificant when compared to the deliverance the LORD will accomplish the "second time" in the Millennial Day! Isa. 11:12: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Proof positive comes from God's word given through the Prophet Jeremiah 31:4: "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry" V.5, "Thou shalt

yet plant vines upon the mountains of Samaria [the so called West Bank]: the planters shall plant, and shall eat *them* as common things” V.6, “For there shall be a day, *that* the watchmen [Biblical Zionists on the mountains of Samaria and Ephraim that are calling secular Israelis to turn to the LORD and His word] upon the mount Ephraim [also the so called West Bank] shall cry, Arise ye, and let us go up to Zion unto the LORD our God.” V. 7, “For thus saith the LORD; [here Christians, a class not represented in Jacob, are instructed to] Sing with gladness for Jacob, [Natural Israel] and shout among the chief of the nations: [the USA] publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.” [We are to pray for God’s Israel; we are to publish to the world what God is doing! This is a work that the LHMM has been doing upon the foundation of Pastor Russell’s teachings to this very day. If we withhold God’s word from others, we will also lose God’s word]. V. 8, “Behold, I will bring them from the north country, [Russia from where nearly 2/3 of the Jews fled] and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.” V. 9, “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.” It is our privilege to plant the seed to which God will cause the increase (1 Cor. 3:6, 7).

Let us briefly consider some documents and events of interest to this study. (a) The treaty of Versailles was twofold: in 1783 it terminated the American Revolution and in 1919 the signing brought a formal end to World War phase 1. The treaty re-divided the territory of the Central Powers, restricted Germany’s armed forces and established the League of Nations. (b) Great Britain, during World War phase 1, ran out of cordite used to manufacture gun powder. The prime Minister appealed for aid to Dr. Chaim Wiseman, a brilliant Jewish chemist, and Dr. Chaim developed a synthetic cordite from horse chestnuts. (c) Arthur Balfour, a British statesman, Prime Minister, and in 1917 as Foreign Secretary, he issued the Balfour declaration that favored a Jewish national homeland in Palestine. (d) December of 1917 found General Allenby taking charge of Jerusalem after a surrender by the Turks who had dominated the area for 400 years. (e) May of 1920 the League of Nations ratified Britain’s mandate over the country and endorsed the right of Jews around the world to return to their homeland and

build homes. (f) From A. D. 640 until the 1960’s Arabs referred to this same land as Southern Syria. (g) When the League of Nations in 1922 completed the mandate for the Jewish people, the official name of the land became Palestine and remained so until the re-birth of the Israeli State in 1948.

THE BALFOUR DECLARATION

67 Words: 100+ years of Conflict

Foreign Office
November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty’s Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

“His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
Arthur James Balfour

Then there arose another wave of persecution in Europe; and Britain issued, in 1939, a White Paper restricting Jews from going to their homeland. Britain forced 2000 Jewish refugees packed aboard the USS Exodus to return to Germany. We go back now to 1878, the end of Israel’s 1845 years of punishment for her correction: The Diaspora. Benjamin Disraeli, a Jew, then Prime Minister of England became the central figure in the Berlin Congress of Nations. There Britain assumed a general protectorate over the Asiatic provinces of Turkey and by 1917 brought an end to Turkish rule over Palestine. The Palestinian claim of Yasser Arafat, PLO Chairman, in his speech before the United Nations in 1974 was that all this land belonged to him and his cause. This headline was reported in a 1985 Bible Standard: “Arafat vows ‘Armed’ Struggle; Not Peace. ‘PLO’ Chief Yasser Arafat still pledges to destroy Israel through terrorism.” In an article in *Al Abram* (Cairo), Arafat said that the

“PLO political struggle remains an effective means for gaining international sympathy.” However, he noted that “such political movements cannot accomplish desired objectives *unless accompanied by military pressure on Israel and escalation of armed struggle in occupied territories.*” [BS ‘85, p. 63 near east report] GOD’S view is expressed in Eze. 28:24, “And the house of Israel shall no more have a stinging prickle or a wounding thorn, of any round about them who used to despise them, *So shall they know that I am The Lord Yahweh*” (Rotherham).

The view from Yasser Arafat was that the Jewish invasion began in 1881 and at that time Palestine was then a verdant area [green with vegetation] inhabited mainly by an Arab people in the course of building its life and dynamically enriching its indigenous [native or original] culture. We compare this claim with observations of recognized authorities. In 1738 Thomas Shaw observed a land of barrenness from want of inhabitants. In 1875 Constantine Francois de Volney recorded the population of three cities: Jerusalem 12,000 to 14,000 inhabitants; Bethlehem about 600 able-bodied men; Hebron 900. In 1835 Alphonse de Lamartine wrote: outside the city of Jerusalem, we saw no living object, heard no living sound, a complete silence reigns in the town. In 1857 the British counsel stated: the country is in a considerable degree empty of inhabitants and therefore its greatest need is that of a body population. This is a just description of Israel’s time of punishment and dispersion.

God’s word “the Truth” says: “Thus saith the LORD; Again there shall be heard in this place, which ye say *shall* be desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast” (Jer. 33:10); v. 12, “Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.”

In 1919 Jewish contributions and Jewish immigration continued to flow into the land. The Jews created industry, agriculture, hospitals, a complete socio-economic infrastructure. As job opportunities increased, so did Arab immigration. As stated, Britain’s White Paper of 1939 closed the doors of Jewish immigration to their land. In 1946 Bartley Crum, a U. S. Government observer, noted thousands of Arabs had entered Palestine for “the better life.” As late as May 31, 1947 Arab representatives reminded the United Nations, Palestine is a part of the

providence of Syria. Politically, the Arabs of Palestine were not independent in the sense of forming a separate political identity.

Syrian President Hafez Assad once told Yasser Arafat: never forget this one point, there is no such thing as a Palestinian People. You are an integral part of Syria. Zuhair Muhsin, member of the PLO Executive Council and military commander said, there are no differences between Jordanians, Palestinians, Syrians, and Lebanese, we are all part of one nation. The existence of a separate Palestinian State serves only tactical purposes. The founding of a Palestinian State is a new tool in the continuing battle against Israel.

God’s word: “And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God” (Amos 9:14, 15).

ISRAEL HOLDS TITLE TO ALL OF PALESTINE

(Written by D. Ben Aharon in the
B’nai B’rith Messenger 1959)

When the League of Nations originally adjudicated Palestine as the “National Jewish Home,” to be temporarily administered under a mandate entrusted to Britain, that body had in mind the whole of the ancient Biblical land including Transjordan. What happened later is history. Big Power maneuvering, involving a policy of appeasement both in and out of the United Nations, led to the gradual dwindling down of the “National Home” to its present narrow and unhealthy strip.

