

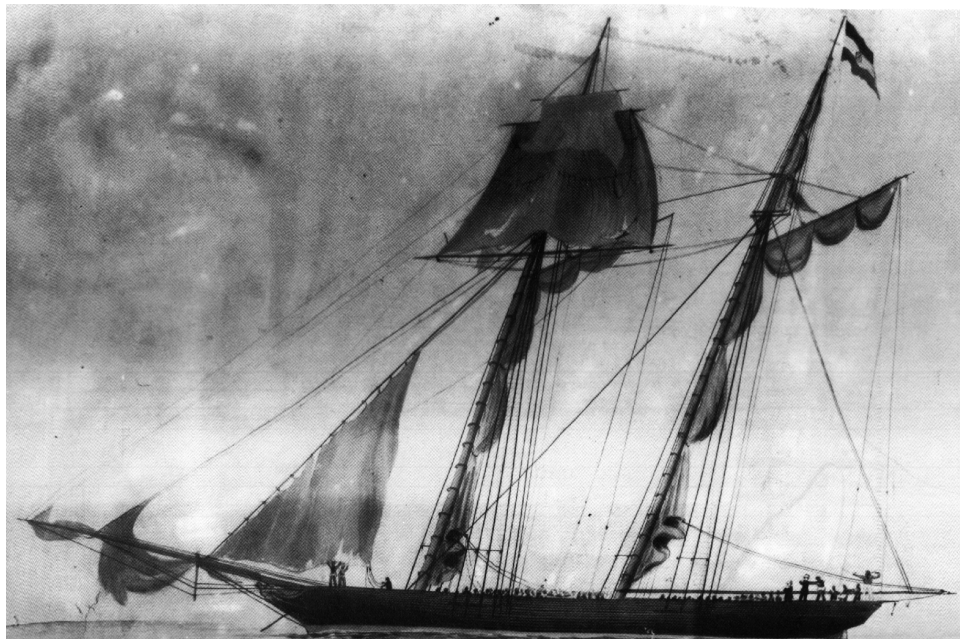
THE YALE STANDARD

Volume XV, No. 2

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isaiah 59:19

September 1998

Millennial Health Check: America's Gathering STD Crisis



As we head into the next millennium, many are reassessing where we are as a nation and where we are going in the next one. Technologically, we have accelerated exponentially. Even within the past 50 years, we have advanced from room-sized computers to hand-held ones. Economically, the Dow Jones index has touched the 9000 mark. Scientifically, we can sustain life in space for months and we have nearly decoded the human genome. However, some trends are not reassuring, particularly in the area of sexually transmitted diseases (STD's).

Twenty years ago we faced five major STD's, whereas today we can't count them on two hands. As a third year medical student, I've learned how this stark reality has taken its toll. For example, AIDS, a fatal STD, is currently the leading cause of death in males between the ages of 25-44. This disease has crippled many who should be the most productive members of our society. However, AIDS is not the only life-altering STD. There are numerous

Amistad and Yale: The Untold Story

One morning late in August 1839, a strange ship appeared off Culloden Point, Long Island. She was long, low, and weather-beaten, her sails battered and torn. A troop of blacks, outlandishly dressed and armed with long knives and muskets, seemed to be her crew.

The U.S. Navy cutter *Washington*, alarmed by her odd appearance, overpowered the crew and towed the ship to New London harbor, hoping to claim salvage rights to her. After a pre-trial hearing, the blacks were sent to New Haven, the only nearby town with a jail big enough to hold all forty-three of them.

This story, long known to New Haveners, is now familiar to anyone who has seen Steven Spielberg's movie *Amistad*. *Amistad* was the name of the mysterious schooner, and her crew a group of black freemen sold into slavery in West Africa. They were resold in Cuba, where the African slave trade was illegal. Then they pulled off a desperate mutiny against their Spanish captors while being shipped to sugar plantations on the other side of the island.

After the mutiny they pointed the ship back toward Africa, but under cover of night the Spaniard they had forced to pilot her turned her northwest, toward the United States. He hoped to land in a slave state and recover control of the vessel and the Africans. When she arrived off Long Island, the schooner had been at sea for sixty-three days.

