

# The Bible Standard

*"Send out your light and truth! Let them lead me;..."*

*Psalm 43:3*

## **"LIFT UP A STANDARD FOR THE PEOPLE"**

Isaiah 62: 10

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The Gospel of the Kingdom  
Our Publications



## God First ~ His Appointments

*“He is the Head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence” (Col. 1: 18).*

Scarcely could we hope to find a more suitable motto for the Lord’s people during the present time than the words, “God First.” A thorough devotion to Him, a full recognition of all His appointments, He acknowledges our Lord Jesus: as our text declares, He has the preeminence, He is Lord of all. Assuredly all who shall endeavor to live up to this motto to the best of their ability will enjoy much of Divine favor, and make considerable progress in the narrow way. The text suggests the thought that the Divine government is an autocratic one, the reverse of a democratic government, “of the people, by the people, for the people.” As we look over the governments of civilized nations, we find that the more autocratic the government, the less intelligent the people who will support it.

For instance, in the days of the Czars, the Russian government was autocratic, the authority being very largely held by the Czar, without responsibility to a parliament or Congress representing the people. As an example of a liberal monarchy, Great Britain is perhaps the best, for there the powers of the sovereign are quite limited; the aristocracy being represented in the House of Lords, and the populace in the House of Commons; these two representative bodies share with the monarch the responsibilities of the government. The government of the United States, in which all the citizens are ostensibly on an equality, and in which the Citizen President, as their choice, as the chief executive, is recognized as the highest type of civil government, most favorable to the masses—a republic, a democracy. It may at first seem strange to some

that the type of earthly government least esteemed by the intelligent—the autocratic form, should most nearly represent the form of government which the Almighty has instituted for the entire realm of creation.

If an autocratic form of government has proven itself so unfavorable to human liberty and progress among men now, can it be possible that this form of government is the very best for the universe in general, and forever? If so, wherein lies the difference? By what process of reasoning shall we demonstrate that form which experimentally among men has proven itself to be bad, should ultimately prove to be best? We answer that the difference is because all men are fallen and imperfect; they are under the dominion of sin and selfishness to a greater or lesser degree; and additionally, all are imperfect in knowledge and in judgment, even if their hearts were fully disposed for righteousness. On the contrary, the Almighty is perfect in His attributes, and in His knowledge; and the law of His being as well as the law of His empire is—the reverse of selfishness—the law of Love. It is indeed dangerous to be fully under the power of any fallen imperfect being, however well intentioned; but it is a most desirable thing to be under the guidance and control of a perfect being, possessed of all knowledge, wisdom, justice, love and power. This is the situation: Jehovah, our God, is a dictator; His laws are perfect, just and good, and all of His creatures subject to those laws are blessed. Under these conditions, the autocratic, theocratic government, which now exists in heaven, is the most desirable one of all; as our Lord suggests; we pray that this same government may before long come to earth, saying, “Your Kingdom come, Your will be done in earth as it is done in Heaven.” Although Jehovah God, our Creator, is not elected to His position, and does not hold it through the consent of His creatures;

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yet all of His creatures, who are in harmony with the principles of righteousness, delight to hold Him as their King and Lord—their Dictator, whose every wish they are pleased to obey. God has appointed Christ Jesus to be “Head of the body, the Church.” And even though its members were not asked to vote as to whether or not Christ should be the head of the Church, God, nevertheless, respected their free moral agency to the extent that they were not compelled to accept His arrangement in this matter. If they objected, it meant that they were not of the body, the Church; for the Almighty proceeded with His own plans, and those who did not fall in with His plans merely failed to that extent to secure to themselves the proffered blessings. Similarly, the Almighty did not inquire of the angels whether or not they would accept the glorified Jesus as their Lord: He autocratically elevated our Lord Jesus because of His implicit obedience even unto death, even the death of the cross, as the Apostle declares, “Wherefore, on account of His obedience unto death God also has highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow and every tongue confess, to the glory of God the Father.”



Jesus, the Head of the Church

Similarly, our context declares that in His prehuman condition our Lord Jesus was from the beginning the head, the chief of all His Father’s creatures, works, and arrangements. “For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist” (Col. 1: 16, 17). This agrees also with the statement of John’s Gospel (1: 1), “In a beginning was the Logos, and the Logos was with the God, and the Logos was a God: the same was in the beginning with the God. All things were made by Him; and without Him was not one thing made that was made.” It appears from this, that the Heavenly Father has exercised His autocratic government from the beginning; choosing His first-born Son to be His representative in the entire work of creation. It appears further that it was to this first-born Son that the privilege and opportunity of becoming man’s Redeemer was first offered—as a privilege; because the Almighty autocratically intended that this

matter of man’s redemption should not only display His Justice and Love, His Wisdom and His Power, in respect to mankind, but it should additionally be a test, a manifestation, of the loyalty of His First-begotten; and that such loyalty being fully demonstrated, would properly become the occasion for the still further advancement of His First-begotten Son, to the Divine nature, “glory, honor, immortality,” demonstrating His worthiness in all things to be preeminent. It is not, of course, the Apostle’s thought that the Father made the Lord Jesus superior to Himself, Jehovah. We are continually to remember the Apostle’s suggestion of 1 Cor. 15: 27, where, after declaring that the Father has put all things under the Son, he adds, “It is manifest [when logically considered] that He [Jehovah] is excepted, which did put all things under Him [Jesus].” So, gathering the proper thought of our text, we are

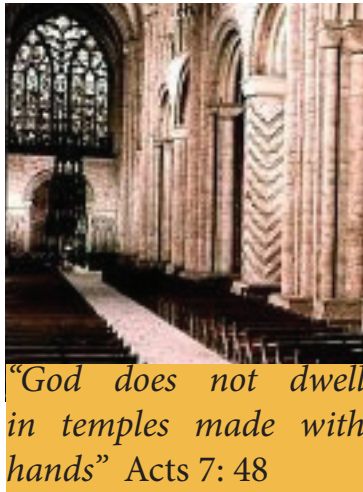
still to remember that God is first: and that our Lord Jesus is next in order as the Head of the Church because God has given Him this elevation. In recognizing Jesus’ full authority and headship of the Church, we are honoring Him who appointed Him, and we keep God first: as our Lord declares, “All men should honor the Son, even as they honor the Father” (John 5: 23). They are not to confound the two, but are to worship and reverence and obey both the Father and the Son; for the latter seeks not, and does not His own will, but the will of the Father who sent Him, and who exalted Him to

His position of preeminence over all His creatures. The Apostle explains this relationship fully and emphatically when He declares that, “The head of the woman is the man; and the head of the man is Christ; and the head of Christ is God”—Jehovah (1 Cor. 11: 3).

