

# 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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**ANNOUNCEMENTS**

# “GIVING THANKS ALWAYS FOR ALL THINGS”

*“Be not drunken with wine, wherein is riot, but be filled with the Spirit, speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father, subjecting yourselves one to another in the fear of Christ”—(Eph. 5:18-21 ASV)*

From the contrast here made between being drunken with wine and being filled with the Spirit, as well as from the fact that Christians and not worldlings are here addressed, we understand that the wine here refers not so much to literal wine as to symbolic wine—the spirit of the world. The Apostle here warns the children of God not to become intoxicated, especially with the spirit of the world, but counsels us, on the contrary, to be filled with the Spirit of God. It is not enough that we root out and banish from our hearts the spirit of the world, but we must fill ourselves and keep filled with the holy Spirit of God, else the spirit of the world will come in unsolicited and take possession. To be spiritually-minded leads to eternal life.

The spirit of the world—the disposition and sentiments of the world on every subject—we find all about us, and the inclination of our natural mind is in the same direction; it is the mind of the flesh, the carnal mind, the selfish mind. To partake largely of this mind or disposition is to become intoxicated with it; and this intoxication stupefies the spiritual senses, hinders the operation of the reasoning faculties, and so greatly beclouds the vision of Truth that its clear discernment becomes impossible. Such intoxication leads to death (Rom. 8:6). But the Spirit of Christ has the very opposite effect: it is the spirit of power, of love, and of a sound mind (2 Tim. 1:7), whose healthful tendency is to illuminate the understanding and to invigorate every noble faculty of the soul.

The effect of such spiritual invigoration and illumination is joy, peace and praise. When two or three spiritually-minded ones meet, their hearts naturally flow together; and while they make melody in their hearts to the Lord, they often delight to express themselves in singing spiritual songs and in testimonies and prayers of thanksgiving to God the Father in the name of our Lord Jesus Christ. We as children of God should never be so involved with the



cares and vexations of the present life that we can find no cause for thanksgiving; for, being graciously enlightened by His Spirit, we know that all things, however vexing or perplexing or trying they may be, are working together for good to those who love God supremely—to the called according to His purpose (Rom. 8:28). Therefore it is our privilege to rejoice at all times and under all circumstances “Rejoice in the Lord alway: and again I say, Rejoice” (Phil. 4:4) and “Rejoice evermore” (1 Thes. 5:16). Let it be our good pleasure to always give thanks to God for all things (1 Thes. 5:18).

## LET US REJOICE IN SPIRITUAL FAVORS

While the world marks and rejoices in, and in some cases returns thanks to God for the truly glorious common earthly blessings which our loving and benevolent Father showers alike upon the evil and the good, let our hearts rejoice not only in these things, but also in the higher spiritual favors bestowed only upon the fully consecrated child of God, giving thanks always and for all things to God the Father in the name of our Lord Jesus Christ.

Truly this is a happy frame of mind to be in, and those who can maintain it at all times and under all circumstances have reached an admirable attainment of Christian character and experience. All of us have trials and vexations. We must keep the end in view. Let us live above the clouds, in the sunshine of God’s love, and patiently and even thankfully submit to our painful trials and ordeals in the hope of attaining the glorious end designed by Divine providence; “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us” (Rom. 5:3-5).

With this beautiful frame of mind produced by the rich

indwelling of the Spirit of God, the Apostle links the grace of humility or submissiveness—“subjecting [submitting] yourselves one to another in the fear [reverence] of Christ.” Where the spirit of joy and thankfulness reigns, pride finds little place. Let us each in lowliness of mind and in the reverence of Christ submit ourselves to one another for helpful, loving counsel or criticism. By mutually taking heed to God’s Word and seeking to measure up to all its requirements, we as His people may be conformed to the image of His Son.

Let the following texts be of encouragement to us as we seek to serve Him and the brethren. John 13:15 “For I have given you an example, that ye should do as I have done to you.” Eph. 5:10 “Proving what is acceptable unto the Lord.” Phil. 2:5 “Let this mind be in you, which was also in Christ Jesus.”

In view of the urgent necessity of sober watchfulness and close attention to God’s will regarding us, the Apostle calls upon all who are to any extent intoxicated and stupefied by the spirit of the world, saying, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph. 5:14). In other words, put away the worldly spirit and awake to the importance of being filled with the Spirit of God, and look to Him for the light of Truth that will surely follow, with its blessed, invigorating, health and life-giving influences.

“See then that ye walk circumspectly [carefully, picking your steps]” (v. 15). Oh, how carefully we must walk, to please God! We must walk, not like ignorant persons, but as wise men, redeeming the time (taking advantage of our opportunities) because the days are evil. The times are perilous (2 Tim. 3:1-8), and only by sobriety and the wisdom of meekness and looking to Christ our Leader shall we be able to walk our difficult way to its glorious goal. “Wherefore,” the Apostle adds, “be ye not unwise, but understanding what the will of the Lord is” (v. 17). And may the will of God and the joy and peace of God fill our hearts and leave no room for the spirit of the world to intrude upon us. Let us take time for solemn thought, both as to the past and as to the future.

When looking over the past, we can all, if we are honest with ourselves before God, recognize that, although we have done some good and have made some progress, we are guilty of many sins, both of commission and of omission; we have done many things that we should not have done, and have left undone many things that we should have

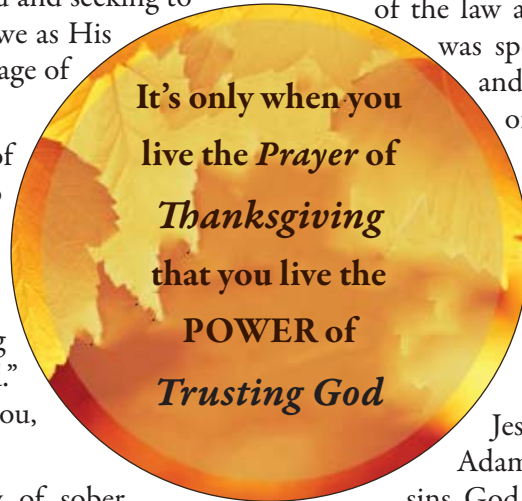
done “For that which I do I allow not: for what I would, that do I not; but what I hate, that do I” (Rom. 7:15). If we have never come to God in His appointed way, or if we have come to Him but have more or less backslidden, now is a good time to repent and seek the Lord’s well done good and faithful servant.

We quote John Wesley “I preached on the righteousness of the law and the righteousness of faith. While I was speaking, several dropped down as dead and among the rest such a cry was heard of sinners groaning for the righteousness of faith that it almost drowned my voice. But many of these soon lifted up their heads with joy and broke out into thanksgiving, being assured they now had the desire of their soul—the forgiveness of their sins.”

We should come to God through Christ Jesus, who died for us to set us free from Adamic condemnation; and “if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom. 8:1). Surely, in looking over the past, we can thank God for His bountiful mercies and providences on our behalf, and with the Psalmist can truly say, “If I would declare and speak of them, they are more than can be numbered” (Psa. 40:5).

