

# The Bible Standard

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

*Psalms 43:3*

## **“LIFT UP A STANDARD FOR THE PEOPLE”**

Isaiah 62:10

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# THANKSGIVING

*“O GIVE THANKS TO THE LORD,  
FOR HE IS GOOD,  
FOR HIS MERCY ENDURES FOREVER”*  
Psalms 107: 1

**THANKSGIVING** appeals to all of us, and we are glad that the Pilgrim Fathers, many years ago, started the custom. They placed it at the end of the harvest to celebrate successful crops, and probably the Indians' generosity. The keeping of such a day appeals to all civilized mankind to a considerable degree. The man or woman, rich or poor, educated or uninformed, bond or free, who has not this quality of veneration developed in considerable measure cannot be appreciative and deferential toward their Creator, and would not fully appreciate Thanksgiving Day.

We are glad to suppose that a large segment of the U.S. and also other countries look up to God to a degree, with grateful hearts and render Him thanks for blessings manifested. Nevertheless, yearly the numbers increase of those who are losing their reverence for the God of the Bible. These turn toward a vague god of Nature, of whom they profess to know comparatively little. These irreverent and unthankful people are not generally the most uninformed of our race, nor the least favored in material benefits and blessings. Among them are many learned, wealthy, influential people. Their condition is well represented by that of a young woman who recently said, “I have lost my God. I am unhappy. I am hoping to be able to find Him again.” Praise God, she did find Him again, and is now able to thank Him sincerely.

The great Teacher prayed for His followers, “Sanctify them through Your Truth; Your Word is Truth” (John 17: 17). To be forearmed with the Truth is to be safeguarded against error. To be ignorant of the Truth is to fall prey to the error—especially in this

“evil day,” when “a thousand shall fall at your side, and ten thousand at your right hand” (Psa. 91: 7). The difficulty with many of us is to suppose that the conversion of the world and its sanctification can be better accomplished by other means than by the operation of Divine love and justice. Unconsciously we have learned to twist and interpret our Bibles to fit the erroneous man-made creeds which were handed to us by our misled but well meaning forefathers. The erroneous conception of the Day of Judgment is interwoven in these false creeds. We need to understand that the creeds do not correctly portray the Scriptural viewpoint and if we are not careful, we will tend to reject the Bible's statements concerning this day when we discard the creeds. “To the Law and to the testimony; if they speak not according to this Word, it is because there is no light in them” (Isa. 8: 20). “Come now, let us reason together, says the Lord!” (Isa. 1: 18).

When our creeds tell us that millions of our race are born damned to eternal torment, should we give thanks on this account? When the creeds tell us that only an elect Little Flock of saints will escape the torture, how do we know whether or not we belong to that elect handful?

Have we sufficient information on this subject to give thanks? If the creeds tell us that nearly all the members of our families, nearly all of our neighbors and friends, being unsaintly, not “sanctified in Christ Jesus,” not followers in the footsteps of Jesus, not of those “who walk not after the flesh, but after the spirit”—these all, except a mere handful, are doomed to more horrible torture than the worst earthly sufferings

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we could possibly imagine for them, and are doomed to this for centuries in purgatory (according to the Catholic) or for all eternity (according to the Protestant theories), can we honestly thank God for any of these conditions, if we believe them to be true? How can we “worship in spirit and in truth” a Creator who would make such an atrocious plan? And could we respect His honesty, if He labeled it “good tidings of great joy to all people”?

### THANKSGIVING NOT FOSTERED BY ERROR

We bring these viewpoints forward now, in order that we may offset them with the Truth—that we may show the fallacy of these “doctrines of devils,” as St. Paul designates them (1 Tim. 4: 1). We bring them to your attention so that we may not only disprove them, but give you instead the true, satisfactory portion, the Truth, the Bread that came down from heaven to give life eternal—not merely for the saintly few of the Church, but to mankind also.

Those of us who get the correct view of our Creator and of His superb plan for human salvation will be forever protected from such fears and doubts respecting Divine goodness. Getting the correct view of the heavenly Father’s character, by discerning His wonderful plan of the ages for spiritual Israel, natural Israel and the world in general, we will hereafter be able to celebrate every Thanksgiving Day fully, much more intelligently, and happier than in the past. More than this, every day will be a happy day if we conform our hearts to His will.