It took almost two years from the time they were captured off Long Island for the Africans to recover their freedom, and their story became a dramatic episode in this country's long struggle to abolish slavery.

A very high percentage of those who befriended them and helped in the fight for freedom were Yalies: graduates, professors, and students. The arrival of the *Amistad* Africans changed Yale, but it is also true that Yale was uniquely prepared to help and shelter them.

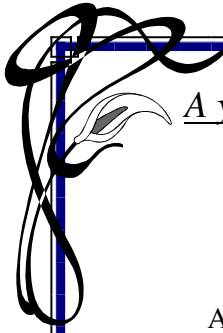
Though the movie *Amistad* doesn't
(Continued on page 4)



o t h e r STD's that lead to serious consequences including chronic pain, chronic inflammation, complications in pregnancy, infertility, and even cancer.

If we are making so many advancements as a nation, why are we facing such grim prospects in this area? It cannot be for lack of knowledge and education upon the subject. What is no

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A year since Princess Di...

You can't cram for this final

A year ago, almost to the day I write this, a Princess died. It was freshman bazaar day here at Yale, and I remember the looks of disbelief as the news passed along the line of tables on Old Campus. Maybe there was disbelief because Diana was glamorous and wealthy and still in her prime. Or maybe it was that things had changed so suddenly for her. One moment she was a magnet for the media, a person millions admired, and the next she was dead—as if none of what had gone before mattered.

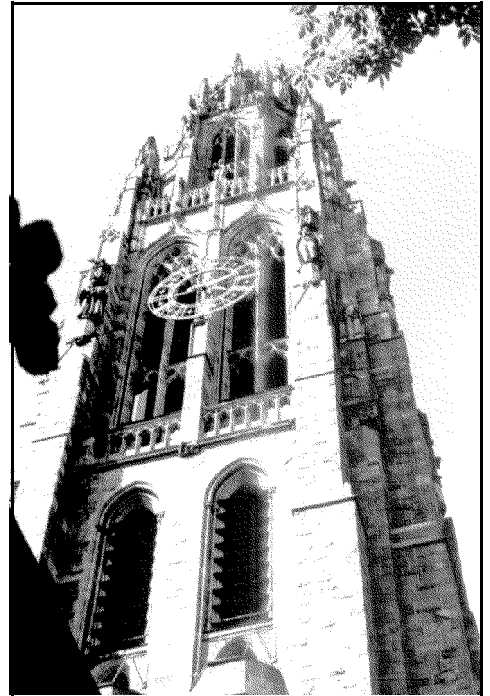
The Bible talks about human life this way: “All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall....” (Isaiah 40) No matter how long we live, we are temporary, and death comes unwished for, often sooner than it’s expected.

A couple of weeks ago, a Yale friend of mine, class of ‘98, accidentally took a dive down a waterfall in North Carolina, and landed on her head on some rocks below. Miraculously, she lived through it, and the doctors say she’ll recover completely. But an experience like that gives a person a new grip on the basics. She said it made her realize that if she had chosen to wait until the moment of crisis to ask herself if her connection to God was real, the answer to that question would probably have been “no.” You can’t cram for that kind of final. You can’t afford waiting until a crisis comes to make friends with God, because it may be your last.

Christ died to reconcile you to God, but are you still going your own way? God makes this offer: “Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.” (Isaiah 1) That cleansing is the beginning of a life free from the fear of death, because the life Jesus gives is eternal. “The world passes away, and the lust of it; but he that does the will of God abides forever.” (1 John 2, KJV)

Don’t wait. Begin at Yale with a new life in Christ.