Looking to the future, we realize our fallen condition, our imperfections, frailties, impediments and insufficiencies to face the coming experiences in our own strength. We may feel like crying out, “O wretched man that I am! Who shall deliver me from this body of death” (Rom. 7: 24)? If we feel a need of physical healing or have infirmities that hinder us in our service for the Lord, we may receive benefit and rest more fully in His providence for us by considering what He did for the Apostle Paul. It will help us to come out of the valley of weakness and to find the key and open the door to higher levels in our development as Christians.

St. Paul’s experience is briefly stated in 2 Cor. 12:7-10 “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the



power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."



This was the language of an overcoming saint, meekly bowing to the Divine will. Noble, loyal, true and strong in character as the Apostle was, he nevertheless realized that he was a member of the fallen human race, and, in common with all

humanity, was subject to frailties. God had called him to a most important and glorious work—that of bearing the Gospel to the Gentiles; and, for the benefit of the whole Church, to him were granted special and wonderful revelations, even above those granted to other honored and beloved Apostles.

He was caught away in mental vision to the third heaven—the new dispensation (2 Pet. 3:6, 7, 13; Isa. 65:17), the Millennial reign of Christ—and was shown things (doubtless the Plan and purpose of God, as now made manifest to us, largely through his writings in the light of this Harvest period) but not lawful to be uttered then, because not then due to be expounded to the Church “How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter” (2 Cor. 12:4). Upon him devolved the care of all the churches of the Gentiles, and great were the responsibilities of his office. Though his position was a most laborious and trying one, requiring of him great fortitude, zeal, energy and self-denial to fill it, it was also one of great honor.

And Paul appreciated the honor of such intimate fellowship of service with the Lord, and manifested his appreciation by untiring zeal and enthusiasm. But even in this the Lord recognized a personal danger to His beloved and faithful Apostle—a danger of pride and self-exaltation, which, if it should develop, would soon make him unfit for further service and rob him of his future reward. So the thorn in the flesh was permitted. It came, not from the hand of the Lord, though by His permission; but, as the Apostle affirms, it was “the messenger of Satan to buffet” him.

A thorn in the flesh is always a painful thing; and whatever this may have been (we believe it was his weak eyesight), it was something severely trying to Paul. At first

he thought only of the pain and annoyance it caused him, and of its hindrance to him in the Lord's work; it was a messenger of Satan that he was eager to get rid of. Three times he besought the Lord for its removal. But no, it had come to stay, and the Lord mercifully made him to realize that though it was very undesirable to the flesh, it was nevertheless profitable to him spiritually; for otherwise he might become exalted overmuch.

The implication of weakness the Apostle humbly accepted. He did not resent it and begin to boast of his strength and to reproach the Lord for not exerting His power for its removal; but, on the contrary, with grace and gladness he accepted the Lord's judgment of his heart, and His estimate of his strength, and appreciated the love that He cared for him personally, while through him the Lord was ministering to the whole Church.



Yes, praise the Lord! He chooses His own instruments and whets, grinds and polishes them for more effectual service, and wields them with force and power in the service of His people; but in all the painful and laborious service He has special care also for His willing and faithful instruments. He will not suffer them to be tried beyond that which they are able to endure (1 Cor. 10:13); nor will He suffer them to be exalted without some counterbalancing thorn in the flesh to preserve their equilibrium.

The answer to the Apostle's prayer, although not an affirmative answer to his request, was a blessed consolation—“My grace [favor] is sufficient for thee: for my strength is made perfect in [supplements] weakness” (2 Cor. 12:9).

This is the blessed consolation also of every other truly submissive Christian heart. Yes, even today how many of the Lord's consecrated people (saints, in the wide sense includes those consecrating between the ages) are tempest-tossed and sorely tried in these days! Doubtless many of them have earnestly besought the Lord to remove this or that trial or affliction; but the piercing thorn still remains

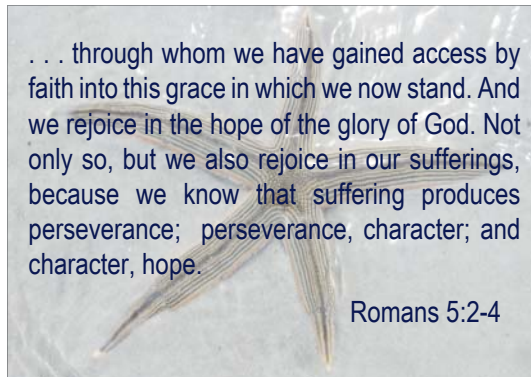
for their discipline and perfecting. Let all such, like the Apostle Paul, give ear to the Master's voice—"My grace [favor] is sufficient for thee." What if other friends forsake you—if you have My favor, My love, is that not sufficient? And what though the flesh be weak and the heart sometimes faint—My strength shall supply your lack; and while you walk in the way of My appointment, your weakness shall only the more manifest the power of God.



What sincere child of God has not realized, in times of greatest need and extreme weakness, the power of God on his behalf, supplementing his weakness with strength from above? And when the task was accomplished to which the Lord had called him and for which he felt so incompetent of himself, who has not realized in the outcome the wonderful power of God?



In view of such a gracious provision to supplement his weakness with the Divine strength, the faithful Apostle meekly responded, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Having put forth all his own energies and having faithfully used his own ability to its fullest extent as a wise steward, it was his joy to recognize the hand of the Lord working with him—by miracles and signs and with demonstrations of the Spirit and of power "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4; Acts 19:11, 12). These demonstrations of Divine power, supplementing Paul's faithful use of his natural abilities, were the Lord's endorsement of all he did—the manifestations of Divine approval both to himself and to others, and consequently a cause for great rejoicing.



With the Apostle it is also the privilege of all God's children to have their weakness supplemented by Divine grace, while they meekly and faithfully use their talents in the Lord's service. And so all the faithful to this very day may rejoice in tribulations, infirmities and perplexing situations, realizing that God overrules in all things and supplies the needed strength, causing "all things" to "work together for good to them that love God" (Phil. 4:13, 19; Rom. 8:28). Only as we use the key of His promised all-sufficient grace will we be able to ascend from our valley of weakness to heights of greater strength and attainment above otherwise insurmountable obstacles.

But to rejoice in tribulations (Rom. 5:2-5), to endure meekly and patiently a sore thorn in the flesh, and even to glory in such personal infirmities as make the power of Christ the more manifest, is not possible except to those whose hearts are in fullest accord with the loving purposes of God. If the heart be influenced by pride, self-exaltation, ostentation, love of fame or wealth or any worldly ambition, joy in tribulation is impossible. But if the old ambitions and desires of the flesh are kept under, and faith, hope, love, meekness, obedience, zeal, etc., are all alive and active, we will have the consciousness of God's favor, extended through Christ, and then we can rejoice in every experience.

This is true of all who follow the example of Jesus and of the Apostle Paul (1 Pet. 2:21; 1 Cor. 11:1). The Master truly said of His followers, "Without me ye can do nothing" (John 15:5). God's power operates through our Lord Jesus and the Word of Truth, in all of His consecrated people, in proportion as they call on Him and rely in His strength; and this power can operate in the weakest as well as in the strongest of His people.