Christian and Islamic nations, professing to believe in God, in their negative actions toward Israel have completely disregarded the Creator’s promises to Abraham, Isaac and Jacob that *all* of the Holy Land remain as an everlasting possession of the Jews. The following prophecies are indisputable:

“Sojourn in this land . . . for unto thee [Isaac], and unto thy seed, I will give all these lands [comp. Gen. 13:15]; and I will establish the oath which I swear unto Abraham thy father . . . and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed” (Gen. 26:3, 4—A.R.V.).

“And God Almighty bless thee [Jacob] . . . and give thee the blessing of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land of thy sojournings, which God gave unto Abraham” (Gen. 28:3, 4—A.R.V.).

As for the descendants of Ishmael and Esau, the present-day Arabs, their interest was not overlooked. They too received a special dispensation. Ample space was decreed to them east of Biblical Palestine. Admonishing Israel not to infringe upon their territory, God said: "I will not give you of their land . . . because I have given mount Seir [Arabia] unto Esau *for* a possession" (Deut. 2:5). But the deed to the Holy Land went to Israel. Referring to the future, the prophet Ezekiel (47:14-20; see A.R.V.) outlines the true borders:

"This land shall fall unto you for inheritance. And this shall be the border of the land: On the north side, from the great sea, by the way of Hethlon, unto the entrance of Zedad . . . which is between the border of Damascus and the border of Hamath; Hazerhatticon, which is by the border of Hauran. And the border from the sea shall be Hazer-enon at the border of Damascus; and on the north northward is the border of Hamath. *This is the north side.*"

"And the east side, between Hauran and Damascus and Gilead and the land of Israel, shall be the Jordan, from the north border unto the east sea shall ye measure. *This is the east side.*" "And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh, to the brook of Egypt, unto the great sea. *This is the south side southward.*" "And the west side shall be the great sea, from the south border as far as over against the entrance of Hamath. *This is the west side.*"

Here Ezekiel merely confirms the following promise God made to Joshua: "Arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. Be strong and of good courage: for thou shalt cause this people to inherit the land which I swear unto their fathers to give them" (Joshua 1:2-4, 6—A.R.V.).

That the nations of the world are still not blessed, but cursed with wars, may well be because they have interfered with Israel's rightful claim to Palestine. The welfare of the nations, therefore, depends upon their attitude toward the Jewish people as a whole.

BRO. JOLLY'S COMMENT ON THE ABOVE

In reaffirming His covenant with Abraham, God promised (Gen. 15:18): "Unto thy seed have I given this land, from the river of Egypt [northeastward] unto the

great river, the river Euphrates" (comp. Ex. 23:30, 31); and in Deut. 1:7, 8; 11:24, it is again emphasized that Israel's possession, their God-given inheritance, is to extend "unto the great river, the river Euphrates."

We feel for the children of Ishmael and Esau who claim that since they have enjoyed the privileges of this land for so many centuries it now rightfully belongs to them, but they should realize that at most they have merely "squatters' rights" and that this does not give them rightful title to the land. They would do well to withdraw from the land God has given to Israel and occupy and develop the lands God has ordained for them.

The Arab people really have nothing to fear from the realization of God's promise to Israel, which will eventually be fulfilled, whether they co-operate or oppose. The coming reign of righteousness, of which the land of Israel will be the center, will bring blessings and happiness to Arab as well as to Jew and Gentile, and the sons of Ishmael and Esau will find that, after all, the ways of God, though mysterious and often difficult to understand, are best in the end.

FURTHER EVIDENCE

The word of God teaches of a return of the Jews to Palestine, and there will be enough land for all of Abraham's descendants to live comfortably as expressed in Eze. 37:12, "Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel." Eze. 36:35, "And they shall say, This land that was desolate is become like the garden of Eden." V. 36, "I the LORD have spoken *it*, and I will do *it*."

In the R.S.V., the expression rendered in Eze. 38:8 "in the latter years," is to be translated, "in the last one of the years you [Gog, of the land Magog, v. 2] will go against the land that is restored from war." Gog denotes all that is powerful, gigantic, and proud! Yes, they are the leaders of Nations, as the enemies of God's people. Magog denotes the led of nations as enemies of God. Oh, Armageddon and Anarchy are lasting for several years; then follows Jacob's trouble part 2, the "last of the years." V. 11 says, "I will go up against the land . . . I will fall upon the quiet people." V. 12, "to seize spoil and carry off plunder; to assail the waste places which are now inhabited, and the people who were gathered from the nations . . . who dwell at the center of the earth" (E-6, p. 580).

These scriptures are directly related to the divine destiny, for the ideal Israel of the end time. Yes, at the end of this age and the place of its fulfillment is upon this earth. The

Old Testament maintains a consistent claim that God promised to Abraham in 2045 B.C., that the land he lived in would be for Him, Isaac, Jacob, and the Nation of Israel. It has to be accepted that not only modern Israel, but a number of recently created sovereign states in that part of the world will be merged to form the stage upon which this last act in the drama of “This Present Evil World” is to be played. Eze. 38:12 says “In the midst of the land” [midst or Hebrew (navel) center of life]; as the administrative center of world government—no more suitable place could be found.

We now consider the actual extent and boundaries of this future Holy Land as defined in God’s word with a degree of precision and good legal form!

Title deed #1: Gen. 15:18-21: “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” The river of Egypt is the Nile [Nahar 5104 in Strong’s meaning a permanent running stream]. The same river of Egypt expression can describe the wady-el-Arish [Nachal 5158 Strong’s, a seasonal stream].

Also significant is the list of peoples then existing whose territory is to be included in the holy land. “The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

Title deed #2: Ex. 23:31: “And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river.” “Red sea” is located in the South West of Israel. Sea of the Philistines is located in the West, from Crete [Caphtor]; the Philistines settled on the coast of Canaan to grow corn for their homeland—Crete was the dominant sea power, the “sea of Philistines”. Less than one century after the Exodus [1615-1575 B.C.] this sea power passed on to the Phoenicians of Tyre and Sidon; so it became the Great sea. “The desert”: South East, [Midbar 4057 in Strong’s] from Sinai [United Arab Republic] to the Persian Gulf, Kuwait [Elam]. “Unto the River”: Euphrates [Nahor 5104 in Strong’s] East up to the North.

Israel never attained possession of all this vast territory because they fought in their own strength then just as they often do today.

Title Deed #3: This was awarded a few months later: Deut. 1:6-8, “The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of
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the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.”