Marena Fisher, Graduate ‘92



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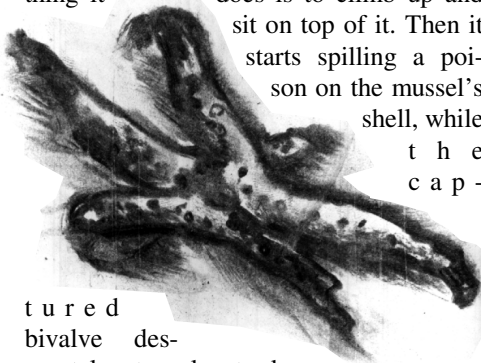
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Rukeyser, N.Y., 1942, p.34. and
Missionary Herald, Dec. 1843, p. 449.*

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Starfish Wars

When I was taking an ecology class in college, I heard an interesting lecture one day about how starfish prey on mussels and how mussels survive their attacks. When a starfish targets a mussel, the first thing it



does is to climb up and sit on top of it. Then it starts spilling a poison on the mussel's shell, while the bivalve desperately struggles to keep its shell tightly closed. By the time the poison penetrates the shell, the mussel is exhausted, and the shell starts to crack open. The starfish extends its stomach through its mouth and devours the hapless shellfish at once. Interestingly, many mussels are found inside the narrow cracks of rocks, for a simple reason: starfish cannot touch them there.



This mussel story was a perfect picture of my own spiritual reality at the time I heard the lecture. I had only been a born-again Christian for six months. I was bombarded with little random thoughts here and there. "You are not strong enough, you will never make it through.... Does God really listen to your prayers?" "Why should he care about you?" I struggled much with discouragement and confusion. Often these struggles would last for long, weary days, leaving

me feeling hopeless and defeated.

"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith. ..." (1 Peter 5) The Bible tells us there is an enemy who stands against us. When we begin a new life with God, we become primary targets for him. His ferocious intent is to pierce our souls with his poisons, with specific thoughts of discouragement, accusation, confusion and so on. With his tactfully disguised voice, he plants thoughts and suggestions in our minds and strives to hinder our progress in God.

It is no use to struggle in our own strength if we are out there alone, like the mussels. At some point, our shells will be cracked open. It is only a matter of time. We do not have power to stand alone against the enemy, any more than mussels can stand up to the fierce assaults of the starfish.

Yet we can win the battle against the enemy. This is possible only through Jesus, the mighty Son of God. Jesus is the place of refuge, the rock that was cleft for us.

Jesus died and rose from the grave.

He resurrected in everlasting triumph over the enemy. Because Jesus has conquered the enemy for us once for all, the devil has no right to come against us. His efforts to discourage us fail completely when we take hold of the victory that Jesus won for us against him.

So when you find yourself under a flood of "thoughts," praise God for the victory. Resist the devil, and choose to be on the Lord's side with all your might and will. If we abide in faith and perseverance, we will see Jesus on that beautiful shore some day. Instead of thorns on his brow, we will see the victor's crown on his head.

Yang Soon Cho, Branford '97



A Christian's Fight Song

Goodbye to condemnation;
Farewell to misery.
Adieu, accusation,
Begone, for now I'm free!

My old man has been crucified
With Christ at Calvary;
I'm risen to new life with Him,
I live His victory!

So I'll stand up to the enemy;
I'll hold the line against my
foes.
Stand firm through ev'ry day
Defying all their woes.

For in the end, they're a bag of wind
Which must deflate with one loud pop!
They may do all their worst;
Still their bubble must burst
And through the Lord I'll prevail!

So... so long, depression,
Frustration, I resign...
Hit the road now rebellion;
It's long past your time.

Self-pity, sayonara,
And sadness, toodle-oo!
I'm loving life with Jesus,
And there's no more room for you.

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Amistad and Yale

(Continued from page 1)

show it, what motivated most of those who took up the fight was faith in Jesus Christ and a desire to see His salvation come to the farthest part of the globe.

Practically the first to go into action on behalf of the Africans were Lewis Tappan, Simeon Jocelyn, and Joshua Leavitt, a group of abolitionists who formed themselves into an "Amistad Committee" to drum up monetary help and legal counsel. Once a Unitarian, Tappan had been brought to Christ through the prayers of his mother and the counsel of Lyman Beecher (Yale, 1797, father of Harriet Beecher Stowe, of *Uncle Tom's Cabin* fame). Tappan's love of Christ had stirred in him a hatred of slavery, and he spent much of his time working to destroy it.

Leavitt (Yale, 1814) was a lawyer, editor of New York's abolitionist paper, *The Emancipator*, and a close associate of Charles Finney, the great evangelist.