When the great Divine program shall have been accomplished, when every creature in heaven and in earth shall be heard saying, “Blessing, and honor, and glory, and power be unto Him that sits upon the Throne and unto the Lamb forever” (Rev. 5: 13), then there will no longer be a need for mercy; mercy will have accomplished its work and need not be exercised. However, as a quality, mercy will always be a part of a perfect character.

Justice is the foundation of God’s throne—the foundation of the Divine government. Justice had control of Father Adam and offered him eternal life in a perfect home as a reward for obedience to the Divine will, or else death, the opposite of life—extinction, as the penalty for disobedience. God foreknew in His wisdom that Adam would disobey and that the penalty of His justice, “dying you shall die,” would then be executed. Through heredity, Adam’s entire race became tainted—all inherited sin and death.

For more than two thousand years death had reigned through the edict of justice, and our race as a whole was subjected to it. A little later the Law Covenant was made with Israel—one nation out of many. It seemed to offer mercy, but actually it did not. The Jews were placed under God’s perfect Law and were offered eternal life, if they could keep the Law—which they could not do, because of their imperfection. It was over four-thousand years from the time justice struck the fatal blow, until Divine mercy stepped forward with the healing balm. God’s mercy is expressed by His love that is in active operation for the relief of the unfortunate and condemned race. Therefore, mercy and love triumphed over justice—not through a failure of justice, but through a satisfaction of justice, by the provision of the ransom-price, a corresponding price (1 Tim. 2: 6).

### JUSTICE AND LOVE

Although God is Love, and for this reason must always have been loving and kind and merciful of disposition, yet this quality of His character was held in restraint as respects condemned men, for more than forty centuries. So the Apostle explains, saying, “Herein was manifested the love of God, in that He sent His only begotten Son into the world,” “that whosoever believeth in Him should not perish, but have everlasting life” (1 John 4: 9; John 3: 16).

But meantime the darkness of sin and the Adversary’s misrepresentations of the Divine character had still operated upon the fallen race that—eyes had they, but they saw not; ears had they, but they understood not; hearts had they, but they comprehended not, the message of Divine mercy (Isa. 6: 10). They fulfilled the Scriptures in slaying the One sent for their relief. And they have misunderstood, slandered, maligned, “killed” His followers—the few blessed with the hearing ears and the understanding hearts and the eyes of faith. These few constitute what the Scriptures designate the true Church of God, including the Apostles and all the faithful throughout the Christian dispensation—the household of faith, “the Church of the first-born, which are written in heaven” (Heb. 12: 23).

Man’s necessity became God’s opportunity for displaying His glorious character—perfect in justice, wisdom, love and power. While love could not clear Adam, the guilty one, it could provide a Redeemer to suffer, “the just for the unjust.” But Divine justice could allow this, only if it was a freewill sacrifice. Hence we read that God set before His only begotten Son a glorious plan and invited His cooperation therein. The Son



assented, left the heavenly glory, was made flesh and “offered Himself” an acceptable sacrifice, “the just for the unjust”—for the redemption of Adam and his race.

The Father honored Him by raising Him from the dead to a still higher glory and honor than He had before; to immortality—the Divine nature. Now, from this glorious station, He is empowered to be the Mediator between God and men—between Divine justice and fallen humanity. He is empowered to give the earthly rights which He sacrificially laid down for Adam and his race—for all who will accept the perfection of human nature, its rights and privileges under the terms that are in harmony with the Divine Law—the remainder He will destroy, annihilate (2 Pet. 2: 12; Acts 3: 23).

As though all this were not sufficiently wonderful, as though with all this the Heavenly Father’s wisdom, justice, love and power would not be sufficiently illustrated, exemplified, God added another feature. Before beginning to deal with the world as a whole, to give back to the willing and obedient of the race human perfection and an earthly Eden, paradise, and eternal life—before commencing this work of Restitution (Acts 3: 19-21), the Father made known to His Son another feature of His plan. He would give to Jesus a Bride, a class of people selected from among the fallen race—called, chosen, faithful overcomers. These, as Joint-Heirs with Christ, will share with Him in uplifting the race to human perfection in the Millennial Kingdom.

### REJOICING IN TRIBULATION

The trials and testings of all those who became the Bride of Christ were similar to those of the Redeemer. They suffered with Him in order to reign with Him. As He sacrificed His earthly life and rights and interests, so did they. He exhorted them, “Present your bodies living sacrifices, holy and acceptable to God, a reasonable service” (Rom. 12: 1). True, there is a difference between these followers and Jesus Himself. He was brought into the world holy, harmless, undefiled and separate from sinners; hence His sacrifice is a totally perfect one.