Deut. 1:7 in detail: “Turn you, and take your journey, and go to the mount of the Amorites, [“Mount of the Amorites” was the table land extending east to the dead Sea and the Jordan river]; and unto all *the places* nigh thereunto, in the plain, [“In the plain” (Arabah) a deep valley in which the river Jordan flows from Galilee to the dead Sea] in the hills, [“in the hills” all of Samaria (center) Judea (lower) Galilee (upper) now called the West Bank] and in the vale, [“in the Vale” (Ha-shephelah) the Low Plain from Joppa on the Mediterranean South, the (Negeb) Gaza the south east Sinai, the gulf of Aqaba (Arabia)] and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.” [“Canaanites, and unto Lebanon” the entire Israel and North to Asia Minor to the Great River Euphrates].

Title Deed #4: Deut. 11:23, 24: “Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.” “From the wilderness” [Midbar, 4057 in Strong’s] as rendered in the Second Title Deed. So, we see the boundaries to be from the Arabian Desert in the South to Lebanon in the North, from the Euphrates in the East to the Uttermost Sea in the west [Acharon 314 in Strong’s] a Hebrew Term for Hinder Sea [the Mediterranean].

Yes, God’s word, the Bible maintains a consistent claim that God promised the Patriarch Abraham that of his descendants there would be developed a great Nation and the New Testament takes up the promise and shows that it will become reality at the end of the expanded Gospel Age Harvest work! The land described embraces the modern countries of Egypt, Sinai, Israel, Arabia, and western Iraq about 28 times larger than Israel Today.

One of the great events in Divine History was the call of Abraham who left his home in Ur of the Chaldees to go to Haran, the North-west of the land. From Haran he went

to Canaan. Later, Jacob went forth into Egypt to settle in the land of Goshen—the South-western most limit of the land. It was here that Israel grew from this mere handful of people to two million plus. They became a nation, and at Sinai; within the limits of the land, they entered into a covenant relationship with God, in 1615 B.C., through the Law Covenant.

We now consider Gen. 14:18-20: “And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” Here we have a parenthetical clause which interrupts in order to interrupt. Some tablets found in Israel show that during the reign of Pharaohs Amenophis 3 and 4, show that Egypt was at this time under Palestinian possession. One tablet from Ebed-tob the successor to Melchizedek states three times of Melchizedek “Not my father, not my mother installed me in this place; but the mighty King.” How nice this compares to Heb. 7:1-4: “For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.”

Attending a seminar at Cornerstone University in Grand Rapids, MI., Professor James K. Hoffmeier, a Professor of Old Testament and Ancient Near Eastern History and Archaeology, addressed this issue and he confirmed these same thoughts. In this same place the Jewish Age ended, and the Gospel Age began with a baptism of the holy Spirit, Jewish converts first, then, Gentile converts, followed by a baptism of fire upon a guilty nation which had cried “His blood be on us and on our children” (Matt. 27:25; What Pastor Russell Said p. 355 bottom). Oh, Jehovah will cleanse the blood of those who have gone against His chosen people by avenging it. “So shall ye know that I *am* the LORD your God dwelling in Zion” (Joel 3:17).

This movement remains in harmony with and committed to the teachings of Pastor Charles Taze Russell (1852-1916) in regard to the Jewish Nation. Pastor Russell, as he is lovingly remembered, was

dedicated to the Lord by his mother while as yet he was unborn, and from his mother the young Charles received the most careful religious training. Challenged by an infidel acquaintance as to how a loving God could predestinate the vast majority of the human race to eternal torment, he could not give an answer. Nor could he obtain one from his church pastor and elders. He therefore concluded that the Bible, teaching such a doctrine, could not be a true reflection of the character of a loving Creator. Nor could other religions satisfy his quest for Truth.

At about the age of 21, with the prospect of a promising business career before him, he still had a deep need to know the Truth regarding the hereafter; and he decided to search the Scriptures from a skeptic’s standpoint. The Lord blessed his honest inquiry. Amazed at the harmonious testimony, Charles was brought to a complete trust in the Bible as the inspired Word of a wise, powerful, just, and loving Creator. In God’s due time the Bible’s chief doctrines became clear to him—the ransom, atonement, sin offering, and the principal covenants. One doctrine in particular engaged his attention—the Lord’s invisible Parousia from the fall of 1874.

His recognition of God’s design to bless all mankind, with either a heavenly or an earthly salvation, gave him the power, energy, and resources to make known these Truths to the world. Through his worldwide lecture tours, his prolific writing, and his publishing of expositions of the Scriptures, he was regarded by many as the greatest religious leader since the Apostle Paul. One aspect of Pastor Russell’s work deserving special mention is his service to the Zionist cause.

In 1878 the Berlin Congress of Nations, especially as a result of Benjamin Disraeli’s efforts, decreed an amelioration of restrictions imposed on Jews in Palestine. Then from Vienna and Haskalah’s influence in Central Europe came a new approach in the statesmanship of Zionism’s great champion, Theodor Herzl. His view, that the founding of a sovereign Jewish State was the only solution to the Jewish problem (expressed in his book, *Der Judenstaat*—The Jewish State, published 1896), began to emerge as a realistic political concept from the time of the first Zionist Congress in Basel in 1897. The modern movement was thus initiated as a political, not a religious, solution to the age-old problem of Jewish homelessness. Herzl’s early death in 1904 staggered early pioneers working for the emancipation of the Jews, and caused the Zionist movement to falter, but it was given new life by a message from an entirely

unexpected quarter. In 1910 a Christian, Pastor Charles Taze Russell, Gentile friend of the Jewish people and a deep student of Hebrew prophecy, penned twelve articles under the title “God’s Chosen People,” which aroused great curiosity and interest among the Jews. Nineteen years earlier, which was six years before the first Zionist Congress took place and when even Herzl’s work was little known, C.T. Russell had included in his book, “Thy Kingdom Come,” a long chapter headed “*The Restoration of Israel*”.

Pastor Russell’s twelve articles, which appeared in the widely read “*Overland Monthly*” magazine (published in San Francisco, USA, by the well-known journalist and author Francis Bret Harte), led to his being invited to address a Jewish mass meeting at the New York Hippodrome in that same year, 1910. The Lord had revealed to him that the set time had come to “Speak ye comfortably to Jerusalem” (Isa. 40:2). In a famous appearance at the New York Hippodrome in 1910, the now “Pastor” Russell appeared before more than 4,000 Jews who heard this Gentile preacher explain the prophecies concerning God’s chosen people. Many were silent and suspicious at first, but later burst into applause as he inspired them with new hope in the light of their own Scriptures. The Restoration of Israel became a major theme in Pastor Russell’s ministry, and it brought joy to Jews and Christians alike, as prophecies progressed visibly toward their fulfillment.