God's grace through Christ is sufficient for all and for every time of need. We are not to forget, however, that this great sufficiency is not poured out upon God's people unconditionally, but in answer to their recognition of their need and their prayerful request for grace sufficient in every time of need. He who marks the sparrow's fall and numbers the very hairs of our heads (Luke 12:6, 7) will not let our supplications for needed strength go unheeded; "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

"A sensible thanksgiving for mercies received is a mighty prayer in the Spirit of God. It prevails with Him unspeakably." John Bunyan

### U.S. THANKSGIVING DAY

We add to the bountiful supply of spiritual food—a beautiful and appropriate custom that prevails in the United States—the setting apart of one day a year (the fourth Thursday in November) as a day of special thanksgiving to God for the harvest bounties and all the other blessings of the past year. Of those who are thankful,

many people of the world and less-enlightened Christians sincerely give thanks to God for only the common earthly blessings of this present life—for the air, sunshine and rain, for bountiful harvests, for clothing, shelter, food and drink, for good health and for seasons of comparative peace. Yes, blessed be God, out of His abundant mercy these rich earthly blessings are more or less common to all—to the just and to the unjust (Matt. 5:45)—and it is well that the attention of all men should be called to mark and consider them. “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thes. 5:18).

With the majority, it has deteriorated into mere formalism and an occasion for family gatherings and for feasting liberally on food and drink—a holiday. The cause of this deterioration is the growth of unbelief, and unbelief has grown with higher education. The educated, repelled by the false pictures of the Almighty inherited from the creeds of the Dark Ages, have in many cases turned away from the true God of the Bible, and in some cases, from any conception of a personal God; and many of these are instructing the flower of the rising generation in infidelity to and unbelief in the Bible. For the consecrated believer

we sing Psalm 69:30 “I will praise the name of God with song, And shall magnify Him with thanksgiving.”

However, these blessings indicate no special favor to any of the nations or kingdoms of this world, all of which are soon to pass away and give place to the universal Kingdom of God on earth. God in His supervision of the nations usually does not prevent but merely overrules their free course, so that they may not interfere with His own wise ends but rather ultimately minister to them—in the same sense as it is said that He makes even the wrath of man to praise Him. Psalms 76:10 explains this thought very nicely “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.” Also, “Give thanks unto the LORD, call upon his name, make known his deeds among the people” (1 Chron. 16:8). May these words bring rich blessings to Jehovah’s dear people who have full trust in Him and because of our deep devotion He loves, cares for and will ever keep “as the apple of his eye” (Deut. 32:10).

How wonderful it is to belong to God, to feel the warmth of His great love and ever to find in Him “our refuge and strength, a very present help in trouble” (Psa. 46:1)!

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DO not count, when day is o'er,  
Daily loss from life's rich store;  
But the gains, however small,  
Count them daily, one and all:

Every sweet and gracious word,  
Every pleasant truth you've heard;  
Every tender glance and tone,  
Every kindly deed you've known;

Every duty nobly done,  
Every rightful victory won—  
Treasure all, and count them o'er  
As a miser counts his store.

But if bitter word or thought  
Have a bitter harvest brought;  
If some foeman hath assailed you,  
Or the friend most trusted failed you;

If unkindness and untruth  
Have to you brought saddest ruth,  
Blot the score without delay—  
Keep no record of the day.

Keep no record of the care,  
Loss and cross we all must bear;  
On the page of memory write  
Only what is fair and bright.

Let all evil things go by;  
Still, with brave endeavor, try  
Simple joys to multiply.  
Thus you'll learn how large a sum  
Will with faithful reckoning come.

Long as after cloud and rain  
Blessed sunshine comes again,  
Long as after winter's gloom  
Summer roses bud and bloom,

Long as we have with us here  
One sad heart that we may cheer,  
Long as love gilds sorrow's cross,  
Life's rich gain o'er pays the loss.



# THE GRACE OF GIVING

*“In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.” — Acts 20:35 [ASV]*

Jehovah in His great love made the supreme example of “the grace of giving” by giving His only begotten Son and in “the grace of giving” Jesus willingly gave His own life for us, and it is quite fitting that we in following Their examples give good gifts to others, especially to those of our own families and to those of the Household of Faith who are in need.

We are BLESSED to be a blessing, and that’s what GIVING is all about.

Christian benevolence is manifested in giving to the weak, the poor and the unfortunate

and philanthropy is the lesson inculcated in Acts 20:35. The general disposition of the fallen nature is to give adherence or support to the strong and to expect weaker ones to rally around and uphold us. This is however self-pleasing—the way of the fallen nature. But the method of the followers of Christ is to be the reverse of this. They are to be on the lookout for the welfare, the interests and the comforts of others, especially of those in their own families and of the weaker and less fortunate members of the Household of Faith. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification” (Rom. 15:1, 2).

GENEROSITY is realizing that you are so blessed that you can’t help but allow it to OVERFLOW into the lives of those around you and in need.

Our text was addressed to the Ephesian Elders and is on behalf of needy Christians. Naturally the question arises; “Why should gifts be

given to needy Christians?” There are several reasons why this should be done: (1) Their needs, which often cry out loudly for satisfaction; (2) the able ones need to practice

giving; (3) God’s invitations and promises; (4) God’s gifts, especially the gift of His Son, which is always foremost to mind and heart. These are four strong reasons for giving.

Our study is addressed to the Corinthian Church, and is on behalf of the Christians in and about Jerusalem. Naturally the question arises, “Why should collections have been made then for the Christians in Jerusalem any more than for the Christians at Corinth?” There were three reasons why this should be done: (1) A severe famine had prevailed in the vicinity of Jerusalem; (2) Jerusalem was not a commercial city and therefore money was less plentiful there; (3) apparently those in and about Jerusalem who received the Gospel were chiefly the poor.

Moreover, from the open persecution of the Truth there we can readily judge that there was also a great deal of quiet opposition to all who sympathized with the Gospel of Christ. As small-shop people, they were probably boycotted; and as laborers, they were probably rejected as far as possible, except as necessity might demand their services. On the contrary, the cities of Asia Minor, Macedonia and Achaia were prosperous; and as far as we may judge, the class which accepted the Gospel was in many cases better off in temporal ways.

The only thing better than having abundance is GIVING ABUNDANTLY.

The question naturally arises, “Why should the same Gospel attract the well-to-do classes in

Asia Minor and Greece and repel the majority outside the poor class in Judea?” The answer would seem to be that among the Jews, who had been long acquainted with the true God and His gracious promises of Messiah, a religious pride had developed, especially among the wealthy and the learned. Moreover, because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. They “trusted in themselves that they were righteous, and despised others” (Luke 18:9).