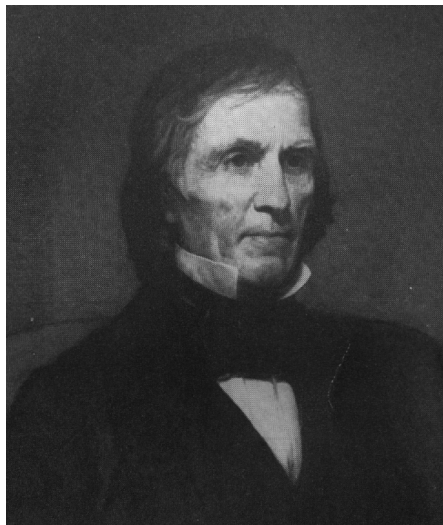
Jocelyn had been pastor of the first black church in New Haven, till he was driven from his post by persecution. Each man's abolitionist fervor was a product of his belief that slavery, under God, was wrong.

The Amistad Committee asked Roger Sherman Baldwin (Yale, 1811) to defend the Africans. Baldwin was a grandson of Connecticut patriot and signer of the Declaration of Independence, Roger Sherman. Not long after passing the bar he had successfully argued in court for the freedom of a fugitive slave. In 1831, he had defied the wrath of a New Haven mob when he defended a proposal to build a black college near Yale.

Far from the youthful opportunist Spielberg's movie shows him to be, Baldwin took the case hesitating to charge for his services at all, and constructed a defense that withstood legal challenges all

the way to the Supreme Court. Seth Staples, another member of the legal team, and a founder of Yale Law School, accepted compensation only for expenses.

An unusual mixture of love and talent had to be applied to the case for the Africans' cause to prevail. Drove of locals paid 12 and a half cents apiece to see the "strange" captives at the county



Josiah Willard Gibbs, Sr.

jail, but few enough were genuinely concerned for them. One of those who did care was Yale Professor of Biblical literature Josiah Willard Gibbs. (This Gibbs was father to the famous Yale physicist for whom Gibbs lab is named.)

He was an austere man, quiet and cautious in his opinions. As a scholar, he had been much disappointed. A master Hebraist, he had twice undertaken to translate an important German edition of a Hebrew lexicon, only to be twice scooped by others when his work was partially completed. Rather than getting embittered, though, he broadened his grasp of languages, and became a true linguist.

The coming of the *Amistad* was for him "one of those events that bring a life

into focus, summoning qualities that until such a moment... seem alien and useless." The Africans needed a translator if their side of the story was to be told. Where in all New England would they find one?

In his visits to the jail, Gibbs discovered that their language was previously undescribed and that he must start from scratch to help them. Holding up his fingers one after another, he coaxed the Africans to count for him in their language. He worked at it till *he* could count up to ten without drawing their laughter. Working with the blacks showed him that they came from three main peoples and languages, but that most were Mende, a tribe from Sierra Leone.

His spare time found Gibbs at the docks in New Haven and New York, searching for a black face that might light up at his Mende numerals "e-ta," "fe-le," "sau-wa,"

The translator he finally found, amazingly enough, was not only Mende but a Christian. As a boy James Covey had been kidnapped and enslaved, but was rescued by part of the British anti-slavery patrol off the coast of Africa. He found Christ and came to speak English at a missionary school in Sierra Leone, and had joined the anti-slavery patrol himself as a sailor on the *H.M.S. Buzzard*. The *Buzzard* was in New York to see some American slavers brought to justice.

Overjoyed, Gibbs returned with Covey to New Haven and caught the Africans at breakfast. They were ecstatic to at last have someone to whom they could tell their story. What they related, along with linguistic testimony from Gibbs, showed conclusively that they had been illegally transported to Cuba, and thus weren't technically slaves at all.

The communication barrier was broken. Partly at the request of Cinque, leader of the mutiny, times were set aside for the Africans to learn English and the Bible. George Day, an assistant instructor to Gibbs at the Divinity School, was asked to teach, and with him came a Divinity student, Benjamin Griswold.

Day had taught for two years at the New York School for the Deaf and Dumb after graduating from Yale in 1833. Griswold was a personal friend of T. H. Gallaudet (Yale, 1805), a pioneer in education for the deaf. They brought special skills to the classes, and the Mende were soon writing touching, if initially halting, letters in English.