While rejoicing in liberal governments among men, and esteeming popular governments as desirable under present conditions, we, nevertheless, recognize that this is so merely because present conditions among the human race are imperfect due to the Fall and are evil; because selfishness is the reigning law among men, the selfish interests and instincts of the masses may be trusted as safer for the whole population than the selfish instincts of one individual or one class. Consequently, while rejoicing in the government of this land, and in the favor which comes to us under this government, we are still praying for the glorious Kingdom which

God has promised, in which His Will, alone, shall be the law, and His representative, the King over all the earth. In the Church the Divine law or theocracy is already to some extent established. We do not refer to the human institutions called churches, but to the Church “whose members’ names are written in heaven,” and whose leadership and membership as a body, are directed by the Lord Jesus, their appointed Head.

As for religious systems among men, we believe that on account of the weaknesses of the race and the fact that even the best are more or less contaminated by selfish impulses, the despotic forms of church government are mostly evil, and the democratic forms of church government proportionately the less evil, after the same manner as in civil governments. And here we note the Lord’s arrangement for His Church to be a combination of the two forms of government. (1) It is democratic, inasmuch as the choice of the leaders were to be determined by the judgment of the members. (2) It is theocratic in the sense that the members were not to exercise their own preferences in respect to their choice (votes), but were to use their best intelligence in ascertaining the will of the Lord, their Head, in the matter; and were to express by their votes so far as they were able, not their own wills, but the will of the Lord. This was the most harmonious and simple and beneficent arrangement imaginable. Each individual, or unit of the Church; each member in the “body” of Christ, was to say within his own heart, “God first,” and God’s appointment of Christ as a Bishop or Shepherd of His flock made Him and His will preeminent in their thoughts, hearts, words and deeds. We must, so far as we can discern His will, follow the same; so far as we can understand His Word, we are to speak His Word; and in our choice of leaders, His will and not our own is to control. In the Church, in the “body,” in all of its associated interests and affairs, God first and Christ, His representative, second, is to be the order, in proportion as each member grows in grace and in the knowledge of the Divine will. God, through His faithful, still sets among the Lord’s congregation the various members according as it pleases Him (1 Cor. 12: 18), and this applies to each little group of the Lord’s people and to the congregation as a whole, only in proportion as they conform to His Will and Word, making God first and Christ, the Head, second. This



same principle is to be carried beyond the assembly into the homes of the Lord’s people. There, also, God is to be first and His representative, Christ, to be next in importance and authority. If the head of the family be a consecrated member of the congregation, and recognizes Him to be His Head, He must recognize His laws in the family as well as among the Lord’s people as a whole. And recognizing His law, He must oppose every thing approximating anarchy—lawlessness; he must hold up before the family as well as before himself, Jehovah, the autocratic governor and law-giver; and Christ Jesus, His autocratic representative; and the perfect law of Love, which He set forth to be the law of all those who were members of His body; to rule in their hearts perfectly, and in their mortal flesh as far as lies in them, to the extent of their ability. The reign of law in every family should be enforced both by precept and example; but it must never be forgotten that it is the law of Love, prompted by love, executed in love, accompanied by every kind and helpful influence possible. This will mean that so far as possible each member of the congregation recognizing Christ as his Head, will seek to do the will of God in His family; and this will mean that if he has not already established the Family Altar of prayer, he will immediately do so, to the extent that this is possible. If on account of work or business it is impossible to have family devotions daily, he can probably have them weekly, and we presume that the Lord will accept the good intentions thus evidenced. If the man, the Divinely appointed head of the family, is not a member of the Lord’s family, the wife, who is consecrated, is to recognize the Divine law upon this subject, that the man is the head of the woman and of the family, and she is not to establish family worship in any manner in conflict with the expressed will of her husband. She should seek the Lord’s blessing and guidance and overruling providences, that her husband may be agreeable to the arrangement, and should await the results. The husband who is not consecrated but is, nevertheless, morally and religiously disposed, will, under these conditions, feel all the more the responsibilities of his position; and the wise and moderate and noble conduct of the wife will have the greater weight with him because of her moderation in this matter, and the evidence he has that she is subject to a higher law and lawgiver, to whom he also should be subject. Putting God first, and

Christ preeminent as his representative, should have an influence also upon our business dealings in which we come in contact with the world: so that in our buying or selling, or whatsoever we do, we should remember continually to seek to do those things pleasing in the sight of the one whom we desire to please, and who is preeminent in our hearts. This will mean a decrease of selfishness and an increase of love, and a decrease of meanness and an increase of nobility of character toward all; and the result will be as our Master suggested, saying, "Let your light so shine before men that they seeing your good works shall glorify your Father which is in heaven."

But while this matter of putting God first, and recognizing His appointments, His laws and His will in all of life's affairs, will start to exercise not only the foregoing influences in matters of the local ecclesia but also in matters of the home and family and matters of business and contact with the world, yet the chief influence of all will surely be found in our own hearts and lives. The thought of the will of Christ preeminent, connecting with all the doings of life in public and in private, the thought that we wish God to have the first place in our affections, and His blessing in respect to our influence, our joys, our pleasures, our hopes, our aims, what a blessing this will bring! what a spirit of godliness, what growth in the fruits and graces of the spirit! Very quickly this preeminence of Christ will expand beyond the actions of life and attach itself to our words.

The true Christian will seek not only to act gently, as he believes the Lord would be pleased to have him act, but additionally, he will seek to speak gently, kindly, moderately, modestly, and to show forth the praises of Him who has called us out of darkness into His marvelous light. No better homage and worship can we offer to the Lord, and no greater honor can we do to His name among men, than by exemplifying His teachings in the words and acts of our lives. But now we come to the most important point of all; for behind all our doings and teachings, in public and in private, are our thoughts. It is of paramount importance that in seeking to have God first in life's affairs, we shall see to it that He is first in our thoughts; that with Jesus He has the preeminence which God intends He should have; that our affections should be set upon Him more than upon husband, wife or children; more than upon houses or

lands; more than upon honors of men. Christ is to be enthroned in our hearts paramount over all things, yes, even over self, and with many this submission of self is the most difficult proposition. This is exactly what our Lord taught, saying, "If any man come to me, and hate not [have less love for] his father, and mother, and wife and children, and brethren, and sisters, yea, his own life [being] also, he cannot be my disciple" (Luke 14: 26).