The persons accepted as members of His Bride belonged to the imperfect race. They were “children of wrath even as others” (Eph. 2: 3). Their acceptance as sacrificers, therefore, was not possible except as the great Captain of their salvation imputed to them a sufficiency of the merit of His sacrifice to compensate for their lacks of perfection. This made their sacrifices acceptable to the Father as a part of His sacrifice—they were counted in with Him as “members of His Body.”

Those who had the eye of faith and the hearing of faith to appreciate this Message of God’s Word were as a group faithful to the last degree. What more could our Heavenly Father have done for the Church, than He did—providing redemption for them, giving them a share in the highest Kingdom blessings and honors of His Son? More than this, He has been blessing and preparing, in this Time of Trouble, all of mankind for Kingdom blessings by a future Restitution of all of Adam’s race, both living and dead.

### GIVE THANKS UNTO THE LORD

“O give thanks to the Lord, for He is good; for His mercy endures forever!” During the Gospel Age His mercy was manifest to all those who took up their cross and followed Jesus. These are now glorified in the spiritual phase of the Kingdom. His mercy has been in the process of returning, in part, to the Jews of natural Israel. Before long the New Covenant, will be made with them, and with all mankind who will come to know the LORD and to commence to make progress up the highway of holiness toward human perfection as their goal (Jer. 31: 31-34; Isa. 35: 8-10).

Could all the world discern, through the trials and tears and sorrows and imperfections and dying of their present experience, the glorious outcome which God is providing the whole world, they would be filled with praise to Him who loved us and bought us back from the penalty of death and who ultimately will complete His glorious work through Messiah’s Kingdom. Have not many Christian leaders misrepresented the facts of the case and fostered the error that God had planned from Creation a place of eternal torment for the vast bulk of the human race and that only a few would have a reward in heaven. And that God’s mercy would never reach us as taught by these doctrines of demons, left over from the dark ages. Thank God for the real Truth of the Bible.

Let us go back to the Word of God and free our minds of the prejudices of superstition and misinterpretation handed down from the Dark Ages. Let us see the glory of our God, as revealed in the Bible. Let Christians give thanks that, by the grace of God, their eyes and ears of understanding are opening to a better knowledge of Him. Let them give thanks, not only for redemption from the death sentence, but also for their call to stewardship and its consequent sacrifices in this present time and its promise of reward of earthly Kingdom honors and privileges. Let the world give thanks in proportion as it is able

to discern God's goodness and mercy for Adam's race—that eventually through the channel of the glorified Church the Divine blessing will be extended to every member of Adam's race, giving *opportunity* for

all to attain life everlasting with human perfection and an everlasting Paradise upon this now sin-cursed earth of ours.

\* \* \*

## DIVINE PROVIDENCE

*“Do you understand what you are reading?” Philip asked.*



*“How can I,” the Ethiopian said, “unless someone explains it to me?”*

*“For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation”—Rom 10: 10*

**DIVINE PROVIDENCES** in our experiences as Christians should be closely observed, if we would enjoy their blessings and instruction to the full. But this requires faith in a larger measure than we at first possess in our early consecrated life. To possess this increase of faith requires additional knowledge and experience. Our lesson illustrates God's providential care over His people from two standpoints: (1) His care for those who are seeking the light of Truth; His intention that their earnest longings for it shall be rewarded, and His provision that the Truth shall reach them under favorable conditions. (2) The Lord's willingness to use in His service, as instruments of His providence, those of His consecrated people who put themselves in the proper condition before engaging in His service.

The evangelist Philip was the instrument of Divine providence in starting the Ethiopian eunuch in the narrow way of discipleship—and through him, possibly introducing the good tidings into Africa; just such a person, is the Lord pleased to use as His mouthpiece in the service of the Truth. Having proven himself faithful in the inferior work of serving tables, he had been advanced, and been made an ambassador for God in the

preaching of the Gospel at Samaria; and the present lesson shows him still further guided and used of the Lord in His blessed service. There is an encouraging lesson here for all who have the same spirit—the same desire to serve the Lord and His cause. Faithfulness in little things is sure to bring larger opportunities (Luke 16: 10).