Contemporary woodcut of the Amistad mutiny from John W. Barber's History of the Amistad Captives.

Griswold was enflamed by this opportunity to share Christ with those who had never heard of him before, and on Jan. 13, 1840, the very day the district court decided to free the Africans, he wrote a letter to his mentor Gallaudet to ask him for advice about going to Africa as a missionary. (The actual letter still survives in SML's Mss. and Archives.)

Though the case was appealed to the Supreme Court and the Mende's release was delayed, the willingness Griswold expresses in that letter to go to Africa at the call of God was not wasted. Less than a month after the Amistad captives departed for Sierra Leone, free at last, Griswold himself took ship for Gabon.

John Quincy Adams' magnificent eleventh-hour defense of the Africans in the Supreme Court finally ended the legal battle. Lacking time and energy to prepare the case adequately, and beset with eye inflammation, the 73-year-old Adams felt an oppression upon him that dropped away only as he rose to argue the case.

He later noted in his diary that "the world, the flesh, and all the devils in hell are arrayed against any man who now in this North American Union shall dare to join the Standard of Almighty God to put down the African slave trade..." and wondered what more he "with a shaken hand, a darkening eye, a drowsy brain" might do against it. He asked only "to die upon the breach." It took the Civil War to decide the issue with finality.

It is worth pondering how God used all this outpouring of love and faithfulness.

Benjamin Griswold: Counting the Cost

Benjamin Griswold (Yale Div. 1841) had a fiancée in Hartford who, on hearing of his missionary call to Africa (see text), determined to go with him. Griswold took one last trip to New York to complete preparations for their voyage. While he was finalizing things, a telegram arrived stating that his beloved had suddenly died.

His mission board sent condolences and gently asked if his plans had changed. "I go, Sir" was his response. In Africa he traveled farther than any other missionary of his time, seeking to reach interior tribes with the gospel of Christ.

He himself died in 1844 after only two and a half years on the field. But a letter he wrote while still in the ship off the coast of Africa is revealing. Having just heard of the death of a fellow missionary on shore, he wrote that he had counted the cost before he left his native land, and that he expected when Jesus Christ had done with him in Africa, he would call him home in his own way and time. A question Griswold poses in one of his last letters could be asked today. In a trip to the interior he came across a tribe who asked for a missionary to be sent to them. Sadly, he told them there was no one to spare from the Gabon mission. "Who," he asks those at home, "is ready and willing to come and point out to these, and others equally earnest, the way to heaven?"

Though the movie didn't show this, five missionaries (two of them black) went with the Mende on their return to Africa. The American Missionary Association, which grew out of the Amistad Committee, founded not only an African mission, but many other foreign and domestic missions and schools besides. Many of the major black colleges, including Howard, Fisk, Atlanta, Talladega, and others, trace their origins to the Amistad events.

None of the participants in the

Amistad affair could have seen what impact their steadfastness would have, but its effects are still with us today.

Marena Fisher, Graduate '92

STD Crisis

(Continued from page 1)

longer taught in our society, but is clear from the Bible, is that rebellion against God yields grave consequences in both the spiritual and physical areas of our lives. This reality holds true for individuals as well as nations. God's word says, "There is a way that seems right to a man, but in the end it leads to death." (Proverbs 16)

God is holy. He abhors sin because it distorts and destroys what He has intended for the good of man. God, who made man and woman, said, "It is not good for the man to be alone. I will make a helper suitable for him." (Genesis 2) His intent is that "a man will leave his father and mother and be united to his wife, and they will become one flesh." (Genesis 2) God's design for husband and wife is explained

later in Scripture (Ephesians 5) to be a shadow of Christ's union with the Church, His body and bride. That is how important this matter is to God.

For these very reasons, God clearly warns us about sins committed in the body: "Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body." (1 Corinthians 6) We are told that the body is to be the temple or dwelling place of the Holy Spirit whom we receive from Him when we believe in His Son Jesus (1 Corinthians 6).