Returning to the illustration of our text, that of the human body, of which Christ is the head and His Church are members, let us notice how close is the relationship between the head and the members. Each member is in direct communication with the head by means of the nervous system; in case of trouble, accident, pain, the matter is at once reported to the head, and immediately a member of the body, perhaps a hand, is prompt to give service. The head has full direction because the



The control center of the human body

spirit of the head pervades all the members of the body, so that, "If one member suffers, all suffer with it"; and every member, in proportion as it is in harmony with the head and its spirit of love for the members, will be prompt to act. Sometimes in our human bodies the hand may stretch forth assistance to the injured member so quickly that it seems impossible to conceive that the message first went to the head, and that our hand was subsequently directed by the head to assist; and so it is with the members of the

Lord's people; those who are in full touch and sympathy with the Head, the Lord, are to so large an extent of "one spirit" with Him, so anxious to do His will, and so well-informed in respect to what His will is, that they sometimes seem to act almost automatically in respect to rendering help by word, or deed, or otherwise, to those with whom they are in contact. Let us, dear brothers and sisters, during the year dating from the Memorial Supper, have for the watchword of our hearts, "God First" and Christ "foremost" by Divine appointment, remembering that it is out of the abundance of the heart that the mouth speaks, and the general conduct of life proceeds. "Keep your heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

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# Jesus Died a Human—Raised a Spirit Being

“*With what body do they come?*”—1 Corinthians 15: 35.

In this Scriptural context, St. Paul shows that without God’s purpose of a resurrection those who have fallen asleep in death would have perished as do brute beasts. Then he assures us that “Christ has risen from the dead and become the First-fruits of them that slept.” Others, indeed, were awakened temporarily; as, for instance, Jairus’ daughter, the son of the widow of Nain, and Lazarus, the friend of Jesus. Yet none of these instances is counted as a resurrection: for it is written that Christ is the “First-fruits” of them that slept. Their awakening was merely of a temporary nature, and they soon relapsed into the death sleep. They did not have a full resurrection—*anastasis*—a raising up to perfection of life, such as Jesus’ redemptive work guarantees to Adam and to all his race who are willing to accept it under the terms of the New Covenant (Jeremiah 31: 31-34).

The Scriptures clearly teach that not the body, but the soul—the being, is promised a resurrection—that it was our Lord’s soul that went to Sheol, Hades, the death state; and that God raised Him out of death on the third day. All Christendom has been plunged into difficulties by the unscriptural theory that the body is to be resurrected. Let us now note a few of the difficulties into which this error has plunged us, particularly in connection with our Redeemer’s resurrection.

## What Say the Scriptures?

In Christian minds the ordinary thought respecting our Lord’s death and resurrection is that when Jesus seemed to die He did not actually die; that He, the being, the soul, could not die; that, instead, He went to Heaven; and then came back on the third day to get the body which had been crucified; that forty days later He took it to Heaven; that He has had that body ever since; and that to all eternity He will have it, marred with the print of the nails in His hands and His feet, with the marks of the thorns upon his brow, and with the spear wound in His side.

What a repulsive thought! How strange that we should ever have been misled into such an unreasonable and unscriptural theory! Some endeavor to gloss the matter over by suggesting that our Lord’s flesh is glorified—that it shines—the shining presumably

making the wounds all the more conspicuous.

Our Methodist friends have stated the matter this way: “He ascended up on High, taking His fleshly body with Him, and all that appertained thereto, and sat down on the right hand of God.” This medieval statement correctly admits that the fleshly body was not the Lord’s glorified body, but declares that He, the soul, took it with Him as luggage. The clause, “and all that appertained thereto,” presumably would refer to our Lord’s sandals, walking stick and such clothing as the soldiers did not divide among themselves at the time of the crucifixion—if indeed He had any others! But our dear Methodist friends wish to be sure that nothing was left behind. All this of a theory that when the saints die they go to Heaven, but come back later to get their bodies

*Put to death in the flesh...*



“and all that appertained thereto”—the inconveniences that they should have been rid of for centuries! How many truckloads of things appertaining thereto may be taken by some, and how mixed an assortment by others is not stated. Neither are particulars given respecting those whose clothing has meantime worn out. We have had enough of this, it has helped us to see the absurdity of theories received from the Dark Ages—but moreover, it has awakened us to right thinking, and to Bible investigation on this interesting and important subject.

The Bible presentation is in every way reasonable, consistent and harmonious. St. Paul points out that “there is a natural body and there is a spirit body.” He does not mean, neither does he say that the spirit body is a human body glorified. Quite to the contrary, he declares that “flesh and blood cannot inherit the Kingdom of God”—no matter how glorified. A human being is totally different from a spirit being that, as St. John says, “It does not yet appear what we shall be,” in the resurrection change; and the Scriptures do not even attempt to give an explanation (1 John 3: 2). The Bible merely declares that as humans they bore the image of the earthly, Adam; so the Church were, by the resurrection change, given a share in the nature and the likeness of the Second Adam, our glorious Lord. The saints were made like Him and see Him as He is. But, be it noted, these members of the body were changed from flesh and blood conditions to spirit, heavenly conditions by resurrection power, to see Him as He is. Surely this fact proves that our Lord Jesus is no longer flesh, as once He was—“in the days of His flesh” (Hebrews 5: 7).



### Heavenly Bodies vs. Earthly Bodies

St. Paul calls attention to the difference between celestial bodies and terrestrial or earthly bodies, and declares that they have different glories. He tells us that the first Adam was made a living soul, a human being, but that our Redeemer humbled Himself and took the earthly nature—“for the suffering of death” (Hebrews 2: 9). He then, in the resurrection, became the Second Adam, the Heavenly Lord. The wide distinction between the Second Adam and the first

Adam is clearly set forth; one was earthly, and the other is Heavenly. St. Paul illustrates this by saying that we know of many kinds of creatures on the earthly or fleshly plane. One flesh of man, another of beasts, another of birds and another of fishes. But however different the organisms, they are all earthly. So, on the Heavenly plane, the spirit plane, there are varieties of organisms, but all are spirit. Our Heavenly Father is the Head or Chief—“God is a Spirit.” The cherubim, seraphim and the still lower order of angels are all spirit beings. Christ Jesus, our Redeemer, after finishing the work of sacrificing, was then resurrected to the spirit plane—far above angels, principalities and powers—next to the Father (Ephesians 1: 20-23). Concerning Jesus we read: “He was put to death in the flesh, but quickened (made alive) in the spirit” (1 Peter 3: 18).