This was the reason for Israel’s blindness to the Gospel. The religious leaders and theologians were so self-conceited, and relied so implicitly upon

their interpretations of the Divine promises as centering in themselves, that they could not regard the humble Nazarene and His unlearned followers except as impostors. Later, when the Gospel began to be preached to the Gentiles, the opposition of the Jewish theologians was increased; for it was utterly contrary to every thought of their religious pride that God would accept either the humble Jews or the Gentiles to His favor, and reject themselves, the leading representatives of His cause and work (John 7:43-53).

Among the Gentiles, however, the case was very different. While the illiterate masses were firmly bound by the superstition of their various religions, those who were of an honest mind among the better educated were quick to discern that many features of their own religion were merely superstitions. Probably they had been somewhat attracted to the Jewish religion as being much more reasonable than their own; for we find that the Gentiles readily resorted to the Jewish synagogues. We can easily recognize that the Jewish religion would of necessity be unsatisfactory to them, since it would appear to be very narrow, limiting the Divine blessings in a special manner to Israelites only. This did not sit well with the Greeks who considered the Israelites rather inferior in the arts of that time. But the Gospel, throwing wide open the door to those of every nation, people, kindred and tongue who desired righteousness would naturally commend itself to the class which we are describing, as being the most reasonable explanation of the Jewish doctrines and their grand eventual outcome, the meaning of which had long been hidden.

At all events, the saints at Jerusalem were poorer than were the saints at Corinth. Therefore it was appropriate that the Apostle should suggest to the Corinthians the propriety of sending a gift to Jerusalem. We should keep in mind that there were no provisions, as in some countries in our day, for governments to assist the poor, weak and unfortunate. It usually devolved upon family, friends and fellow Christians to do so. Living at a time when the conveniences for transferring money were very inferior to the very poorest known today, the various congregations could send their gifts only at the hand of the Apostle when he would go to Jerusalem.

St. Paul's words intimate that the suggestion which he had made to the Corinthian brethren nearly a year before

*God* has perfect timing; never early, never late. It takes a little patience and it takes a lot of faith but it's worth the wait.

had been well received, and the collections zealously entered upon. For this reason it was superfluous for him to write in this connection any of the particulars respecting the necessity for this collection.

But he hints to them that there was a bare possibility that the work zealously begun a year before might not have been patiently carried out; and that after he had boasted somewhat to others of their love and zeal for the LORD, he would regret, when he came to them in route to Jerusalem, if it should be found that after all they had failed to have their donation ready.

In his previous letter to the Corinthians, the Apostle had suggested methodical systematic charity saying, "Now concerning the collection for the saints, as I have given order [instructions] to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1, 2).

It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic charity is better than spasmodic giving. Not only is the result generally larger, but the influence upon the giver is more beneficial; for it keeps before the mind an object, a service to be rendered as unto the LORD. With many, almost the only opportunity for serving the LORD's cause is that of contributing money. Of course, where a consecrated child of God can do so, it is far better that he should give to the LORD's people after the manner of St. Paul and his traveling associates—giving spiritual gifts and blessings, either by public preaching or by house-to-house visiting presenting the Truth as due.

We consider these thoughts because we recognize there are those so circumstanced in life through lack of talent or of strength or of opportunity—hindered by prior mortgages upon their time in the way of family obligations—that practically their only chance for serving the LORD and manifesting their love for Him is through their gifts to His cause and to His people. For such to be deprived of the opportunity of exercising themselves in the LORD's service by offering ardent prayers on the servants of God or in this manner of gifting, would be to deprive them of an important opportunity of service, and correspondingly to deprive them of the blessings which follow every service rendered to the LORD.

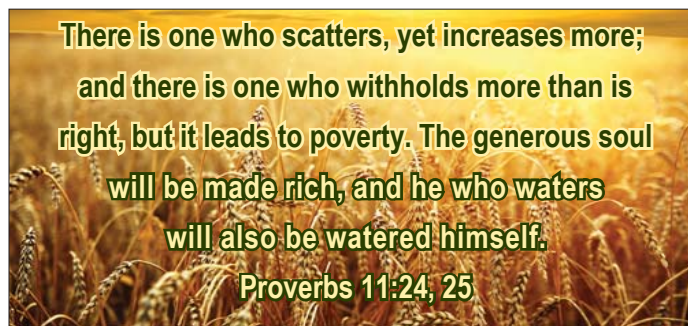
We notice, therefore, that the Apostle felt very free

**WHEN A MAN'S WAYS**  
*please the Lord*  
**HE MAKES EVEN HIS ENEMIES**  
*to be at peace with him.*  
PROVERBS 16:7



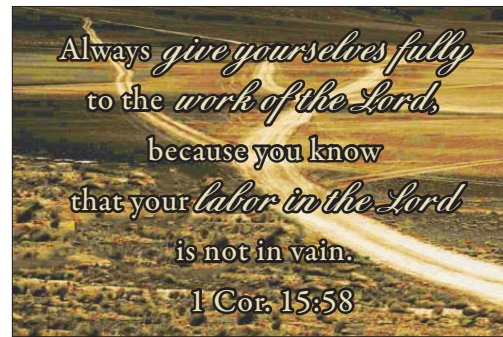
to recommend to the Church the grace of giving and even to press upon them the fact that their liberality, in proportion to their ability, would in a large degree be an index of their love for the LORD and for the Gospel. But let us note in contrast with this fact, that the Apostle did not ask alms of these believers when first they received the LORD's grace, lest they should in any degree get the impression that the Gospel was being preached from greedy motives as for filthy lucre's sake. Accordingly we find that rather than mention money the Apostle preached to these very same Corinthians for more than a year without even a suggestion as to remuneration; that rather than be chargeable to any, he labored with his own hands at his trade of tent making; "After these things Paul departed from Athens, and came to Corinth; And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers" (Acts 18:1, 3). 1 Cor. 4:12 adds "And labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it."

Let us also note the change which the full appreciation of the Gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never even thought of volunteering financial assistance to the Apostle while he was serving them by the labor of his own hands and receiving some assistance from believers in other places. But after the grace of God had entered more fully into their hearts, they began to appreciate the value of the Truth which they had received and to realize that it had brought them priceless blessings of hope, joy, faith and character. Then they had zeal, a "forwardness," to do something financially in the LORD's service, which is commendable.



And now that the Apostle was absent from them, and after his course had proved to them that he sought not their money but themselves, to do them good, he felt free to draw their attention to the great blessing which would result from liberality in the LORD's cause in proportion to their ability and love. To impress this matter, he gave them a parable, saying, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). This reminds us of the

proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25). The evident lesson is that the LORD is pleased to see His people cultivate breadth of heart as well as of mind—generosity in proportion to their knowledge of Him and of His generosity, which is the best example in giving.



We could at this time ask: how does our Lord view the gifts of His consecrated children? Our Lord showed us how He measures our

gifts—that He esteems them not according to the amount given, but chiefly according to the spirit which prompts the gift—when He drew attention to the poor widow who cast two mites into the Temple treasury. "For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:4). From the standpoint of His estimation, that poor widow had cast in a larger sum than had any of the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the LORD's people would be more "fat" spiritually today, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say. The Lord alone knows. But our good text makes it incumbent upon us to point out a privilege in this direction which is within the reach of the very poorest of the LORD's people.