This movement has been and remains blessed by our understanding of the Word of God given through the works of the two Laodicean Messengers! We continue to seek God’s favor in the continued work of study, practice, and spread of this Truth message. As consecrated children of God we have Micah 6:8 to guide us: “He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Because “thy loving kindness *is* before my eyes: and I have walked in thy truth” (Psa. 26:3).

**“THAT ALL THE PEOPLES OF THE
EARTH MAY KNOW”**

By RABBI Z. V. KOOK

(*Son of the late Chief Rabbi of Eretz Yisrael,
Avraham Yitzhak Kook; Joshua 4:24*)

A. All this land is ours, absolutely belonging to all of us; it is non-transferable to others, even in part. “It is an inheritance to us from our forefathers” (Talmud, Tractate Avoda Zara 53, b), as guaranteed by the word of God, whose sovereignty extends over each generation.

To our father Abraham: “Unto thy seed will I give this land”; “To thee will I give it, and to thy seed for ever”; “Arise, walk through the land . . . for unto thee will I give it”; “Unto thy seed have I given this land” (Gen. 12:7; 13:15, 17; 15:8).

To our father Isaac: “Unto thee, and unto thy seed, I will give all these countries” (Gen. 26:3).

To our father Jacob: “The land . . . to thee I will give it, and to thy seed after thee will I give the land” (Gen. 35:12).

To the Children of Israel: “And I will give it to you for a heritage”; “I give unto your seed, and they shall inherit *it* for ever” (Ex. 6:8; 32:13).

Therefore, once and for all, it is clear and absolute that there are no “Arab territories” or “Arab lands” within our borders, but only the land of Israel, the eternal heritage of our forefathers, to which others have come and upon which others have dwelt in our absence; but we have never abandoned the heritage of our forefathers, nor have we severed our ties with it.

We have continually maintained all the bonds of our consciousness with it and the strength of our vehement protest against its cruel and arbitrary occupation by others. Similarly, we have been commanded as to our liberation of it; so, we shall never abandon nor sever our connections with it. Also, it is known in Arab oral traditions and in their Koran that we are to return in the latter days to our ancestral homeland. This is further confirmed in the proceedings of the League of Nations at the conclusion of the First World War, and in a statement by Lloyd George in my possession, that all this land, to the fullest extent of its Biblical boundaries, belongs under the sovereignty of the People of Israel.

B. Returning in our times by Divine command to the land of our forefathers, the land of our life and of our sanctity, “For the appointed time is come” (Psa. 102:14; v. 13) and the end is revealed (Talmud, Tractate Sanhedrin 98; Kuzari 5:27; Or Hayamim on Lev. 25:25; Yeshuot Malko Yore Daya No. 66)—we have not wrested any sovereignty from the Arabs who inhabited the land in its desolation, for they had none; rather, we have resettled our land at the collapse of the foreign government that had ruled it temporarily, and with the consent and with the decision of the nations of the world to whom this land had been entrusted for that purpose.

Inspired by their cultural enlightenment, they publicly confessed recognition to the righteousness of our sovereign relationship to the land. Also, those

Arabs native to the land know and acknowledge the incontestable fact that we have not usurped any governmental control from their hands, as admitted in a document in my possession.

It is common knowledge that we did not drive the Arabs from their settlements here in our ancestral homeland, the land of our prophecy and of our prophets, the land of our kingdom and of our kings, the pinnacle of our Holy Temple and focus of our influence on all mankind, but rather that they, of their own accord, whether from exaggerated fears and self-caused confusion or from political design to spread distortions, creating “refugee camps” to play upon the sympathies of the world, both distant and near, fled and abandoned many of their local settlements.

We, on the other hand, have continued and are continuing to build and to be built through the awesome wonders of the Lord, who from His Temple gives strength and fortitude to His people. Blessed be the Lord, in the holy labor of reconstructing our nation and our homeland, our Torah and our moral culture, in righteousness and justice, for the restoration of the eternal values implicit in our national identity, and for the re-establishment of the Presence of God and of Israel in Zion.

“The LORD of hosts is with us; the God of Jacob is our high tower” (Psa. 46:12). “So shall we not turn back from Thee; quicken Thou us, and we will call upon Thy name. O LORD God of hosts, restore us; cause Thy face to shine, and we shall be saved” (Psa. 80:19, 20; BS ‘78, p. 46).

(Translated from the Hebrew; from *The Jerusalem Post*.)

We conclude this study with a few remarks on this subject from Bro. Bernard Hedman: We realize that God gave title to the land to Abraham and the people as specified in Gen. 15:18-21; Ex. 23:30, 31; Deut. 1:7, 8; 11:23, 24. These are

frequently referred to as the “Four Title Deeds.” Since we are in the time of the 3,000-year anniversary of King David’s rule over Israel and establishing Jerusalem as his capital, we will focus on certain features of his reign compared to the present time.

Quite apart from the details of the religious situation, it has become clear what the dramatic shift to the pattern of the Davidic kingdom meant for Israel, and also what has remained a dream for many Jews. These include:

1. An Israel with a tight state organization, united under Davidic leadership;
2. Jerusalem as the religious and political center of the kingdom (“Zion” was later a name for the whole city);
3. A strong army, an administration which functioned well, and priests and Levites integrated into the state;
4. National identity within the secure frontiers of a great empire.

David—national hero and poet, believed to be the author of the book of Psalms—established a dynasty which lasted 400 years, until the Babylonian conquest. He unified the southern and northern tribes, made Jerusalem his capital and, by conquering the Philistines, unified the territories held by the various tribes. His thrust to make the Israelites a major regional force was no doubt speeded by the decline of imperial Egypt and Mesopotamia.

David’s son, Solomon, inherited an empire extending from the Euphrates to Egypt, a strong central government and peace. A great legislator, Solomon’s wisdom became a legend in many lands. He is believed to have written the Book of Proverbs. He built the First Temple and royal palaces in Jerusalem. He made Israel a great trading power and built many a strong city—the names of Hazor, Megiddo, Gezer and Etzion Geber (Eilat) on the Red Sea speak for themselves. Literature flourished under his royal patronage.

BIBLE QUESTION — EMBARGO NEEDED?

Question: Is an embargo on Jesus’ Ransom merit required of the Between-the-Ages concentrators for them to exist?

Answer: No. Neither class of Between-the-Ages consecrators have *an embargo* on Christ’s merit; Nor do we expect God to apply the merit for the world until the Youthful Worthies have all gone down into death (E-15, p. 252). The fact that the Consecrated Epiphany Campers have no embargo on Christ’s merit does not prevent their existing now any more than the fact that the Ancient Worthies having no embargo on the merit prevented them from existing. The Ancient Worthies had their faith imputed to them for righteousness (Rom. 4:3) and their

justification was a tentative one rather than vitalized (as was the case with the Gospel-Age new creatures).