The more we examine the subject the more foolish and unscriptural the views handed down from the Dark Ages appear. The Scriptures clearly set forth that our Redeemer, prior to becoming a man, was a spirit being—“the Only Begotten of the Father, full of grace and truth.” His leaving the spirit plane to become a man is Scripturally described as a great humiliation. Is it reasonable to suppose that the Heavenly Father would perpetuate, to all eternity, that humiliation after it had served its purpose? Surely not. The Bible tells us why Jesus humbled himself to the human nature—“a little lower than the angels.” A man had sinned; and under the Divine Law the Redeemer must be on the same plane of being as the one whom He would redeem. Jehovah particularly specified—“An eye for an eye, a tooth for a tooth, a life for a life” (Deut. 19: 21). The death of an angel or of our Lord in His prehuman condition could not have effected the payment of man’s penalty and the consequent release of the condemned race. Again we read, “A body you have prepared Me”—“for the suffering of death” (Hebrews 10: 5; 2: 9).

No one questions that this applies exclusively to our Lord’s experiences during the years in which “He who was rich became poor for our sakes that we through His poverty might be made rich” (2 Cor. 8: 9). Surely it is unbelievable that the Father would arrange a Plan by which our Redeemer’s faithfulness in accomplishing man’s redemption would cost Him an eternity of poverty, humiliation, degradation to a plane “a little lower than the angels,” while the Church would be made rich and would attain a spirit state “far above angels” and be made “partakers of the Divine nature” (2 Peter 1: 4)



*Alive Forevermore!*

### “God Highly Exalted Him”

The very same Apostle who tells of our Lord’s humiliation carries the matter to the climax, telling us of His faithfulness as the Man Christ Jesus, even unto the death of the cross. Then he adds an assurance of the Heavenly Father’s faithfulness in not leaving His Son on a lower plane: “Wherefore God also has highly exalted Him, and has given Him a name above every name” (Philippians 2: 8-11). This is in harmony with our Lord’s words in His prayer to the Father. Ignoring the promises of a higher glory as a reward for His faithfulness, He prayed, “Father, glorify Me with the glory which I had with you before the world was” (John 17: 5). In humility He asked no reward, but was quite content to serve the Father’s Plan and then to return to His former glorious estate. The Heavenly Father’s response to that prayer was, “I have glorified You, and I will glorify You again” (John 12: 28), or further—the implication of a still higher glory than that which He enjoyed before He was made flesh.

### The Unbegotten Cannot Understand

In the consideration of spiritual problems two lines of difficulties present themselves. When a natural-minded man undertakes to reason these subjects out, he finds them impossible of comprehension. St. Paul explains this difficulty, saying, “The natural man receives not the things of the Spirit of God, neither can he know them, because they are spiritually discerned” (1 Corinthians 2: 14). He proceeds to tell us that all men are natural men except such as have been begotten again by the Holy Spirit. In their resurrection all natural men will receive earthly or human bodies, while all spiritual ones, New Creatures in Christ, will receive spirit bodies, as St. Paul explains in our context (1 Corinthians 15: 36-50).

Not all of our present readers can appreciate this—only those enlightened by the Holy Spirit. Others we ask to consider what we say and to hold it, if they please, until such time as, in God’s providence, they may be enlightened, and be enabled to understand spiritual things. Another class who have difficulty are enlightened, but have been entangled in their own reasoning by the declaration of the creeds respecting the resurrection of the body. It is difficult to unlearn error.

### He Appeared and Disappeared

During the forty days following our Lord’s resurrection, His appearances to His disciples are but for a few moments each time, and in various bodies. Once as a gardener, another time as a traveler, a third time as a stranger on the shore, etc. If all put together, these appearances would probably not have exceeded four hours out of the entire forty days. We were not critical students when we overlooked these things, and forgot to ask ourselves why these things were so. Now we see more distinctly why our Lord did as He did. His disciples were natural men and could not appreciate spiritual things. Furthermore, they could not receive the guiding of the Holy Spirit until our Lord’s ascension and appearance in the Father’s presence on behalf of the Church, to make satisfaction for their sins and to make them acceptable joint-subscribers with Himself. Had Jesus ascended immediately after His resurrection the stunned and bewildered disciples would have had no assurance of His resurrection. They would have found it impossible to go out and tell the people that He had risen from the dead when they had no proof to this effect.

Even if Jesus had appeared to them as He did to Saul of Tarsus, this would not have been convincing and satisfactory. They might have said: Here is a phenomenon, but how can we positively associate it with the life and death of Jesus? Matters were different with Saul. He needed something to arouse him thoroughly and to teach him for all time, and others through him, that the Lord is not a man, but “that Spirit.” Besides, the disciples were able to give Saul assurances of what they knew respecting Jesus’ resurrection and ascension.

Our Lord adopted the only reasonable way of convincing His disciples that He was no longer dead, and that He was no longer human, but had been glorified and had become a spirit being. The two things were necessary, and they were done at the same time.

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*Barley ready for harvest*



## King David's Great Grandmother

*"Your people shall be my people, and your God my God."*  
Ruth 1: 16

It is said that when Benjamin Franklin was the American Minister in Paris, he spent an evening with some of its literary people, during which he was called upon to contribute to the entertainment. Drawing from his pocket a manuscript prepared for the occasion, he remarked, "Reading a very ancient book, I came across a very charming bit of literature, which I believe will prove as interesting to many of you as to myself. I have copied it; and if you will permit, I will read it." It was the story of our lesson—indeed, the entire story of the Book of Ruth. The narrative tells that the audience was delighted and desired to be informed where in ancient history so beautiful and idealistic a tale could be found. They were more than surprised when he told them that he had copied it from the Bible; for France at that time, in its official and literary circles, was agnostic, if not atheistic.