No one should give to the extent of causing privation to those dependent upon him. Nor should anyone give to such an extent as to bring upon himself financial bankruptcy and cause losses to others. The Apostolic rule for systematic giving is that each one should lay by on the first day of the week according as God has prospered him (1 Cor. 16:1, 2). The degree of our prosperity should be the measure of our charity. Upon this, as upon every subject, the Scriptures inculcate the spirit of a sound mind.

Jehovah in 2 Cor. 9:7 brings to our attention the kind of giver He has pleasure in "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring no blessing. God does not appreciate such giving. In His estimation gifts of time

or talent given in a grudging manor do not have the sweet odor that can be appreciated by Him. To be appreciated by God, the gift must be a thank-offering, prompted by a realization of our debt of everlasting gratitude to Him from whom comes every good and every perfect gift. And to such, the Apostle assures us, “God is able to make all grace abound” (2 Cor. 9:8). Whoever gives anything in the Divine service—time, talent, strength, money or influence—will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace. The Apostle seems to imply that such will have “sufficiency in all things,” as well as be able to “abound in every good work.” Sufficiency may not mean luxury and every comfort; but “all sufficiency” is gained always where there is “godliness with contentment.” In proof that he is inculcating no new theory respecting the Divine care over those who are seeking to scatter to others a portion of the blessings that come to them, whether temporal or spiritual, the Apostle quotes in Psa. 112:9 and 2 Cor. 9:9, 10 “As it is written, ‘He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.’ Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.”

Don't look for love.  
Quietly give it away and  
let it find you back.

In 2 Cor. 9:11, St. Paul speaks of “being enriched in everything.” We are not to understand him to mean that all of the LORD’s people will

be enriched financially. St. Paul himself was an example of the fact that the LORD’s people do not usually become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his co-laborers in the Gospel work, “as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor. 6:10). These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply. They gave the true riches.

Our Lord Jesus Christ is the grandest example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes He became poor, taking the human nature in order that He might redeem mankind. To this end He surrendered life itself at Calvary, that through His sacrifice we might become rich in the time of restitution spoken by the mouths of all the holy prophets. Oh the riches of Divine grace in Christ’s gift, to the worthy ones, in the Earthly Kingdom blessings! But to attain this reward in the Earthly Kingdom we must study to be like Him, to have His Spirit and to share with others

whatever He may give us of either temporal or spiritual favors, either to feed or to clothe others, as circumstances may dictate to the willing heart.

Dear God, if today I lose my hope, please remind me that your plans are better than my dreams.

“Thanks be to God for his unspeakable gift.” That gift is our Savior, our Redeemer (John 3:16). In this connection it is impossible for us to tell

the riches of Divine grace toward us—the numberless blessings and mercies which are ours through our Lord. He represents to us the very fullness of every Divine provision for our eternal welfare. As yet, only the believers can now give thanks to God for His unspeakable gift. But by and by the whole world of mankind will be in a condition to recognize that gift and to render thanks. When, at the close of Christ’s Millennial Mediatorial Reign for the restoration of the Adamic race to their original perfection, all willful sinners shall have been destroyed, then “every knee shall bow and every tongue confess, to the glory of God.” Then every creature in Heaven, on earth and in the sea shall be heard saying, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever” for the unspeakable gift!

### TO BE SERVED, OR TO SERVE?

Provide what you can supply, (giving, praying, leading, teaching, serving, etc.)—1 Cor. 16:1, 2; Eph. 4:16; 1 Cor. 12:14-27; Rom. 12:4-8; Not hindering by murmuring, complaining, gossiping and ungodly living—Phil. 2:17; 1 Tim. 6:1; Titus 2:9.



Charles Taze  
Russell



### WILL HIS WORK ENDURE

WILL “that Servant’s” work endure?

Ah, yes! Of this we may be sure:

For he was faithful, wise and true

And brought forth truths, both old and new.

Though Satan’s error now enshrouds  
And hides the light with darkest clouds,  
Our God will *shake* and then *remove*  
All things that He cannot approve.

“Truth crushed to earth shall rise again”

And in its purity remain,  
Unconquered by the Devil’s arts  
In even its minutest parts.

Will “that Servant’s” work endure?

Ah, yes, with all that’s good and pure!

For sin and error flee away

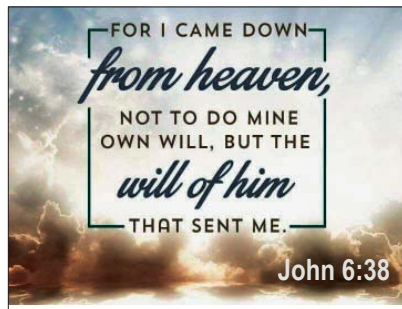
Before the light of coming Day!



# JESUS—THE SAVIOR FOR THE WHOLE WORLD

*“For the son of man has come to save that which was lost”* Matt. 18:11

Our study is a most interesting one, relating to the birth of Jesus. The Scriptures are most careful to point out to us that He was not begotten after the usual manner—that He had no earthly father, but was begotten by the holy Spirit. The necessity for this is obvious. The holy Spirit was the life-giver, the mother the nourisher of the offspring. If Jesus had received His life from a human father it would have been tainted, imperfect, under condemnation of death—as with all humans. This would have frustrated any work on His part as the world’s Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares: “None of them can by any means redeem his brother, nor give to God a ransom for him” (Psa. 49: 7). God provided a ransom for him in order for Jesus to be able to give His life a redemptive price for Father Adam’s life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, “He was holy, harmless, undefiled, separate from sinners.” And again, “A body have you prepared me,” for the suffering of death (Heb. 10:5).



It is not enough, then, that we recognize Jesus as good, well-intentioned in mind. We must see in Him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect

man, Adam. We must see also that He was begotten from above—that the holy spark of life in Him as the babe consisted of transferred life-principle from a pre-existent condition and person, mentioned by our Lord when He prayed, “Glorify me together with yourself, with the glory which I had with you before the world was.” (John 17:5). St. Paul explains to us that “He was rich, yet for your sakes He became poor, that you through His poverty might be rich” (2 Cor. 8:9).

## FOR OUR BENEFIT HE BECAME POOR

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for the purpose of tax registration, under the imperial edict. The little city was crowded with others on similar errand. It came about that

Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such lowly, unexpected conditions! Only those who have the spirit of the Divine plan, through the enlightenment of the holy Spirit, can appreciate the reasons.