The same rule stands for the Youthful Worthies! They were/are not prevented from existing because they also do not have vitalized justification and thus do not have an embargo on the merit. Bro. Johnson points out in E-4, pp. 336-354, that even though the A.W. and Y.W. exist at separate times, both are tentatively justified and have a standing before God *in view of a future application of the Ransom for them*. And of a certainty the same statement can be made as to the justified by faith Consecrated Epiphany Camper.

ELDERS' QUALIFICATIONS FOR TEACHING

*"This is a true saying, If a man desire the office of a bishop, he desireth a good work."
(1 Tim. 3:1)*

If a man desires the office [service] of a bishop [an overseer], he desires a good work [any service we can render to the Lord's people is a blessed service]. The overseer then must be irreproachable [of good character], the husband of one wife [not necessarily a married man; for both our Lord and the Apostle recommend the celibate state as preferable (Matt. 19:12; 1 Cor. 7:7, 8, 32, 33, 38)]; but he must not have more than one wife], vigilant, sober, of good behavior, given to hospitality, apt [fit] to teach; not a wine-drinker, no striker, but gentle, not quarrelsome, not a lover of money; presiding well over his own family, having his children in subjection with all dignity; (for if a man know not how to preside over his own family, how shall he take care of a congregation of God?) (1 Tim. 3:1-5 Diaglott).

The idea is not that these servants of the church are to rule the church—to legislate for it and hold it in subjection to their will—but that, with loving interest, they should oversee and serve it, looking out for its interests and affairs, and counseling and assisting as faithful servants of God. Our Lord Jesus, under God, is the only Lord the church needs; and no synods, or councils, or clergy, or elders, are authorized to assume any of the prerogatives of the only Lord and Head.

Brethren in the church may advise and counsel, but in so doing they should endeavor always to speak, not according to their own opinions, but according to the Word of God—"As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God . . . that God in all things may be glorified through Jesus Christ" (1 Pet. 4:10, 11). Their counsel should be of weight with the church only as it is backed by the Word and Spirit of God, of which all are to judge individually. But when such counsel is founded on the Word of God, calling attention to its precepts and commandments, it should have the careful consideration of all, in the spirit of meekness. And if, in pride of heart, any despise such instruction, through disrespecting or lightly esteeming the human instrumentality which God has chosen for calling attention to it, the opposition is really against the Lord and His way.

It is for this reason that the Apostle urges that we "looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many

be defiled" (Heb. 12:15): for the grace (favor) of God comes to the church *mainly* through His chosen human instruments. And if any man, through strife or vainglory or from any other motive, seeks to unsettle the confidence of the Lord's people, and to plant a root of bitterness in their hearts against such servants as God has set for the presentation and defense of the Truth, he thereby hinders the grace of God to them, and the result is almost certain to be the defiling of many. Any who pursue such a course are in the Lord's hands for judgment; and, whatever their professings, they will sooner or later be brought to naught, with all who follow their pernicious way.

If brethren who are true to the Lord and to each other and to the interests of the flock differ in their judgment of the Lord's will, they should differ in love, and should endeavor, by prayer and careful study and by earnest effort to purify their hearts from every disposition that would render them unworthy of the Truth, to come speedily to the *unity* of the faith. "Let us therefore, as many as be perfect [in heart and will], be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. 3:15, 16).

DEACONS' QUALIFICATIONS

"Assistants [Deacons] in like manner ought to be serious, not deceitful in speech, not being addicted to much Wine, not eager for base gain; holding the SECRET of the FAITH with a Pure Conscience. But let These also be proved first, then let them serve, being unblameable. Let the Women in like manner be serious, not accusers, vigilant, faithful in all things. Let Assistants [Deacons] be Husbands of One Wife, presiding well over their OWN Families" (1 Tim. 3:8-12 Diaglott).

In his letter to Titus (1:9-11) the Apostle Paul adds to these qualifications the following: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers . . . Whose mouths must be stopped."

How necessary to the prosperity of the flock are these qualifications in their chosen elders! Surely, they should be very careful to choose only those who have made their consecration and are living in harmony therewith and also are "sound in the faith," "holding fast the faithful word"

(Tit. 1:13; 1:9); and they are to avoid most carefully those who deal in human speculations and vain philosophies. This caution indicates also that the flock should know positively what the faith is and be able to judge of the soundness of the faith of its elders. We should avoid “profane *and* vain babblings, and oppositions of science falsely so called” (1 Tim. 6:20).

The ecclesia should not expect to find elders or deacons who are perfect in the flesh and who live fully and perfectly up to all the standards established by the Apostle Paul, nor should these servants of the flock become discouraged or refuse to serve because of their inability to do perfectly, or because of criticism. The Apostle has stated what the ideal elder or deacon would be. Each voter in the ecclesia should have this ideal before his mind in thinking of the Lord’s will, but God would not have the class left without an elder, unless there are serious blemishes in the only brothers who are available.

Our Lord similarly set a perfect standard before us when He said, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). Who is perfect in the sense that God is perfect? “There is none righteous, no, not one” (Rom. 3:10). The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters, also in respect to those chosen to be elders and deacons and thus “ensamples to the flock” (1 Pet. 5:3). May God bless us all to this end!

ORDER STILL NECESSARY TODAY

Since order (1 Cor. 14:40), including the election of elders and deacons, was regarded as necessary to the spiritual prosperity of the early church—and therefore was so authoritatively enjoined and so universally adopted that there were no exceptions to the rule in any place where there was an ecclesia—we believe that the same necessity for order and for the election of elders, deacons, *etc.*, in the ecclesias exists today, and for the same good reasons. Note the following reasons:

(1) Because in the church, as in a family, there are various degrees of development. Some are spiritual babes, and need the sincere milk of the Word, while others require its strong meat (Heb. 5:12-14); and it is necessary therefore that someone “apt to teach” should be in a good position to do so. There are also various temptations, trials, difficulties, and dangers which all are not equally prepared to meet. Hence the necessity of using, wherever available, wise, and discreet overseers, men of ability, deeply interested in looking out for the spiritual welfare of all, and capable of instructing them in the Truth.

(2) Because now, as in the early church and ever since, there are “wolves in sheep’s clothing” who “privily shall bring in damnable heresies,” against which the chosen elder or elders should be able to defend the flock, and against which they should be able to arm them by leading them to a very thorough knowledge of the Truth. Then, too, the Apostle forewarned us, “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them”; and the loyal elders will be quick to discern and prompt to warn and defend the flock against all such influences (Acts 20:28-30; Titus 1:10, 11; 2 Pet. 2:1-3).