The story of the Book of Ruth gives us a little glimpse into the affairs of the Israelites, showing us that there was a deep spirit of religion underlying the surface of wars and captivities, etc., which naturally most impress themselves upon our attention in every history of every people. The opening was at Bethlehem, "the city of David," where centuries later Jesus was born, "David's Son and David's Lord." The religious sentiment of the family is shown by the import of their names. Elimelech, the husband's name, signifies "My God is King." His wife's name, Naomi, is said to mean "The pleasure of Jehovah." They had two young

sons, Mahlon (sickly one) and Chilion (pining one).

They became discouraged because of the invasions of their enemies and the frequent loss of the fruits of their labor, and finally, because of a severe drought, which almost produced a famine, they left their home, crossed Jordan into the land of Moab, and dwelt there for ten years. There the two boys married. Both died, leaving widows; and Elimelech, Naomi's husband, also died. Evidently the leaving of the Land of Promise, the

Land of the Covenant, to live among a people who were idolaters, and who were not in covenant relationship with God in any way, had not resulted greatly to the benefit of the family; for when Naomi concluded to return to her native land, she had practically nothing. It is worthwhile here for us to learn a lesson to the effect that it is never good policy to sacrifice our religious interests for our temporal interests. With all Christians the motto should be "God First."

It will not do to say that perhaps they moved to

Moab that they might do a little missionary work; for although the Moabites were the descendants of Lot, and therefore related to the Israelites and had spoken to some extent the same language, nevertheless, God's Covenant was merely with the descendants of Abraham, and the others were aliens, strangers, foreigners, from the commonwealth of Israel, like all other Gentiles. Nor would it have been proper for them to attempt to convert the Moabites; for God had not called the Moabites,

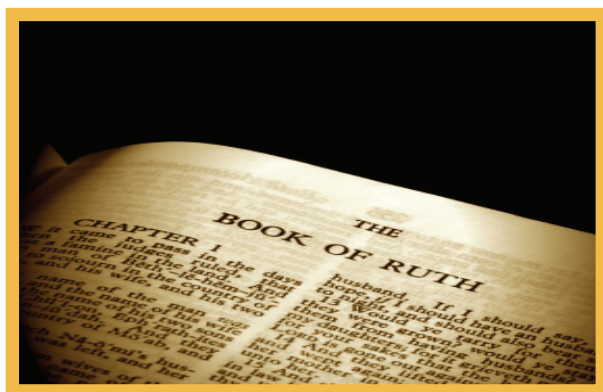


**Ruth clings to Naomi as Orpah departs**

but merely the Israelites—as we read, “You only have I known of all the families of the earth”(Amos 3: 2).

However, many Christians have made the same mistake that this family made; and if Christians indeed, they were all the more responsible, because the Christian has a higher relationship with God and should have a clearer knowledge of His will and more of the “spirit of a sound mind.” It was unwise to take two boys into a heathen land, where they were likely to be contaminated; instead, every reasonable influence should have been thrown about them to preserve their loyalty to Jehovah. Doubtless Naomi realized all this, as indicated by her words in the lesson, “It grieves me much for your sakes that the hand of the Lord is gone out against me.” Here again we perceive that the hand of the Lord against her was really in her favor, and that it had a proper influence upon her and brought her back to the Land of Promise.

## TWO BEAUTIFUL CHARACTERS



Naomi (the pleasure of Jehovah) must have been a beautiful character. This is evidenced by the deep affection manifested toward her by her two daughters-in-law. They both preferred to join her and to go to her homeland, to leave their own home associations; and they started with her. But as she reflected that they would be strangers in a strange land and would pine for home, even as she was pining now, she tenderly urged them to reconsider—to go back to their home and kindred, their habits and customs, and to remarry, etc.

One of them so concluded, and kissed her good-bye; but the other one, Ruth, broke forth in such eloquent terms that her words have become permanently identified with classic literature:

“Entreat me not to leave you, or to go back from following after you; for wherever you go, I will go; and wherever you lodge, I will lodge; your people shall be my people, and your God, my God: Where you die, I will die, and there will I be buried: the Lord do so to me,  
26 — THE BIBLE STANDARD

and more also, If anything but death parts you and me.”

When we say that Ruth was converted, we of course do not mean that she became a Christian or that she became an heir of Christian promises; for there were none such until after Jesus, for His death, opened up the “new and living way” beyond the Veil. She was converted to Judaism, and this is a fresh testimony to the faithful living of Naomi (Ruth 1: 16, 17).

## THE VALUE OF POSITIVE DECISION

One thing here is worthy of note; namely, the positiveness with which Ruth made her decision. It was not a proposal to try for a time how it would go to live in Judea. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, did not really become a Christian until he made just such a definite, positive consecration of himself to leave the world, its affairs, its loves, its hopes and ambitions, and to spend and be spent even unto death in the service of the Lord. The value of positive decision in respect to life we can hardly overestimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to “make our calling and election sure.” True to God’s promise to the Jewish people, Naomi and Ruth were blessed in their return to the Lord—to His people—to His Land of Covenant and Promise. We are to remember that all the promises to Fleshly Israel were earthly, while all those to Spiritual Israel are Heavenly. Both the nobility and the wisdom of Naomi’s character are manifest in the course which she pursued on arriving in Bethlehem practically penniless, and unable to retrieve the interest of her husband and her sons in their share of the land. She did not beg, nor request Ruth to beg. There was no false cry or false modesty. Ruth went out, like other poor women, to glean handfuls of grain after the reapers. Under the Law it was a part of God’s provision for the poor that no one should reap the corners of his field, but should leave these for the poor. Naomi counseled Ruth to go gleaning in the fields of one of her wealthy relatives, named Boaz.

## KING DAVID’S GREAT-GRANDMOTHER

As Naomi had surmised, the wealthy Boaz took note of the modest young woman who daily gleaned in his fields; and subsequently he learned that she was a relative through marriage. He pursued the course of the Jewish Law, and Ruth became his wife. Obed was the name of their son, Jesse was the name of Obed’s

son, and David was the youngest of Jesse's sons. Ruth became identified with the royal family as an ancestor, and with King David's greatest Son and Lord—Jesus.

The Bible is a very honest Book. It does not disguise the fact that Rahab, the harlot of Jericho, was received into the Jewish nation by marriage and became an ancestor to King David, Solomon and Jesus. It does not disguise the fact that Ruth was by nature a foreigner, a Gentile, and at one time an idolatress. No other book is so honest. Similarly the New Testament, with wonderful candor, tells all the details of how one of His own disciples betrayed the Master, of how all forsook Him and fled, of how the subsequently noble St. Peter denied his Master with curses, of how St. Peter and St. John, when preaching in the Temple, were perceived by the people to be ignorant and unlearned. Similarly the weaknesses and sins of King David and others of the royal family are in no sense covered or disguised. They are all laid bare and reprov'd, their punishments stated, and the repentance of the culprits noted. We dare trust such honest writers, even as in the history of today we would be willing to trust such writers. Indeed, we do not know of any history today that would compare with the Bible history in candor.