We are not informed by what means the Lord “spoke to Philip,” sending him to the road in which he would find the eunuch's chariot. We may be sure, however, that the indication was sufficiently clear to Philip to be more than a mere guess or impression. We are to remember, too, that it was at a time when the Lord sometimes used miraculous means of communication more than at present—doubtless for the very purpose of establishing the faith of His servants, as well as the work of the early Church. Today we walk more by faith, less by sight and miracle. Yet so bright is the light of Truth now shining upon the Divine Plan and Word that we may safely say that we have much advantage every way, even over those of that time. We are to remember that up to the time of this lesson, there were no New Testament writings; nothing, therefore, aside from the Law and the Prophets to assist and guide the Apostles and early

evangelists except the more or less miraculous interposition of God's providence.

### SPECIAL MESSENGER SENT

Even after we have learned of God's special care for His people, we are inclined to be surprised that one person should be especially cared for as this story describes; that a special messenger should be sent to impart instruction in the Christian way. Very evidently, Divine providence does not oversee the lives of all people to this same degree. Evidently there was something in the character of this person, something in his heart-attitude in his relationship to God, that was pleasing and acceptable that caused the working of this miracle on his behalf—that he might have the evangelist's explanation to understand



the Scripture passage of Isaiah. The eunuch was evidently deeply religious, who had come in contact with the Jewish religion; and in his religious feeling had gone up to Jerusalem to worship, and to gain additional knowledge of the true God. His case, like that of the Samaritans and of special favor, for this official of the Queen of Ethiopia was not a Jew in the fullest sense; eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation (Deut. 23: 1). Up to this time, the keeper of the Queen's treasury, like Cornelius and the believing Samaritans, had been a part of the Lazarus class, lying at the gate of the rich man, desiring to be fed with some of the crumbs from the bountiful table of blessing and promises which God had spread for Israel. Cornelius indicates that this occurrence was after the close of Israel's "seventy weeks" and now a dispensational change had come. The house of Israel had been cast off; the end of Israel's special favor as respects the Gospel had come; and the time for receiving the Lazarus class to Abraham's bosom had arrived. Philip, as an angel or messenger of the Lord, was sent to carry figuratively this representative of the Lazarus class to the arms of father Abraham, as a true child of Abraham, through faith.

The Ethiopian had been to the center of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the holy prophets, Isaiah—a treasure in those times, costly. That his manuscript was written in the Greek language, and not in the Hebrew, seems to be indicated by the word *Esaias*, which is the Greek form of Isaiah. He was hungering and thirsting for the Truth, and making his best possible endeavor to obtain it, as is evidenced by his purchase of the manuscript, and his long journey, and his reading. That he was doing more than simply

reading—that he was studying, is evidenced by his language to Philip. Can we wonder that God's special PROVIDENCE would be manifested toward this man—toward a person in such a condition of heart, hungering and thirsting for an understanding of the

Word? We cannot wonder at it. It is in full accord with the Lord's promise, that such shall be filled; that such seekers shall find; that such knockers shall have the door of Truth opened to them. Let us remember that we are under the care of the same God and that He changes not; and let us learn the lesson that He is as able today, as ever, to assist the sincere inquirer of God's plan.

### TIMES AND SEASONS

Another lesson connected with this matter pertains to times and seasons. God could have directed the official to the meeting of the Church at Jerusalem, and to the instructions of the Apostles there. But this probably would not have been so favorable for him. After receiving the Apostolic instruction, he might have referred the matter to the Scribes and Pharisees, and have received in return, explanations more or less erroneous, confusing. In the Lord's providence he quite likely heard something of the Christians, and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story, that the chief priests and teachers claimed that the whole matter was a fraud, a deception. Possibly these very thoughts had led him to procure the manuscript he was reading, and had brought him into the attitude of mind favorable for the reception of the Truth when Philip expounded it.

Let us learn from this, not only in respect to our own affairs, but also in respect to the general service of Bible Truth, to trust implicitly in Divine wisdom and power—to remember that the Lord knows those that are His, and that He knows how best to bring them in contact with the Truth. Properly learned, this lesson will not slack our hands in the Divine service; for true servants will still be anxious and ready to serve, as was Philip; but it will serve to strengthen our hearts and to take from us that fear that is a hindrance to the peace of many of God's children. Let us not fear for the Lord's Word, but remember His declaration through the Prophet, "So shall My word be that goes forth from My mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing for which I sent it" (Isa. 55:11).