## FEAR NOT! GOOD MESSAGE—ALL PEOPLE

*“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”*

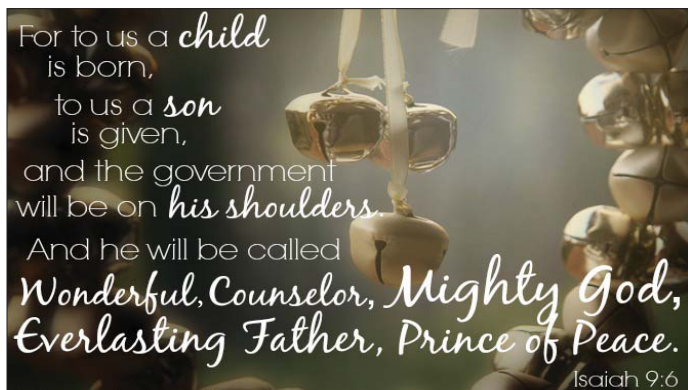
Matthew 17:5

The Message of the angels was surely an inspired one, fully in harmony with God’s promise to Abraham—only an enlarged statement of the original—

that “all people” are to be blessed—and it was still good tidings and it still meant great joy; but now, two thousand years later, the Message pointed out the very individual through whom the good tidings would be fulfilled—the Babe of Bethlehem. The angelic announcement, “Fear not,” is interesting. Humans realize that they are at the mercy of many forces mightier than they, and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. The gods of the heathen nations are ferocious, unloving and unlovable. But the God of all grace, the Father of mercies, is a God of love, who delights to use His Divine power for the blessing and uplifting of His children. Therefore His pity-love stands alone in sending the Message of “good tidings of great joy unto all people,” as well as in sending His Only Begotten Son, at great cost, to be man’s Redeemer—that He might be just and still be the justifier of those who believe (Rom. 3:26).

The Message declared that a Savior had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, He was also the Son of the Highest. He was to be the Savior—the Deliverer—

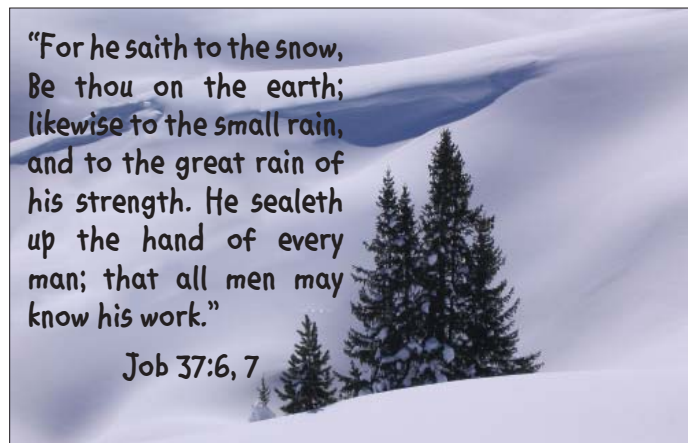
the Mediator of the New Covenant, so long looked for, hoped for, and prayed for.



### “A SAVIOR”

There is a special force or meaning in this word “Savior”—it signifies *Life-giver*. In the Syriac version, the word is translated “life-giver”; and Syriac was likely the language spoken by Jesus and others of Palestine at that time. Is there not a special appropriateness in this name Life-giver? What had man lost, and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty “Dying you shall die.” He did not lose heaven, for he never possessed it. He lost earthly life, an Edenic home, human perfection. Jesus declared that He “came to seek and to recover that which was lost” “For the Son of man is come to seek and to save that which was lost” (Luke 19:10, Matt. 18:11).

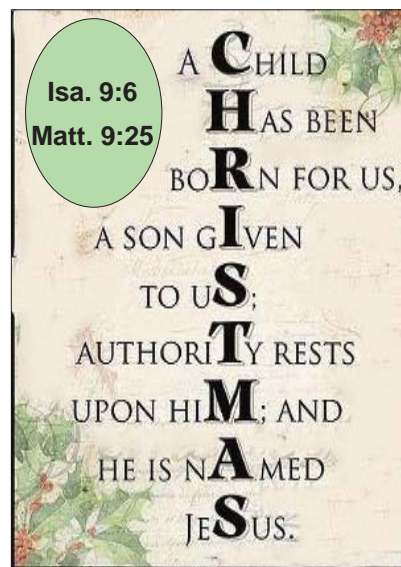
As we have seen, He was provided with a perfect human life, “that he by the grace of God should taste death for every man,” (Heb. 2:9) and that by suffering the penalty of the sinner—the just for the unjust—He might become the purchaser or the Redeemer of Adam and all his race, with a full right to restore to perfect life all that was lost, as many as would receive it at His hand. Throughout His entire Messianic reign of a thousand years He will be the world’s Life-giver, raising the willing and obedient up out of sin and death conditions, to perfection and everlasting life and earthly human blessings.



But our Lord also does a work for the Church, the “elect,” His bride and joint-heir in the Kingdom, and this blessing to the Church begins before the setting up of His Kingdom. The Church were, “by nature children of wrath even as others,” but they are not to be restored to what was lost. The offer to them was that they would become copies of the Redeemer and lay down their lives, walking in His footsteps, and that He would make up for all their deficiencies and that the Father of Mercies would bring them like their Lord to the Divine nature, and assist them in “making their calling and election sure” to the heavenly state which God had promised them, for if they suffered with Him, they shall also reign with Him; if they die with Him, they shall also live with Him (2 Tim. 2:11, 12).

### THE HALLELUJAH CHORUS

In verse 14 we have a kind of Hallelujah chorus and angelic response to the Message of the angel already given. A heavenly host sang, “Glory to God in the highest, and on earth peace, good will toward men.” How grand! How inspiring! But we see not yet this glorious picture achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christian nations.



What is the matter? The Apostle said, that it is a secret, a mystery, hidden from past ages and dispensations! The mystery is that God not only intends to have Jesus for His Anointed One, to rule and bless the world, but has foreordained also a company of footstep followers to be with Him and share His work, and this entire Gospel Age has

been devoted to the work of selecting this class, variously called the Body of Christ and the “espoused virgin,” which has, at the Second Coming of the Lord, become “the bride, the Lamb’s wife” and joint-heir.

Let us thank and praise God and Jesus, especially during this season, for the precious gift to mankind in the great Ransom-sacrifice of Jesus Christ, and also for His and His Bride’s resurrection and ministry on our behalf (Rev. 1:18).

# PRAYER FOR THE AFFLICTED

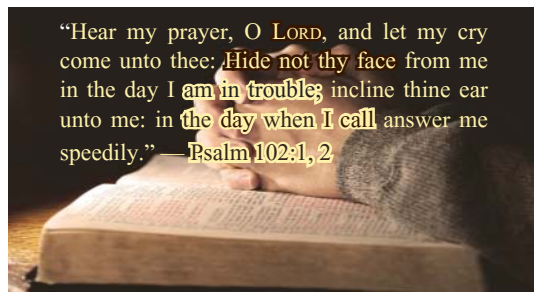
The world of mankind is full of suffering under the rule of the god of this present evil world (Satan—2 Cor. 4:4). The need to seek help from a higher power during a time of great affliction when one is overwhelmed with fear is powerful. With forty-four world religions plus the many sects with specific beliefs, we would ask, who can

pour out his complaint before the LORD using the words of Psalms 102:1, 2 “Hear my prayer, O LORD, and let my cry come unto thee: Hide not thy face from me in the day I am in trouble; incline thine ear unto me; in the day when I call answer me speedily.”?