### HOW TO BECOME A CHRISTIAN

In these Studies we make no attempt at impassioned appeal; but rather, in the words of Jesus, we suggest that each one, when considering whether or not he will join himself to the Lord and become a follower of Christ, shall first quietly "sit down and count the cost," as the Master directed. We do, however, earnestly urge the importance of decision, and a positive decision, as being essential to proper Christian progress. (Colossians 1: 12).

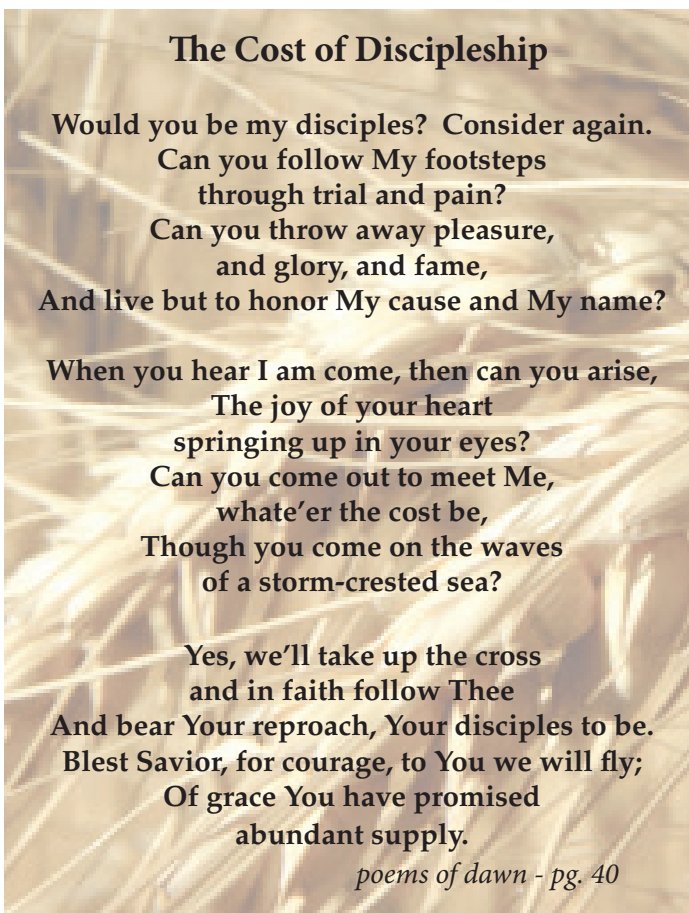
Those who do conclude to give their hearts to God should know that "there is no other name given under Heaven or among men" whereby we can be recovered to God's favor, to be permitted entrance into His Kingdom blessings, than the name of Jesus. "In His name" means in, by and through all that His name stands for, to have faith in God, obedience to His terms. But when the decision is reached, it means, "Your God shall be my God."

The decision is reached to become a follower of Christ. We have not recommended the joining of any denomination, nor does the Bible. The instruction of the Bible is that each must be joined to the Lord—to Christ, and through Him to the Father—in order to have a share in the promised Kingdom.

Their next step should be to say, "your people shall be my people." And so surely as any of God's people are found, they are all brethren of one family, whether they be found among Roman Catholics or Baptists, among Methodists or Presbyterians, among Lutherans or Anglicans, or whether they be found outside of all denominations. God's people are all one, because by one Spirit they are all baptized into one body of believers.

Not only should we seek for the people of God, but we should acknowledge and fellowship them, whether they be white or black, rich or poor, learned or ignorant; for "you are all one in Christ Jesus," and "One is your Master, even Christ."

The proper course for all those who come into Christ is to inquire for and search out "the old paths"—the footsteps of Jesus and the Apostles, their teachings, their practices—and not to be influenced by modern digressions, philosophies and sciences falsely so-called, or by creeds and theories of the Dark Ages. "They shall all be taught of God" is a promise which belongs to the entire Household of Faith; and the Word of God is "meat in due season," and is the power provided for their strengthening, up-building and preparation for a share in the Kingdom.



IN  
EVERYTHING  
GIVE THANKS.

1 Thes. 5:18

# Lord Teach Us To Pray

“In every thing give thanks” 1 Thes. 5: 17, 18

*Our Motto Text article continued from our last issue:*



## Part III

We are to remember that our Lord when on the earth was in the fullest sense the Representative of the Father in the flesh. He was indeed “God manifest in the flesh.” And those who were of the right attitude of heart were able to see the character of the Father in the Son. Those who believed on Jesus were accepted and treated in many respects as though they had been already fully received of the Father. The Scriptures, however, declare that the Holy Spirit had not yet come. We see that the Spirit could not be given in begetting



“I am the way...” John 14: 6

power until Jesus had died, and had entered into the presence of God to make reconciliation for the sins of the Church. Forty days after the resurrection of Christ, He ascended to Heaven to present His merit, imputing it on behalf of all who would become His disciples during the Gospel Age, the period of the High Calling.

Even though the Holy Spirit had not yet been bestowed, Jesus told His disciples that they might pray, “Our Father.” This was in view of the condition of sonship into which they were so soon to be ushered. God is not the Father of any others than those who came to Him in His appointed way—through His Son as the Ransom-price, having made a full surrender of themselves and their all to God. While our Lord was still in the flesh, His true followers were sons in a prospective sense. Yet, after the Master’s death and resurrection, He told them to tarry at Jerusalem until they were endued with power from on High. The Father would defer the answer to some of their prayers. He would not give them the blessing just at the time it was asked. There might be some good reason for withholding it until a future time, yet they were to hold themselves in the proper attitude of faith until the blessing should come from on High.

Their prayer might properly have been: “We perceive that You have already given Your Spirit to Jesus our Master, so we wait for the Holy Spirit of begettal—we wait to receive this unction, this blessing from You.” And those who tarried in the upper room after the ascension of the Lord, received at Pentecost this very blessing in its due time.