Jesus said, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." (Matthew 5) Sin starts in the heart—which is exactly why He died on the cross. His blood shed for us cleanses our hearts from all sin so that we no longer

have to live according to our passions and lusts. Then we are free to live the abundant lives God has planned for us.

As we re-examine where we are as a nation, should we not return to the One who has made us and to the One who is offering us life and life eternal? "The fear of the Lord is a fountain of life, turning a man from the snares of death." (Proverbs 14) Just as godless behavior gives rise to STD's to do their harm, godly behavior will assuredly restrict, restrain, and ultimately diminish them.

God says, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." (2 Chronicles 7)

Paulina Kim, Ezra Stiles '95



Spring Thaw

At Yale, in the spring time, volleyball players set up their nets on CCL Lawn, soccer players take out their cleats, mothers take walks with tots in strollers. Cafes and eateries spill out onto the sidewalks and clothing stores display their merchandise to passers-by. And the Yale student getaways—the quiet courtyards, New Haven Green, the Divinity School grounds, Albertus Magnus, East Rock, Sleeping Giant, and others—regain their popularity.

Spring wakens people from their winter's seclusion. Similarly, the words from the Holy Scriptures are powerful when meditated upon and believed. They can warn us and wake us up from our moral torpor while competition, selfish ambition, and other harmful pressures wash over us and make us their victims.

If we could be likened to fields with untried potential for supporting crops, an image from the Song of Solomon speaks of our predicament: "You are a garden locked up.... You are a spring enclosed, a sealed fountain." (Song of Songs 4)

When I first heard those words, I cried. Considering the failures and difficulties of my freshman year, I thought I was more a field with failed crop that should have been left fallow. Yet instead of confirming I was ready to be plowed under, God rather called me a garden that was merely locked up, a spring that was enclosed, a fountain that was sealed.

I cried, remembering how frustrated I had been, desperately wishing to be someone else. How miserable Freshman Organic Chemistry was—a key class for me, a determined pre-med. I had been so proud to be in that class, but how I had floundered. The professor liked to draw us into concepts by asking questions. The students chimed in with good guesses, and the lecture came out piece by piece. My classmates loved him and thought the class great.

My corner, however, was completely

silent; I could barely understand the lecture, let alone participate intelligently. Though I had questions, I didn't ask, for fear I would reveal to others how little I knew. How jealous I was of the other students.

"You are beautiful... lovely as Jerusalem, majestic as troops with banners." (Song of Songs 6)

Could it be, Lord? How is there anything majestic in me??

If I could only know and believe that, perhaps I would not be so

But what could the bruised reed, that yields itself into the Maker's hands, what could it become?

introspective and inhibited.

I cried remembering how traumatic social situations were. I recalled a women's crew party that was thrown as an icebreaker. We had been training separately, but now was the time for introductions and first impressions. I watched as my peers joined right in with the upperclassmen. They went along with the jokes, and took turns telling anecdotes. I tried to relax, though I had nothing to say.

Some women came over and asked about me. Trying to maintain the atmosphere, I said something funny and added a laugh. But they just looked at me and said sweetly, "Oh, that's nice," and then they went on to others.

My humor was just different from theirs, I told myself. But deep in my heart, I hated who I was and wished I were more like them.

"You have stolen my heart... how delightful [you are]. How beautiful you are and how pleasing." (Song of Songs 4)

Oh, God, can this really be true?

I cried also because all the disappointment with myself had made my life very difficult. Every time I thought about my life, I went through a minor identity crisis. Every time I faced a challenge, I tried very hard to muster the self-esteem to get through it. It was getting unbearable, and I wanted to give up.

"The bruised reed he will not break, a smoldering wick he will not snuff out." (Isaiah 42)

And I was so close to burning out.

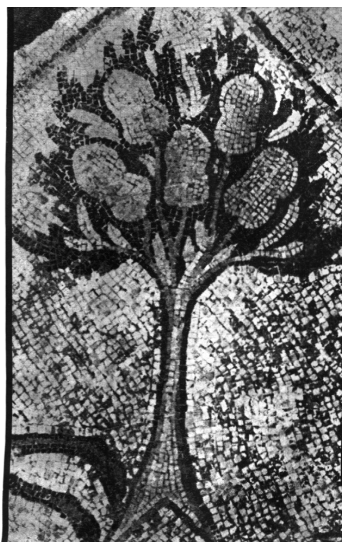
But what could the bruised reed, that yields itself into its Maker's hands, what could it become? Certainly no longer bruised but rather strong, healthy, and useful for everyone, including itself.