Of the multitude of religious beliefs in the world only the true Christian has the privilege to call out in the time of affliction to Jehovah through the Lord Jesus! When someone becomes a Christian by trusting in the sacrifice of Christ alone for the forgiveness of his sins, then the consecrated person receives God’s holy Spirit which is the new heart, mind and will. Because the person has been changed from the inside, he does not desire to do those things that are contrary to God. Therefore, he will naturally desire to seek a place of worship, to do good, to be honest, to use the privilege of prayer that comes with consecrating oneself to God. Oh, he wants to please God from the inside, so being a Christian means that you have encountered the true and loving God and that you have undergone a change in your heart and soul. It means that you are not restricted to the laws of right and wrong in order to please God, rather you now have the desire to seek Him in prayer and ask for His forgiveness of sins. To be a Christian means to follow Christ, to desire Him, to fellowship with Him, to be in-dwelt by Him and to bring glory to His name.

Peter when speaking of Jesus, did not say, He was, as one of the great teachers of the world and as worthy to be heard as Moses or others; neither did he say, it makes no difference whether you ever hear of the historic Christ or not, as some false teachers now declare. Peter’s Spirit-inspired teachings were not at all in harmony with what is known as the “new theology,” or with what are known as “higher criticism,” advocated by many of the “great theologians” of our day. Peter gave the message direct and with force—“There is none other name under heaven, given among men, whereby we must be saved” (Acts 4:12). In these words he told his learned hearers that there was no hope of salvation, in Moses and in the Law, any more than in the heathen systems of theology—that knowledge of, and faith in, and obedience to Christ was the only God-appointed way of salvation.

The Center for the Studies of Global Christianity in the United States says about 100,000 Christians die every year because of their religious beliefs. The world governments



are ill-prepared to protect the rights of Christian believers as they, in desperation, try to bring peace to the world. Jeremiah 8:11 “Peace, peace; when there is no peace.” The attack on Christians has become a planned genocide against them by Islamic insurgents. Because of this action against the Christian world

prayers have been called for by all Christian leaders. With this thought in mind perhaps it would be proper to exercise our minds about prayer. From a Biblical viewpoint can a Christian prayer be offered in public? Yes! However some Christians have taken a misguided view of this subject.

Our Lord, after reproving the custom of the Pharisees, of standing on the street corners to pray, to be seen of men and to be thought pious, said in Matt. 6:6 “But thou, when thou prayest, enter into thy closet [private place], and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” From this, and from the fact that Jesus Himself frequently retired for prayer to the mountain solitude, quite a few earnest souls have concluded that only private prayers are approved and they have, we believe, done themselves injury.

Our Lord Himself set us the example of offering prayer in public, not only in the presence of His disciples frequently, but also in the presence of unbelievers at least once—at the tomb of Lazarus (John 11:41, 42). That which is generally termed “The Lord’s Prayer” was not only uttered in the presence of the disciples, but is an example of a collective prayer. It addresses Our Father, not My Father; it requests forgiveness of our sins, not my sins; as we forgive others, not as I forgive others. Also, His prayer in John 17 was evidently a public prayer, before the disciples; else it could not have been recorded by one of them.

The Apostles, guided by the same holy Spirit, not only prayed to the Father in secret, but also prayed publicly before the Church and exhorted and instructed others respecting such public, congregational prayers. Frequent mention is made of the gathering of the Church for prayer, when it is not stated that they prayed audibly, and where the fact is not proved by the narration of the petition; but it is not reasonable to suppose that they gathered for prayer and that each then prayed privately and secretly. Besides, in some instances the record states that they prayed publicly “Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him” (Acts 12:5 see also Acts 20:36; 21:5). St. Paul clearly teaches that prayer and giving of thanks before the Church is to be done in an audible voice and in a common tongue, in order that the hearers of the prayer may be edified (1 Cor. 14:14-17).

**“Prayer is not conquering God’s reluctance; it is laying hold upon God’s willingness.”**

However, we have no sympathy with the custom of some of pretending to pray to God, while really addressing the congregation. Though our prayer should be distinct and intelligible to the audience, in order that the hearers may be profited by being able to join sympathetically and make the prayer their own, yet the prayer should be addressed to God and not to men. Neither do we have any sympathy with the custom of opening Political Conventions, Legislative Assemblies, lodges, etc., with prayer. Since these are not meetings of the Church they can (as meetings) have no recognition from God, from the standpoint of having the right of petitioning Him in prayer as His children. Only the consecrated have such a prayer relationship: “If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you” (John 15:7). Therefore, if delegates to a Political or Legislative Assembly, etc., be consecrated Christians, they as such always have access to God by prayer.

Let us now consider some Scripture about a non-Christian pleading for mercy. “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner” (Luke 18:13). Sinners have no right to pray to God, for “God heareth not sinners” (John 9:31). “And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood” (Isa. 1:15, see also Job 27:9; Prov. 1:28, 29; 28:9; Psa. 66:18). “Christ is the way, the truth and the life, and no man cometh unto the Father but by Him” (John 14:6). While father Adam was created a son of God and then had access to his Father, yet this relationship and its privileges were cut off when he rebelled and was sentenced as a sinner to death—all relationship was severed, all rights and privileges were forfeited. True, God has mercifully provided a ransom-price for Adam and his race and man can obtain reconciliation through the precious blood of the Redeemer and through Him a return to all the privileges, communion and favors lost in Adam; but this provision is restricted: petitioning God in prayer is not for everyone; it is open only to those who, desiring to flee away from sin, come to a knowledge of the Savior, accept the favor of God and consecrate their lives to Him, coming into covenant relationship with Him.

In Isa. 64:6 “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” In Isa. 61:10 provision is made for these, that they may divest themselves of the filthy rags of their own righteousness and put on the robe of Christ’s righteousness through faith and consecrate their lives to God; and they are prepared to be introduced to the Father as redeemed and restored—reconciled to God by the death of His Son, Jesus Christ, our Lord. Then, and not until then, should we expect that their prayers would be acceptable before God. None will be

heard and accepted by the Father, while rejecting the only name under heaven given among men, whereby we must be saved (Acts 4:12), and refusing His invitation to give full allegiance to Him (Prov. 23:26; Rom. 12:1). Before today’s consecrated and before Jesus came and consecrated for His Church a new and living way (Heb. 10:20), God, who counts those things which were not (but which He has determined shall exist) as though they were (Rom. 4:17), extended to the Ancient Worthies a covenant relationship through their typical sacrifices, which pointed forward to Calvary’s cross, and through their faith, which was counted unto them for righteousness (Rom. 4:3). Verse 5 “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Verse 6 “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.” These faithful ones of old also had the privilege of prayer, seeing they were in covenant relationship with God through faith.

The Apostle Paul, addressing the Church of the Gospel Age, who through Christ have found the way back to sonship and fellowship with the Father, says “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. For through him [Christ] we . . . have access by one spirit unto the Father” (Eph. 2:19, 18). “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart in full assurance of faith” (Heb. 10:19-22). “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16).