## JESUS THE ONLY WAY

If we come down to the present and inquire what we must pray for, the Lord answers through His Word that we may not pray except upon these same terms, namely, faith in His Son as our Redeemer and a full dedication, devotion, of ourselves to walk in the footsteps of the Master—our blessed Exemplar. No man can come to the Father but by Him. All such will be accepted. It would, therefore, not be right to encourage any to come to the Father in prayer until they have made a full consecration.

In the case of Cornelius, the Roman centurion, we have seen that he was a just man, a good man. But he did not belong to the Jewish nation, to whom God had given His Law. The only way in which Cornelius could

have come into God's favor prior to His appointed time—3½ years after the cross—was to have become a Jewish proselyte. But when it became chronologically due time for the Gospel to go to the Gentiles, this good man was notified, and gladly accepted the conditions and became a son of God, through faith in Christ. He received the begetting and anointing of the Holy Spirit, just as the Jews had previously received them. All this shows us that God has a particular course marked out by which any may become His children. However, unless they came in the appropriate way and in the appropriate time, none could be accepted as sons of the Highest.

### PRAYERS AS A MEMORIAL

God's dealing with Cornelius would indicate that in the case of any who now come to God and pray to Him, not knowing the appointed way, their prayers would, like those of Cornelius, come up as a memorial before God. As God took notice of the prayers of Cornelius and the desires of his heart to worship and serve Him, so we may suppose that He would take notice now of prayers and desires to come close to Him. He might not send someone like Peter to give them instruction at this time. That would depend upon His decision as to whether this would be the course of wisdom, as to whether such a one was suited to His present purpose. But any prayers offered in sincerity would not pass unnoticed, but would receive reward in due time, whether now or later.

Suppose that one were living in a heathen land where Christ is not known, and suppose such a one were feeling after God and praying according to his light. God could not accept him as His child under those conditions; but He might, if His wisdom approved, guide that honest seeker to the knowledge of Christ, whether it would come through tracts in the mail, through a sermon, or through meeting one of the Lord's ambassadors who could communicate with him in his own tongue. We are sure that every hungry soul will receive the light and the knowledge necessary to his salvation in God's own good time. After hearing of God, and of the manifestation of His love in Christ, it remains for each individual to accept or to reject the Gospel message. If he fails or refuses to make a consecration to God when he receives the light, no prayer he would offer would be accepted.

### THE CHIEF GIFTS

The Lord will give whatever temporal blessings are to the best interests of the new heart, mind and will. Everything that He would give will be a good gift.

We do not always know what would be best for us. A parent dealing with a child might find it necessary at certain times to give medicine instead of food. The parent gives this for the good of the child. So with our Heavenly Father; sometimes He gives us tests of faith, tests of loyalty, tests of love. All these experiences are designed to develop in us strength of character, and to thereby fit us for further and more advanced blessings.

The Father deals with us according to the new heart, mind and will. If, for instance, some of His children are becoming overcharged with the blessings or cares of this life, God might give to such some kind of a purgative as respects earthly things. Such a one might break a leg or have some other earthly calamity—something that would work out for his good as a Christian. If the Lord's consecrated people would all come to the point where their chief desire, their highest aspiration, the burden of all their prayers, would be that they might be filled with the Spirit of God, the Spirit of the Truth, the Spirit of a sound mind, that they might know and do His will, what a great blessing it would bring. It is God's will that His children should have in



*“Effectual fervent prayer  
....avails much”  
James 5: 16*

large measure this chief of all blessings, but He grants it only on certain conditions. He withholds it until they learn to appreciate its value and to so earnestly desire it that they will apply themselves diligently to meet these conditions, and will continue in supplication until their importunity will bring down the answer.

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### Visiting Ministers

**Ralph Herzig** - Newark, NJ Convention, May 13-15  
**Leon Snyder** - Erie, PA, May 11; Newark, NJ Convention, May 13-15; Wrentham, MA, May 17; Springfield, MA, May 18; Lenox, MA, May 19; Stamford, NY, May 20; New Haven, CT, May 22; Chester Springs, PA, May 25; Carlstadt, NJ, May 29; Denver, CO, June 11, 12  
**Donald Lewis** - Grand Rapids, MI, June 4; Muskegon, MI, June 5; Newark, NJ Convention, May 13-15  
**John Wojnar** - Newark, NJ Convention, May 13-15; New Haven, CT, June 19  
**Thomas Cimbura** - Newark, NJ Convention, May 13-15  
**James Shaw** - Newark, NJ Convention, May 13-15  
**Robert Steenrod** - Lauderdale Lakes, FL, May 2; Newark, NJ Convention, May 13-15; Indianapolis, IN, May 22; North Canton, OH, June 12  
**Daniel Herzig** - Marietta, GA, May 1; Wilmington, NC, May 3; Reidsville, NC, May 5; Raleigh, NC, May 6; Roanoke Rapids, NC, May 7; Norfolk, VA, May 8; Newark, NJ Convention, May 13-15; Lauderdale Lakes, FL, June 5  
**Jon Hanning** - Newark, NJ Convention, May 13-15; Hilliard, OH, June 1  
**Lawrence Williams** - Athens/Nelsonville, OH, June 5; Erie, PA, June 19  
**Janusz Puzdrowski (Germany)** - Newark, NJ Convention, May 13-15  
**Piotr Woznicki (Poland)** - Newark, NJ Convention, May 13-15

### Evangelistic Services

Kevin Brown - Hilliard, OH, May 22  
 Michael Dukette - Carlstadt, NJ, June 19  
 David F. Hanning - Erie, PA, May 1; Cincinnati, OH, June 19  
 Michael Hanning - Detroit, MI, June 18  
 Jesse Julien - Pittsfield, MA, June 19  
 Roger Mullen - Bangor, PA, June 25; Chester Springs, PA, June 26  
 Richard Piquine - Mustang, OK, June 12  
 David Seebald - Minneapolis, MN, June 25, 26  
 Harold Solomon - Chester Springs, PA, May 21, 22; Iuke, MS, June 3; Marietta, GA, June 5; Roanoke Rapids, NC, June 26  
 Michael Williams - Detroit, MI, May 28; West Frankfort, IL, June 12  
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Minneapolis, Minnesota	September 16, 17, 18
<b>France</b> (all in Barlin)	
Summer	July 29, 30, 31
Fall	October 29, 30
<b>Germany</b>	
Velbert	June 11, 12, 13
Diez	October 7, 8, 9
<b>India</b>	
Hosur, Tamilnadu	April 22, 23
Nazareth, Thoothukudi Dist.	October 21, 22, 23
<b>Lithuania</b> Kowno	June 17, 18, 19
<b>Nigeria</b>	
Nduotong Akwa-Ibom State	September 2, 3, 4
Akwanga Nasarawa State	November 25, 26, 27
<b>Poland</b>	
Poznan	April 30, May 1, 2
Leszno	July 8, 9, 10
Krakow	July 15, 16, 17
Susiec	July 22, 23, 24
Warszawa	August 26, 27, 28
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Orlowka	July 1, 2, 3
Lwow (Corrected)	August 19, 20, 21
<b>United Kingdom</b>	
Hyde	August 5, 6, 7
Sheffield/Barlborough	October 29, 30