The chariot probably overtook and passed Philip in the road, the traveler driving leisurely, in order



that he might read. He was reading aloud, after the custom of that time and country, and according to the injunctions laid upon the people by the Jewish teachers. Indeed, it was one of the Jewish rules that the faithful, in traveling, should read if they had no companionship. We are not informed how the spirit told Philip to hail the eunuch; possibly in the same miraculous way in which he was sent to this road, or possibly having been sent to this road, he was on the lookout for the object of his mission, and hearing the man reading from the prophecy, Philip may have understood at once that this was the favored person, and a favorable time for delivering the message to the service of which his life had been consecrated. This gives us a suggestion—the Lord's people, in proportion as they desire to be the servants of the Truth, should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. The Lord's people are ministers, servants of the Truth; and each should seek to use every opportunity that presents itself, knowing not which may be specially prospered of the Lord. Wherever we see evidences of devotion to the Lord and to His Word, we should be on the alert to extend a helping hand. We should, as Philip did, seek an opportunity for conversing with such, with a view to giving them the help, which they need, the very assistance, which the Lord has extended to us through His appointed channel. We are to be on the alert to pass along the blessing, which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of kings.

### PHILIP'S INQUIRY

“Do you understand what you are reading?” may not always be well received; but it was a very direct way of approaching his errand. It is well to use tact, but we have the thought that many of the Lord's people are inclined to use rather too much tact, and are not sufficiently direct in their endeavors to present the Gospel message. Had Philip been too much under the control of this timid sentiment respecting tact, he might have talked to the official quite a while about the weather and the crops; about his home in Ethiopia; the peace and prosperity of that country; its exports and imports; and the religious status of the people; and might thus gradually have gotten his hearer's mind quite off the most important of all subjects. Considering that he heard him and knew the subject of his study, we cannot think of a better introduction to his message than the method and language which Philip adopted: “Do you understand what you are reading?”

This was a test question, so to speak. If the man did have an understanding of what he was reading he would take no offense at this, but would gladly have

said, “Yes, friend, I thank God that I do, and the knowledge is very precious to me. Do you also understand it?” Had he been of a hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed knowledge of the subject, and then, to cover his own ignorance of it, he would have made some general remarks and have turned the subject into another channel. We are not to expect those who are in the Pharisaical condition to receive the Truth from us, any more than from the Lord. We are to know, according to the Lord's Word, that the Truth is purposely hidden from all not in the right attitude of heart to receive and retain it—it becomes indefinite, indistinct and unintelligible to them. This is one difficulty with the teachers of sectarianism today; like the Pharisees and scribes and chief priests of old, they say, “Are we blind also?” They claim to know; but we know that they know that they do not know. Therefore, as our Lord said to their prototypes, their blindness continues; for no one can expect to be taught of God while in that self-sufficient and dishonest condition of mind which boasts of knowledge and the faith which it lacks (John 5: 43, 44).

### TRUTH-SEEKERS

All those to whom the Lord specially sends the message of His grace are much like the Ethiopian of our lesson—earnest, honest, Truth-seekers—straight forward to acknowledge that they do not know, and not too proud to receive whatever assistance the Lord may provide. He did not stop to inquire of Philip, “Are you a priest? or a Pharisee? or a Doctor of the Law?” It was sufficient for him that the evangelist held in his capability what he believed to be a message from God, and that he knew the text contained various statements and promises which he did not understand. He believed that the God who gave this prophecy was both able and willing to furnish an interpretation of it, and he was seeking that interpretation; and whoever could give such an interpretation as would shed light upon his questions would, by that means, be proven a teacher of God, a servant of the Truth, a light-bearer.

The eunuch's answer implied this, when he said, “How can I understand, unless some man should guide me?” So earnest was he in his quest of the Truth that the bare suggestion of assistance implied in Philip's question was sufficient to arouse fully his interest; and he offered Philip a seat with him in his chariot, and thereby trusted him to provide the information he needed. We are not surprised that a heart so noble, and yet so humble and teachable, should be specially favored of the Lord, who had a messenger sent specially to him for his instruction, while others by the million were passed by because they

were evaluated as unworthy. It is the same today; and while the Lord does not generally direct His people in the miraculous manner in which He directed Philip to witness the words of life, we nevertheless have general instructions along the same line; for example, “Preach the Gospel to the meek.” “He that has an ear let him hear” (Isa. 61: 1; Matt. 13: 9; Rev. 2: 7).