(3) Because if such arrangements and elections are not made in the legitimate and orderly way, by vote of the upraised hands of the ecclesia, enjoined by the Apostles, someone may *take* leadership and hold it indefinitely without being elected from year to year; and almost imperceptibly the whole company will find itself more or less in bondage to that one. Such a one may be or may become a veritable power-grasper, an antitypical Baal-worshiper, lording it over God’s heritage (1 Pet. 5:3), and thus, consciously or unconsciously, advancing the cause of Satan, the great power-grasper (Isa. 14:13, 14); and those who partisanly support such leaders are, consciously or unconsciously, antitypical Baal-kissers, thus doing them homage (E-4, pp. 290, 291).

(4) If no elections of servants in a local ecclesia are instituted and held regularly, those who are most solicitous for its welfare, and very desirous to spend and be spent in its service, may sometimes find themselves in a most embarrassing situation. Faithfulness to the Truth often causes division. And some who dislike that faithfulness may strongly intimate that the services of the faithful are not desired, though such might not be the sentiment of all, nor even of the majority of the company. Thus, without an election, the faithful one, or ones, would lack the support which a full expression by vote of upraised hands would give; and the faithful leader must therefore fight the battle in defense of the flock almost single-handed and alone, or else leave them to the mercy of the Adversary.

The fact that things are running smoothly in any locality without any systematic order having been agreed upon, or the duties, rights and liberties of the congregation thought of and properly arranged for, is no guarantee that they will always run so. Our ever-vigilant Adversary will be sure at some time to take advantage of every unguarded place or principle in an ecclesia collectively, as well as in the individual members of it. Pastor Russell prepared a profitable study in R5698 titled “Gentleness a Characteristic of the Christ.”

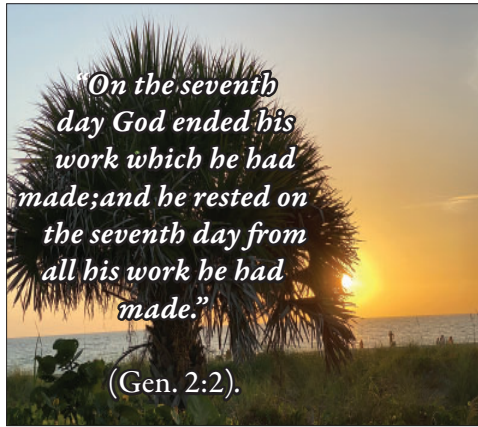
GOD'S GREAT SABBATH DAY

Bible students do not understand this text to mean that after God had created the earth, and all therein contained, He was so wearied with the labor of the great Creative Week that He ceased to work—sat down and did nothing for another great Day. Rather we understand this Scripture to mean that within the space of six great Creative Days, of 7,000 years each, the Almighty finished the work connected with this mundane sphere and that then, having

started earthly affairs in a proper way, He left them to accomplish that which He had designed for them, under the headship of Adam, king of earth. God well knew that man would sin because of inexperience, but He purposed to leave the race in their sin for a while—in other words, not for a time to intervene to lift them out of the state of degradation into which sin would plunge them. For more than 6,000 years God has rested from doing any further work for the Adamic race. He is resting in perfect contentment, well knowing that through our Lord Jesus Christ the Divine Plan for human salvation will work out for man's highest good. So He rests the world of mankind in the hands of the One whom He has tested, proven and commissioned to elevate the race to perfection of character and restore them to all that Adam lost in Eden.

As an illustration of God's not attempting to remove either the world's imperfections or those of any individual member of the race, witness His dealings with Abraham. When He appeared to the Patriarch Abraham, did He promise to bring him out of his inherited imperfection of body and mind? No. God left Abraham just as he was, and merely told him that at a *future day* something would be accomplished for mankind through his posterity—"In thy seed shall all the families of the earth be blessed" (Gen. 12:3; 22:18; 28:14). If that promise wrought any change in Abraham, it was because Abraham believed God and acted in accordance with his faith in God's gracious assurance, and not because God *did anything*; for the due time had not yet come for Him to do anything for mankind in the way of removing the curse.

Again, after God had led the children of Israel out of Egypt at the hand of Moses, He asked them whether they would like to be His peculiar people, His chosen people, to bless all the families of the earth (Ex. 19:3-8).



All Israel expressed their willingness to become His kingdom people. God then told them that He could not deal with those who are imperfect; they must prove themselves worthy of life by keeping the Law which He gave them, and; whoever kept that Law—proving himself to be perfect—would live everlastingly, and the death sentence would be suspended in his case. But the Law is the full measure of a *perfect man's* ability, the Israelites could not fulfill these conditions (Gal. 2:16).

In due time our Lord Jesus came into the world. The Scriptures assure us that He had a prehuman existence as the Word, or Logos, whose life-principle was *transferred* to a human mother, and, partaking of her human nature, He was born of her, "holy, harmless, undefiled, separate from sinners" (John 1:1, 14; Gal. 4:4; Phil. 2:7; Heb. 7:26). At the age of thirty, He voluntarily entered into a special covenant with God to sacrifice His life, if need be, in the Divine service. But even then God worked nothing. He merely set before our Lord certain conditions which if carried out would accomplish a great work for the fallen race of Adam.

The miracles which our Lord wrought He did by the finger of God (Luke 11:20). He was quick to say, "I can of mine own self do nothing" (John 5:19, 30); He ascribed all the glory to the Father. Being in harmony with God, as any perfect man would be, He entered into a special covenant with Him. God then begot Him of the holy Spirit and gave Him the first-fruits of that Spirit. By virtue of this, our Lord was enlightened, illuminated, and became a New Creature. He had a wisdom from on High. We read that when He cured the blind and the sick, "virtue [vitality] went out from him, and healed them all" (Luke 6:19). He expended His life in the work of ameliorating human suffering. But still, *the Father* did not work with fallen humanity.

Similarly throughout the entire Gospel Age God is not working in the world, in any direct sense. He permits the message of His grace in Christ Jesus to go forth, and this message has a power that influences a certain class to follow in the steps of Jesus. He assured them, saying, "Let not your heart be troubled: Ye believe in God, believe also in me"; and He added, "No man cometh unto the Father, but by me" (John 14:1, 6).