### NEWARK, NEW JERSEY CONVENTION

MAY 13-15 (FRIDAY-SUNDAY)

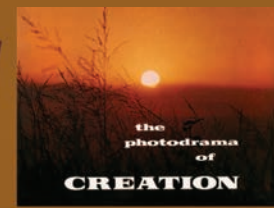
Site: Hotel Sheraton - Newark Airport, 128 Frontage Road, Newark, NJ, 07114 Telephone: (800)-325-3535. Request the Bible Standard Ministry special rate of \$89.00 plus tax. Reservations must be made by April 21, 2011. A credit card guarantee is requested for security. Complimentary Airport Shuttle service is provided by Sheraton Hotel. For more information request our detailed invitation and road map; Contact Bro. John Wojnar Telephone: (201) 804-9436 E-mail: [jwojnar3@comcast.net](mailto:jwojnar3@comcast.net)

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# SEEKING A BRIDE FOR ISAAC



## Genesis 24: 1-9

Bible students seem well agreed that Isaac represents Christ. As Abraham gave his son Isaac, in whom centered the promises, to be sacrificed, so the Heavenly Father gave His Son, Jesus, to be the Sin-Offering for Adam and his race, and received Him again from the dead, as Abraham figuratively received Isaac—Hebrews 11: 17-19.

Isaac's bride, Rebecca, typified the Church of Christ, which is to become His Bride in the resurrection, at His Second Coming. The correspondences are remarkable. If Isaac represented Jesus, then Abraham would represent the Heavenly Father, and Eliezer, the servant, sent to get the bride, would typify the work of the Holy Spirit, the Spirit of Truth.

The custom in olden times respecting marriage differed from the custom of our day. God evidently arranged that Jewish customs should illustrate spiritual things. Thus, instead of Isaac's seeking a bride, Abraham sought a bride for him, sending by Eliezer. Thus the picture is complete, as Jesus declared, "No man can come unto Me except the Father which hath sent Me draw him"—invite him—John 6:44.

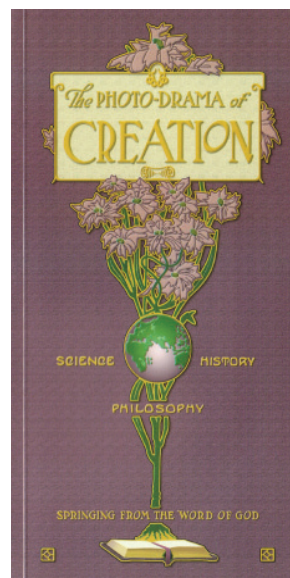
As Rebecca was found with the sheep, watering them, so those called to be the Bride of Christ are usually found, not in fellowship with wolves, but with the Lord's sheep. Moreover, Rebecca and the sheep were found at the well, symbolically representing the desire of the Little Flock class for the Water of Life—the well representing the Bible.

Rebecca was found serving water to the flock, representing those whom Jesus would select for His Bride class. He is seeking, not for those who would lord it over the sheep, but those who feed, refresh and serve them.

The blessing upon Rebecca was, "Be thou the mother of thousands of millions." (Genesis 24: 60.) To some Bible students this implies that the Church of Christ will mother in regeneration the millions of Adam's race, as the glorified Redeemer will be their "Everlasting Father"—Isaiah 9:6.

## Questions For Lesson 27

- 1.\* In what ways did Isaac represent Christ? Par. 1
- 2.\* Who did Isaac's bride typify? Par. 2
- 3.\* Who then would Abraham represent?
4. How was the work of the Holy Spirit pictured?
5. Who arranged the Jewish customs and for what purpose? Par. 3
6. What was the custom in olden days respecting marriage? What did it represent? Give Scripture.
- 7.\* Where was Rebecca when Eliezer found her? What might this type? Par. 4
8. How did Eliezer determine which woman to ask? Gen.. 24: 42-46
- 9.\* What did their being at the well represent?
10. What class of people was selected for Jesus' Bride? Par. 5
- 11.\* How many camels did Eliezer take along with him? Gen. 24: 10
12. What do the ten camels picture?
- 13.\* Did Rebecca walk from her home to Isaac or how did he travel? What does this picture? Gen. 24: 61
14. What was the blessing given to Rebecca? How will this be fulfilled in the Bride of Christ? Par. 6
- 15.\* Who will be earth's Everlasting Father?



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The Apostle informs us that Jesus has been absent from earth—in the heavens—during all the intervening time from His ascension to the beginning of the times of restitution, or the Millennial Age—“whom the heaven must retain until the times of restitution of all things” (Acts 3: 21). Since the Scriptures teach that the object of our Lord's Second Advent is the restitution of all things, and that at the time of His appearing the nations are so far from being converted as to be angry (Rev. II: 18) and in opposition, it must be admitted either that the Church has failed to accomplish her mission, and that the plan of God will be frustrated, or else, as we claim and have shown, that the conversion of the world in the present Age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a witness, and to prepare herself under Divine direction for her great future work. God has not yet by any means exhausted His power for the world's conversion, Nay, more: He has not yet even attempted the world's conversion.

This may seem a strange statement to some, but let such reflect that if God has attempted such a work He has signally failed; for, as we have seen, only a small fraction of earth's billions have ever intelligently heard of the only name whereby they must be saved. Some believe that God will do no more than choose the Church, while we find the Scriptures teaching a further step in the Divine plan—a restitution for the world—to be accomplished through the elect Church, completed and glorified. The “little flock,” the overcomers, of this Gospel Age, are only the body of “The Seed” in or by whom all the families of the earth are to be blessed (Gen. 22: 17, 18; Gal. 3: 8, 16, 29).

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