**Do not go to the Lord with the solution—go with faith!**

Here, then, is what we hold to be the Scriptural line on this important subject: (1) Prayer is the privilege of consecrated believers only, reconciled children of God in covenant relationship with Him. (2) It is appropriate for such children of God to pray collectively as well as individually and privately. (3) At a meeting of God’s children, the fact that unbelievers might be present would not make prayer improper, because it is a meeting of the Church, the consecrated, and not a meeting of the unregenerate, or under their control. (4) Prayer from the congregational standpoint is not proper at Political, Legislative, Social, Educational, and other meetings which are not meetings of the LORD’S consecrated followers, who only have the prayer relationship with their covenant God. Even though some of the sons (John 1:12) of God be present at such functions, the meetings are worldly meetings, not directly amenable to the Word and Spirit of God. If Christians find it advisable to attend such meetings, let them attend as citizens and not as Church members; and instead of praying as a part of a worldly assembly, their prayers could be made individually, in secret. “Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee” (Psa. 50:16, 17).



## The Logos Made Flesh Lesson 54

The Jewish nation, failing to keep the Law Covenant of Sinai, failed to make good as the Seed of Abraham fit to bless the world. Then the due time came for God to provide Messiah-Redeemer and Deliverer for Israel and all peoples. He would become flesh, of Abraham's family, fulfil the Law Covenant terms, and then by self-sacrifice would become Abraham's Seed on the Spirit plane, able to succor all who would come to the Father through Him.

In St. John's Gospel (1:1-5) Jesus in His pre-existent condition is described as the Word of God, or Logos, "The Firstborn of all Creation."—Colossians 1:15.

Ancient kings addressing their people sat behind a lattice, in front of which stood a representative who uttered the king's message to the people. Such representative was called the Logos—the king's word, or mouthpiece. The illustration is forceful, beautiful, when applied to God's Only Begotten Son, through whom God speaks to humanity—to the Church now, to the world shortly, through the Messianic Kingdom.

The literal translation of John 1:1 throws much light upon a subject hitherto dark. "In the 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. The Logos was made flesh and dwelt among us, and we beheld His glory, as the glory of the Only Begotten of the Father." Jesus tells us the same thing in other language, saying, "He was the beginning of the creation of God." (Rev. 3:14.) "He was the beginning and the ending, the first and the last, the Alpha and the Omega." (Rev. 21:6.) The thought is clear; Jehovah God directly created no other being than the Logos, and Him very great and in the likeness of Jehovah. How distinctly, yet briefly, all this is stated by St. John!

Next in the Divine Program was the annunciation to Mary, then, the greatest event of history, the birth of our Redeemer.

### Questions for Lesson 54

- 1\* Who failed to keep the Law Covenant and become the Seed of Abraham? Par. 1
- 2\* In due time who did God provide for Israel and all peoples?
- 3\* What would He have to become? What would He have to fulfill?
- 4\* How is Jesus described in His pre-existent condition? John 1:1-5. Par. 2
- 5\* Who was the only direct creation of the Father? Col. 1:15. See Expanded Biblical Comments on this Passage.
- 6\* In ancient times how was the king's message given to the people? Par. 3
- 7\* What was the king's representative called?
- 8\* Who can the illustration be applied to?
- 9\* Through whom did God speak to the Church and will to the world shortly?
- 10 What does the literal translation of John 1:1 bring to us? Par. 4
- 11 Was Jesus the God or a God? Studies, Vol. 5, pages 85, 86.
- 12\* Who made all things?
- 13 What other Scriptures tell us the same thing?
- 14\* Is the thought clear on who Jehovah God created?

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

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TO:

## ANNOUNCEMENTS

### VISITING MINISTERS 2015

**Robert Steenrod:** Detroit, MI, November 14; Grand Rapids, MI, November 15  
**John Wojnar:** Springfield, MA, December 6; Chester Springs, PA, December 31; January 1 (2016)  
**Richard Piquene:** Phoenix, AZ, November 7, 8  
**Jon Hanning:** North Canton, OH, December 13

### EVANGELISTIC SERVICES

**David Hanning:** Indianapolis, IN, November 15  
**David Lounsbury:** New Haven, CT, December 20  
**Ainsley Maine:** Pittsfield, MA, December 13  
**Roger Mullen:** Carlstadt, NJ, December 20  
**Harold Solomon:** Roanoke Rapids, NC, December 6

### BIBLE STANDARD MINISTRIES USA 2016 CONVENTIONS

#### JACKSONVILLE, FL. CONVENTION

**The Bible Standard Ministries Convention  
 Jacksonville, Florida  
 March 11, 12, & 13, 2016**

The Jacksonville, FL. Convention will be held at the same location as 2014 but is now called the Double Tree by Hilton Hotel Jacksonville Airport, 2101 Dixie Clipper Rd. Jacksonville, FL 32218. Phone 904-741-1997. Rates and Reservations: \$89 plus 13% tax, for 1-4 guests. A Breakfast Buffet is available for \$8.00 per person. A lunch will be provided by the class on Friday and Saturday. Reservations must be made directly with the hotel NOW or by February 15, 2016. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number. The Hotel provides shuttle service from the airport to the hotel. For inquiries contact S. Herzig, 941-548-1478.

Muskegon, MI, May 20, 21, 22  
 Chester Springs, PA, July 14, 15, 16, 17  
 Cincinnati, OH, September, To Be Announced

### THE "U" IN JESUS

Before U were thought of or time had begun,  
 God even stuck U in the name of His Son.

And each time U pray, you'll see it is true  
 You can't spell out JesUs and not include U.

You're a pretty big part of His wonderful name,  
 For U, He was born; that's why He came.

And His great love for U is the reason he died,  
 It even takes U to spell crUcified.

Isn't it thrilling and splendidly grand  
 He rose from the dead, with U in His plan?

The stones split away, the gold trUmpet blew,  
 and this word resUrrection is spelled with a U.

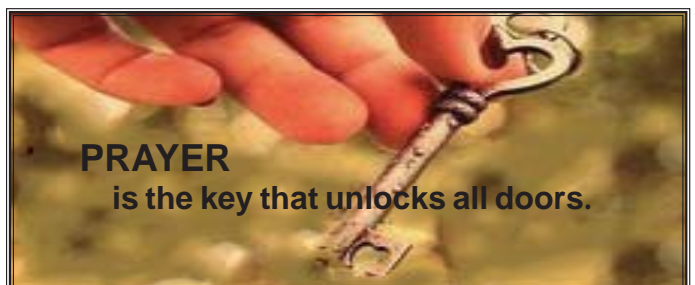
When JesUs left earth at His upward ascension,  
 He felt there was one thing He just had to mention.

"Go into the world and tell them it's true  
 That I love them all—Just like I love U.

So many great people are spelled with a U,  
 Don't they have a right to know JesUs too?

It all depends now on what U will do,  
 He'd like them to know, But it all starts with U.

*May you have the Spirit of Christmas which is  
 Peace; the gladness of Christmas which is Hope,  
 the heart of Christmas which is Love and May  
 all the blessings be yours and happiness fill  
 each day of the coming year*



**PRAYER**  
 is the key that unlocks all doors.