I heard His simple invitation to me, "Denise, I have made you precious, delightful, and a rich store of treasure. You can believe me and follow me, if you will leave behind all your self-seeking and pride."

And the poetry in the Song of Solomon had fresh meaning: "You are a garden locked up, my sister, my bride; you are a spring enclosed, a sealed fountain. Your plants are an orchard of pomegranates with choice fruits, with henna and nard, nard and saffron, calamus and cinnamon, with every kind of incense tree, with myrrh and aloes and all the finest spices. You are a garden fountain, a well of flowing water streaming down from Lebanon. Awake, north wind, and come, south wind! Blow on my garden, that its fragrance may spread abroad." (Song of Songs 4)

And though it would have been easier to slide down into the familiar self-pity, I decided to trust God and believe all that He said. When I had made but the smallest decision, a wealth of understanding flooded in. Without a doubt, God was God, and He loved me!

(Continued on next page)



ISRAEL MUST LIVE!

(Continued from page 8)

The two portrayals seem to be contradictory. But that is not so. The prophets speak of the same Messiah, but of different events, separated in time. The first was fulfilled nearly two thousand years ago; the second is imminent.

Nearly two thousand years ago John the Baptist announced the coming of the Messiah: "Behold the Lamb of God, which taketh away the sin of the world!" (John 1) Yet the Jewish Nation, long awaiting the Messiah, did not recognize Jesus Christ as their redeemer. "For He came to His own, and His own received Him not." (John 1)

The Jews at that time were expecting the Messiah to deliver Israel from the yoke of Roman bondage and set up an early kingdom. They did not realize that the Messiah had to first come as the Suffering Servant bringing salvation to Israel before He would return to judge the earth and reign as King. There could be no judgment without first having the means of salvation.

"Every soul that sins shall die," the Tenach tells us. Every man is under the bondage of his own sin, the price of which is death. Jesus gave his life as an atonement for sin that men might be set free from the laws of sin and death.

When Israel did not recognize her Messiah, the Lord turned to "those which were not a people... a foolish nation." (Deuteronomy 32)

And for nearly two thousand years Gentiles have been drawn towards Christ and received the Lord's blessings while the Jews have drunk the bitter cup of suffering.

But God has not cast off His people Israel. It is His purpose to bring them back to



their rightful places as the children of God. Israel must live because it is soon to be the scene of the Messiah's return, and God will have a remnant of his people prepared for that great day of His coming.

Although it is true that the Messiah is returning to reign victoriously from Jerusalem, the great danger facing the Jews is that many are going to be deceived by a false messiah. "Let no man deceive you by any means: for that day (of the Messiah's coming) shall not come, except there come a falling away first,

and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God." (2 Thessalonians 2) "And there shall be a time of trouble, such as never there was since there was a nation even to that same time." (Daniel 12)

This false messiah will bring a time of persecution to Jerusalem, the likes of which have never before been seen. Many will be deceived and fall into destruction for "by peace he shall destroy many: he shall also stand up against the Prince of princes..." (Daniel 8)

The true Messiah, the Prince of princes, shall descend in glory and overthrow this false messiah, reigning eternally from Jerusalem as the true Prince of Peace. The Jews will recognize Him according to the words of the prophet Zechariah.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son.... And one shall say unto Him, 'What are these wounds in thine hands?' Then shall He answer, 'Those with which I was wounded in the house of my friends.'" (Zechariah 12, 13)

"Remember these, O Jacob and Israel; for thou art my servant; O Israel thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins. Return unto me; for I have redeemed thee." (Isaiah 44)

The Lord has redeemed Jacob and glorified Himself in Israel. What a wonderful day it will be when Israel sees what the Lord has done, and recognizes that the Redeemer of Jacob has come and taken away her sins.

Then will the heavens and earth sing a new song; even the mountains will break forth into singing. For the Lord shall have His people once again, and Israel shall know her God.