Our message, as the Prophet declares, is to bind up broken hearts, and not to break hearts: we are to preach to those who are teachable, and not to the self-willed, the Gospel of Christ. The hard hearts, the impenetrable ones, God will deal with. He will break them upon the anvil of affliction and trouble and discipline in His own due time and manner. Meantime, for the present, He is seeking for His people among those who are ready for the Truth of the Word, and already to some extent teachable. We should not waste our time in futile efforts, contrary to this Scriptural rule. Let the preachers who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms and moral reforms, busy themselves with such unessential communication. The Lord’s Word to His consecrated servants is “Preach the good tidings to the meek, bind up the broken hearted!”

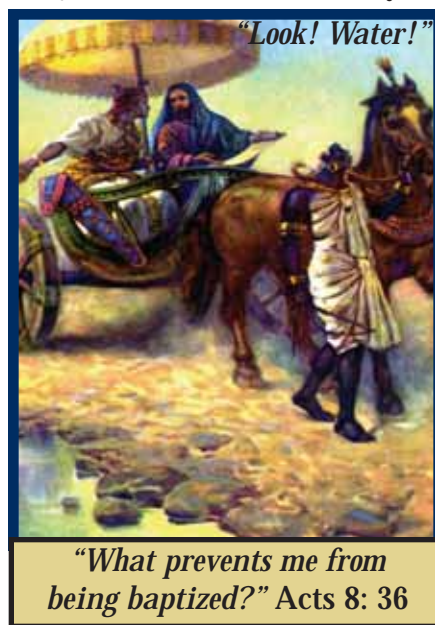
It was evidently not of chance, but of providence, that the Ethiopian had under consideration the particular part of Isaiah’s prophecy which refers to our Lord as the Lamb before His shearers opening not His mouth in protest; telling about His humiliation and how His life would be taken forcibly from Him; and instituting a query respecting His posterity. No wonder the occupant of the chariot was mystified; no wonder the Jews were all mystified. Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled; it could be understood only in the light of its fulfillment, and then only by those in a proper attitude of heart and under the instruction, the guidance, of the Holy Spirit.

We should notice in this connection, (1) that while the Scriptures are “the sword of the spirit, the Word of God,” able to make wise, they cannot be understood until the Lord’s due time. (2) They can only be understood under the leading and instruction of the Holy Spirit, and yet in this case (3) the Holy Spirit was not exercised upon the one seeking answers either through the Scriptures or through any mental

process, but through the living representative of Jehovah; through the Gospel message, delivered by the Lord’s representative and servant. The true child of God, who is searching after God by following the right paths and trusting to the Lord, according to His Word, will neither ignore nor reject the assistance, which God has been pleased to render through teachers in the Church. He will merely seek to find such teachers as God shall raise up, and the distinction between these and sectarian teachers; and one of his best, safest and surest methods of knowing the teachers whom the Lord will raise up, will be known by their humility, by their ability to make simple, clear, plain, the Word of God, which was “written aforetime for our admonition” (Rom. 15: 4). This was the only credential offered by Philip in his ministry of the Truth. He had been taught of God through the Apostles, and was now able, in turn, to communicate to the hearing ear of his client the simple story of how Christ had come into the world to redeem the world, had died for man’s sins, had risen, and ascended up to glory.

Philip undoubtedly further explained to his student, that those who accepted Christ as their Savior, and who desired to become His disciples, taking up their cross to follow Him, should give their assent to this matter by baptism. Apparently, it did not take the eunuch long to decide what his course should be, and his readiness of heart to follow the Lamb, wherever He would lead, is indicated by his promptness to be baptized.

Philip was ready to receive him as a fellow-member of the Church of Christ, and ready to give him the symbol of introduction into the body of Christ—baptism—as soon as he gave evidence of having accepted the Lord, and having made consecration to Him. He made no statement that the new inductee learn a catechism, or that he confess something else as mistaken men in the dark ages and even now instruct as necessary for salvation. Neither did he say, “Now I will write your name, and you will be considered a member of the Church on that account, and I will procure for you authority to preach the Gospel in Ethiopia.” No, at that time the subject had not been confused with superfluous man-made sectarian statements that are worthless and do not work in the believer to make his calling and his election sure. We refer to those who cannot perceive spiritual things. A heart that sees and hears the grace of