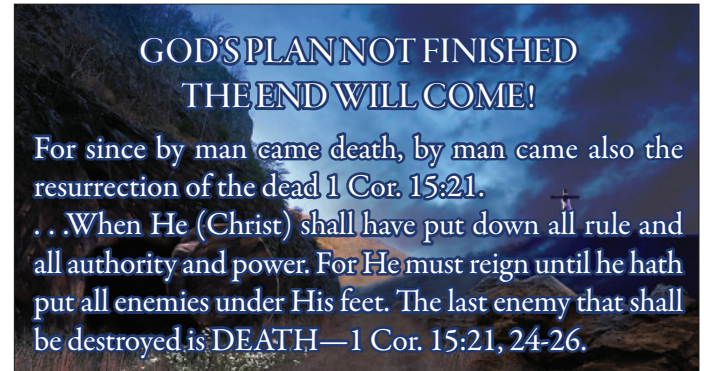
Therefore those who come to the Father do so *through the Son*, and not because of the Father's active energy on their behalf. There are certain natural qualities of the human mind that lead men to desire to worship God and in this way, He *draws* those who are in this attitude of mind—not by any works on His part. There are many who are feeling after God, if haply they might find Him (Acts 17:27), but when they really come to God, it must be through the Son.

During the call of the Gospel Age, when any have approached the Son, He has informed them that they must have Him as their Advocate before they could come to God, but that He would not become their Advocate unless they would become His followers and covenant to walk in His steps. If they accepted these terms, then the Father would begin to do something for them; namely, He would beget them to a new nature through His holy Spirit. But He did not begin to work with any of this class until first they had presented their bodies a living sacrifice to Him through the Redeemer (Rom. 12:1). Not until they did this, not until they indeed reckoned themselves dead as human beings and were begotten to a new nature, has God dealt with them or done any work with them. It is evident that during this Gospel Age God has been doing a work with the New Creation, but not with the fallen race of Adam.

Those members of the human family who took advantage of the Divine arrangement whereby they became prospective members of the Body of Christ, covenanted to die as human beings. Otherwise, God would not deal with them; for He has been working with none except those who, having consecrated themselves fully to Him, have been made acceptable to Him through the Lord Jesus Christ, the Advocate for the Church. When this has been done, then He works in them to will and to do of His good pleasure (Phil. 2:13). Of the Church, it is written: "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

Throughout the Millennial Age, the Father will not do anything directly with humanity. But The Christ—Jesus, the Head and the Church, His Body, (Eph. 1:22, 23)—will be active, will *roll away* the curse now upon the human race and will roll on the blessings promised. By the close of the Millennial Age the curse pronounced in Eden will have been removed, and the blessings will all have been brought in. When the Mediatorial Reign of Christ shall have been finished, then He will deliver up the Kingdom unto the Father, that God may be all and in all (1 Cor. 15:24). At the close of that Age, the Father will once more begin to work with man kind. Previously He

will have done nothing for His human creatures for the period of 7,000 years. Of that period more than 6,145 years are already in the past.



HOW GOD RESTS FROM HIS WORKS

God is not now judging the world (John 5:22; 9:39). He judged the world more than 6,000 years ago in father Adam. The result of that judgment was the sentence of death on Adam and all of his children. In due time God made preparation for the redemption of Adam and his race, sending forth His own Son, the Logos, the Word, to be their Redeemer. In the Divine Plan, the death of Jesus was designed to be the offset of the sin of Adam; so that as by one man (Adam) came death, by one man (Jesus) should come the resurrection from death (1 Cor. 15:21, 22; Rom. 5:12, 17-21; 1 John 3:8).

God has not yet finished the outworking of this part of His Plan through the Son. Its operation began more than 1,900 years ago but has not yet progressed to the place where it is dealing with mankind in general. During this present Age God has dealt only with the Church of the Firstborn, which includes the Great Multitude (Heb. 12:23; Rev. 7:9-17). His dealings during the Jewish Age were only with the Jews (Amos 3:2).

During Christ's Millennial Mediatorial Reign His dealings will be with the entire world of mankind, through Christ and the rest of Abraham's seed. God's dealings with the Church during the past 1,900 years have been to select and develop some from every nation, people, kindred and tongue to become the Spiritual Seed of Abraham.

The Church of the Firstborn, with Christ, will in the resurrection constitute the great Spiritual Seed of Abraham, which God declares is to be "as the stars of the heaven" (Gen. 15:5; 22:17, 18; 1 Cor. 15:40-44). With the establishment of the Kingdom, this Spiritual Seed of Abraham will begin immediately to bless "all the families of the earth." As the blessing was "to the Jew first," in the opening of the Gospel Age (Rom. 1:16), so it will be again "to the Jew first" in the opening of the Millennial Age; for the Bible assures us that to Israel will come the great blessing, favor with God, under Messiah's Kingdom, and

their eyes will be opened to see that God is again graciously dealing with them. The New Covenant is to be made with the twelve tribes of Fleshly Israel (Heb. 8:7-13). They will have learned certain lessons from the cast-off condition in which they have been for more than nineteen centuries, and they will become the leading people of the world. Other nations will flock to them (Isa. 2:2, 3; Mic. 4:1, 2). God's dealings from that time on will be with the whole world, and no longer with the Church on earth; for the Church will be glorified.

This matter is distinctly stated by the Apostle Paul, who declares that "God hath appointed a day, in the which, he will judge the world in righteousness by that man [Christ] whom he hath ordained" (Acts 17:31). God will not directly judge the world, but is preparing the Church to be sharers with Christ in this work; as the Apostle again says, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2). The world's judgment has not yet begun. They are all still lying "in the wicked one" (1 John 5:19, Diaglott). Although Christ has died for all men, He has not as yet taken possession of them (Psa. 2:8). They have not yet been turned over to Him. They are still in the condition of condemnation, the merit of Christ having this far been used only as an imputation to the Church class.

With the close of this Age and the completion of the elect, Jesus' merit will be applied for all the world. Then comes the inauguration of the New Covenant, which God promised through the Prophet Jeremiah, in these words: "The days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah"—"all the house of Israel" (Jer. 31:31-34). The blessings of this Covenant shall extend through them to all the families of the earth until the whole world shall have been blessed through Abraham and his seed—spiritual and natural (Gal. 3:8, 16, 29; Isa. 60:1-22; 61:4-9; 62:1-12).

During the 6,000 years since man was created and fell, the nations of the world have been permitted to do as they have pleased with respect to crime and to other matters, except as they would have gone too far. When they have undertaken to go too far in the work of sin and crime, they have been restrained, as in the case of the Canaanites. We remember that God declared to Abraham that before He would bring the children of Israel into the land of Canaan there was to be a certain delay because the Amorites had not yet come to the full of their wickedness (Gen. 15:12-6; compare 1 Kings 21:25, 26), indicating that there was a limitation and that they were going rapidly toward that limitation, but that God would not cut them off, under His supervision, until their iniquity had reached a certain degree of fullness.