All Scripture quotations in this article taken from the King James Version of The Holy Bible.

Spring Thaw

(Continued from previous page)

My problems did not all disappear; rather, I had found the answer and that was Jesus. He was God's perfect sacrifice, so I—and whoever else wanted—could leave our self-absorbed, burdensome ways. By believing that the Lord Jesus Himself took on my problems and struggles when He died, I no longer had to continue in my familiar yet futile ways. I could consider my self-centered, sinful self crucified with Him, and live the new life He had purchased for me.

And because I could be myself, others

could get to know me, and I have since had far richer friendships. God has put me with people who care very much for Him, and because of that, also care for me. These are people who would do a lot to see me standing squarely on my two feet and living as freely as God means that I should live.

I have realized new things about myself that I would not have known without first knowing Jesus, my Lord and Maker. And He has shown me how little I had really lived before, as well as how much more there is in a life with Him.

Denise Chen, Branford '95

Who Is the Prophet Speaking About?

3 וְנִרְאָהוּ וְלֹא־מִרְאָה וְנִחְמָדוּהוּ: נִבְוָה וְנִחְדָּל אִישׁ אִישׁ
מִכְאֻבֹת וַיְדוּעַ חֲלִי וּבְמִסְתָּר פָּנִים מָמְנוּ נִבְוָה וְלֹא
4 חֲשַׁבְנָהוּ: אָבֵן הָלִינוּ הוּא נָשָׂא וּמִכְאֻבֵינוּ סָבַלְמָּ וַיִּנְחַתֵנוּ
ה' חֲשַׁבְנָהוּ נִנְוַע מִכָּה אֱלֹהִים וּמִעֲנָה: וְהוּא מִחֻלָּל מִפְּשָׁעֵינוּ
מִדְּבַר מַעֲוֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו וּבְחִבְרָתוֹ נִרְפָּא
6 לָנוּ: כִּלְטֵנוּ כִּצְאֵן תָּלֵינוּ אִישׁ לְדַרְכּוֹ פָּנֵינוּ וַיְהוּהָ הַפְּנִיעַ
כִּי אֵת עֵינָי כִּלְטֵנוּ:
יִשְׁעִיה נִג

He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. Isaiah 53: 3-6



ISRAEL MUST LIVE!



On the occasion of the 50th anniversary of the State of Israel, we thought it appropriate to reprint this article, which first appeared in the Spring 1972 issue of The Yale Standard:

Israel must live! The cry that was rung out by young Jews everywhere after the Six Day War: Israel must live! Israel has a character of its own, a permanence that has endured persecutions of the worst sort and nineteen hundred years of displacement to be gathered again into the promised land of Palestine.

It is an amazing fact that the Jews have neither been destroyed by persecution nor assimilated by other societies. Time after time men have arisen determined to extinguish the Jewish race. Yet still the Jews survived, and the remnant was even more tightly bound in unity by that persecution.

On the other hand, centuries of separation from Israel have not severed the

bond between the Jews and Israel.

There is great significance in Israel: it is the center of God's plan. Jerusalem is once again occupied by the Jews and is a focal point of spiritual significance. God is gathering His chosen people to Israel as a preliminary step to the coming of the

*Israel... the center
of God's plan.*

Messiah to reign from Jerusalem.

The prophets of the Old Testament spoke about two different aspects of the Messiah. On the one hand He was to be the Suffering Servant of Israel, and on the other, He is to reign from Jerusalem as King.

Isaiah spoke of the Suffering Servant who would bear the iniquities of mankind

when he foretold that "He is despised and rejected of men; a man of sorrows and acquainted with grief.... But he was wounded for our transgressions, he was bruised for our iniquities.... By his knowledge shall my righteous servant justify many.... Because he hath poured out his soul unto death." (Isaiah 53)

In the twenty-second psalm David prophesied the Messiah's sufferings. "I am poured out like water, and all my bones are out of joint: my heart is like wax.... They pierced my hands and my feet. They look and stare upon me. They part my garments among them, and cast lots upon my vesture." (Psalm 22)

However, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely." (Jeremiah 23)

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