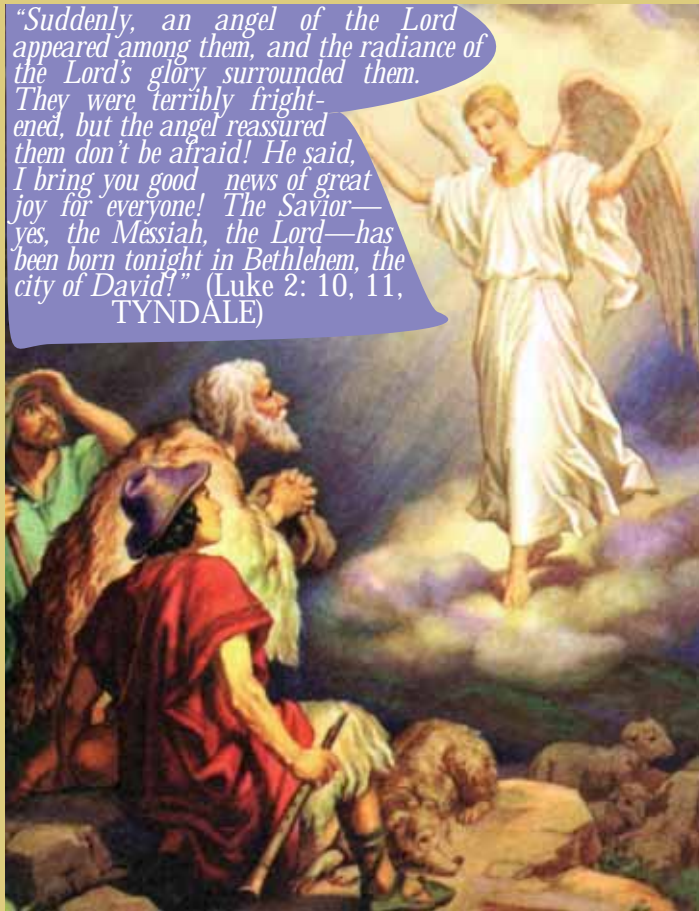


God, and that truly accepts the same, must in due time, become so enthused with the things heard and seen, that it cannot refrain from expressing the outward manifestation of its joy and peace and hope and trust and thankfulness. As the Apostles declared, “We cannot but speak the things which we have seen and heard.” All Christians who, having received the light of Truth, having seen the grace of God in the Divine Plan, having tasted that the Lord is gracious, having heard the wonders of “so great salvation, which began to be spoken by our Lord, and was confirmed unto us by them that heard him”—these must not, cannot, keep silent or put their light under a bushel.

If they do, it means to extinguish their light, the stoppage of their growth; and persevered in throughout the Millennium would ultimately mean their destruction in the Second Death—for those who choose evil and are ashamed of the Lord and of His Word, after they have discerned clearly the Kingdom’s blessings, not only are not fit for the Kingdom’s Ages to Come, but of such the Lord will be ashamed and will determine not to continue life for them in any degree, which will be best for them and all concerned (Luke 9: 26).

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“Suddenly, an angel of the Lord appeared among them, and the radiance of the Lord’s glory surrounded them. They were terribly frightened, but the angel reassured them don’t be afraid! He said, I bring you good news of great joy for everyone! The Savior—yes, the Messiah, the Lord—has been born tonight in Bethlehem, the city of David!” (Luke 2: 10, 11, TYNDALE)



# Good Tidings to Everyone!

Does this message really mean that great rejoicing shall come for everyone? Did not God announce it by the angels? Is it true that we can be assured of its fulfillment? If so, it tells us of the most momentous change conceivable in human conditions for the future. Of the present the poet has said:

*Now the world is full of suffering,  
Sounds of woe fall on my ears,  
Sights of wretchedness and sorrow  
Fill my eyes with pitying tears.  
'Tis the earth’s dark night of weeping;  
Wrong and evil triumph now;  
I can wait, for just before me,  
Beams the morning’s roseate glow.*

This is in full agreement with the prophetic declaration, “Weeping may endure for a night, but joy comes in the morning” (Psa. 30: 5). The question is not as respects the weeping and the night—the reign of sin and death—which are facts generally known, and experienced by everyone. Even those most favorably situated among men share with the world in general the condition which the Apostle describes in Rom. 8: 22, 19: “The whole creation groans and travails in pain,” waiting “for the manifestation of the sons of God.” All mankind are waiting for the beginning of the new and better day to come, when “the creation itself shall be delivered from the bondage of

corruption into the glorious liberty of the children of God" (v. 21). It is the day indicated by the angels and referred to by all the holy prophets, as well as by Jesus and the Apostles (Acts 3: 19-21; 17: 31). What interests us especially in this connection is the promised deliverance through Christ the Lord from the conditions of sin, war, hatred among men, sorrow, imperfection, and death that is now upon the earth, to changed conditions of righteousness, peace, and good will among men. Whoever can heartily receive the angelic declaration will surely agree that it describes good tidings—a message of peace on earth and good will to men (Luke 2: 14). But, says the average person, show us how and when it will be brought about. Prove the matter to us from the Scriptures and demonstrate it logically, for it is contrary to everything that we have been taught, or believed, and it seems too good to be true.