Now, with the world in general, nations have risen which indeed have been very wise in their own eyes. God permits them to do largely as they please—only with the limitation, "Hitherto shalt thou come, but no further" (Job 38:11; Psa. 76:10). And so they put people to death, sometimes righteously and sometimes unrighteously, for one reason or another. The manner of their death makes little difference; for all these people are under the sentence of death and have been since they were born. A sentence was passed upon them in Adam. Whether they are killed in one manner or another does not matter at all so far as the Divine sentence is concerned. God, therefore, does not interpose. He is letting the whole matter rest for the present.

The Apostle Paul says that God is resting from His works (Heb. 4:4). He has been resting in the sense that He is not taking an active part in any of these affairs of earth. He rested after He had made man perfect, and He is now permitting man to work out his own schemes as he may please, that he may learn certain great lessons and have many unforgettable experiences under the reign of sin and death. (For a further explanation on why God permits evil, see *The Divine Plan of the Ages*, pp. 117-136). However, God does not purpose that this shall be the everlasting condition. He is resting; for He has committed all this matter to His Son, the great Mediator of the New Covenant, the antitype of Moses. The Messianic Kingdom is to be set up, and the world is to be judged in righteousness by this Kingdom, blessing with everlasting life all those who, when enlightened will seek to do the right course and prove worthy, and punishing all those who will take the wrong course, giving the world instruction and judgment. The incorrigible will be destroyed in the Second Death.

At the end of that Mediatorial Reign, Jesus, the great Mediator, the antitype of Moses, will deliver up the Kingdom to God, even the Father—after He shall have put down all sin, all insubordination and anarchy (1 Cor. 15:24-28). The whole world, delivered over to the Father, will be perfect, and ready for their final test (Rev. 20:7-9; 21:6-8). The Father will then have been resting for 7,000 years; of which time, more than 6,000 years have been under the reign of sin and death. The remainder, Christ's Millennial Mediatorial Reign, designed for the uplifting of mankind to perfection, the Father will operate through our Lord Jesus during the restitution of all things.



“MANY SHALL RUN TO AND FRO”
Daniel 12:4

Everybody knows that stimulated by printing there has been a greater development of knowledge along every line within the past century than during the preceding fifty-nine centuries. Everybody knows that the telegraph, telephone, wireless, electric lights, gas lights, steam railroads, electric roads, machinery, conveniences, etc., of our day were all *unknown* a century ago.

But although we know this to be true, it seems almost incomprehensible to the rising generation. These things have come so gradually that few realize that they are foregleams of the great thousand-year Day of Messiah's Kingdom in which the curse will be fully removed, and instead the blessing long-promised of God will be outpoured upon humanity abundantly.

The Bible declares the coming glory of Earth, when God shall make the place of His feet glorious, when the whole Earth shall be a Paradise of God. Our great scientists, who give no heed to the Bible, testify that present attainments are as nothing to what is just at hand.

God describes our day in Daniel's prophecy, saying, In the Time of the End (of this Age), many shall run to and fro; knowledge shall be increased; the wise shall understand . . . and there shall be a time of trouble, such as never was since there was a nation.—Daniel 12:1-10; Matthew 24:21.

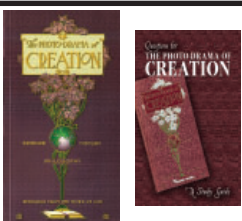
Are we not in the midst of the running to and fro which this prophecy predicted? We must, therefore, be living today in the period designated the Time of the End—the time in which this Age will gradually close and the New Age will gradually dawn with greater blessings. The first locomotive was built only ninety years ago. Now, in every land, multitudes are running to and fro, whose grandfathers probably never traveled fifty miles from their birthplace. Surely no prophecies could be more accurately fulfilled than this one.

Who but God could have known and foretold this marked peculiarity of our day? Jesus quoted a part of this prophecy.

LESSON 90

- 1* What stimulated knowledge in the 19th Century? Par. 1
- 2* How did this increase in knowledge compare to the preceding centuries?
- 3* What were some of the discoveries of the not too distant past that were unknown a century or so before? Name some of the newer inventions of our day.
- 4 These things have come so gradually that few realize what? Par. 2
- 5* During the thousand-year Day of Messiah's Kingdom what sentence will be fully removed?
- 6* In addition how will mankind be blessed?
- 7* What is the future prospect for Earth and what does the Bible declare about it? Isa. 35:1-10. Par. 3
- 8* Can we know the scope of blessings to be realized? 1 Cor. 2:9
- 9* What does Daniel say in his prophecy regarding the Time of the End? Dan. 12:1-10. Par. 4
- 10* What is the Time of Trouble? Matt. 24:21
- 11* Are we running to and fro? Is the prophecy being fulfilled? Dan. 12:4. Par. 5
- 12 What time must we therefore be living in?
- 13* How easy is it to travel the world over? What different kinds of transportation take us wherever we wish to go?
- 14* Who only would know of these and could foretell the great blessings to come in our day? Par. 6

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



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TO:

LETTERS OF INTEREST

Kindly Sir/Madam, Am Everlyne Nasambu Wenani from Kitale Kenya - A student of bible mission, grateful for the teachings from Evangelist Zabion Anyumba that we were taught on Saturday about Life after death.

We are really blessed because we always thought that when someone dies, he/she goes directly to heaven. From the teachings, we learned that people goes to sleep awaiting judgement. We also learned about Hell.

Our members were so much blessed as we received Bibles and we admired for the preacher to continue teaching us through the day. We appreciate so much and we admire for the Evangelist to come back Again.

God Bless you. Amen

For a long time we have been doing our leaders elections under influence from outside churches who choose for us leaders. This has brought problems in the recent past making some people even to quit church. After yesterday's lecture from Pastor Edwin we now believe that we should choose our own leaders from amongst us by ourselves. Thank you for the direction you have continued to offer. We know that this will give us some problems with other churches that have been electing for us leaders but we are strong and ready for any challenges. It is true like you said yesterday that even Paul encouraged the individual churches to do their elections independently without any interference from outsiders.

Thank you Bible Standard for opening our eyes!

Dear Friend,

I esteem and respect the Spiritual Legacy of Brother Charles Taze Russell and The Bible Students. I want to understand the beauty of God's Word. In English!

I am studying to become an English teacher. Also I am a Bibliophile! For this reason, I humbly request these Books:

- Studies in the Scriptures
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- Tabernacle Shadows of the Better Sacrifices

These Books will be my "Pearls of Great Value"!

Forgive me if my request is uncomfortable for you. However, great is my desire for Spiritual Inspiration!

Thank you for your attention to my words.

May Jehovah bless you!

Fraternally,

Elkson SanCravo.

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