We remind all Christians, that not only have all mankind been groaning under the curse of sin and death, but also believers of the Gospel message have suffered similarly. All true Christian believers have blessings which the world has not—blessings of faith, peace, joy, fellowship of spirit with the Lord and with other believers, but, hallowed as these Divine favors are, they leave much still to be desired, and so we groan within ourselves, waiting for the glorious conditions that are to be ours in the resurrection and in the Kingdom. The Apostle wonderfully describes it by saying: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him" (1 Cor. 2: 9).

### **UNSPEAKABLE JOY**

In order to understand the Bible explanation of the unspeakable joy that will result from the release of the human race from sin and death, we must keep in mind its declarations respecting the cause and source of the curse which is upon all people. Nowhere in the Scriptures is the matter more simply and thoroughly summed up than in the Apostle Paul's statement, "By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5: 12). This explains the entire situation. We perceive that in Eden sin took hold of the human family and, that by heredity, it has defiled every member—physically, mentally, morally and religiously. So it is that death—the cessation of life—is its natural outworking or penalty. Therefore, we have many sorrows, troubles, imperfections, weaknesses and ailments as results of the Adamic dying

process which is operating in us. The Scriptural explanation that the entire matter of sin and death had its start in Adam's sin in Eden is logical (even though many in our day, in pulpit and pew, deny it). We perceive that the Adamic blemishes have been transmitted from parent to child, bringing increasing degradation. The statement is confirmed that we were "shapen in iniquity," and that in sin did our mothers conceive us (Psa. 51: 5). "There is none righteous, no, not one" (Rom. 3: 10). All are blemished from the crown of the head to the soles of the feet.

None of our race is able to justify himself or any of his fellow men before God, for, as the Scriptures tell us, none of us "can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49: 7). Even Christian believers cannot justify themselves before God by their own works. "You do not do the things that you wish" (Gal. 5: 17; Eph. 2: 9). We see, then, that our Creator determined not to sympathize with, encourage or condone sin, but to destroy it. All of His work has operated along the lines of justice, in sentencing mankind to death, and in continuing to hold to that sentence for now over 6,000 years.

### **CAN THE DIVINE SENTENCE BE ALTERED**

Is it supposable that the unchangeable God will change? Surely not! What, then, is there as a basis for hope for deliverance, since God has already decreed mankind unworthy of life, but worthy of death—destruction to both soul and body (Ezek. 18: 4, 20; Eccl. 3: 19)? Does not justice rule in all of the Divine dealings? Could God violate His character attribute of justice, of which we read that it is the establishment, or foundation, of His throne (Psa. 89: 14)? We must assent that God cannot change (Mal. 3: 6; James 1: 17), and in violation of His justice clear the guilty (Ex. 34: 7). But the Scriptures reveal to us another of God's attributes as coming to our relief—His love. We inquire, with deepest interest, is it possible for God's love to triumph over His justice? We answer, No, the Divine attributes are so perfectly coordinated that one cannot trample upon or impinge against another.

Human wisdom might here have dropped the matter of mankind's deliverance from the curse of Adamic sin and death as hopeless, but not so the Divine wisdom. The Divine plan shows that God in His great wisdom and love provided for the satisfaction

of His justice by the giving of a corresponding price for Adam and the entire race in his ability of procreation. To our astonishment and joy, the Scriptures support God's gift of our Lord, "The man, Christ Jesus, who gave himself a ransom [a corresponding price] for all, to be testified in due time" (1 Tim. 2: 5, 6). We see that our all-wise, all-just, all-loving and all-powerful Creator, by the operation of His love, provided for the satisfaction of justice (Rom. 5: 8; 3: 25; 1 John 4: 10) and for the ultimate release of our race, and also for the ultimate fulfillment of our text, that in due time great joy would come to *all* people, through Messiah's sacrifice of His perfect humanity, "the just for the unjust, that he might bring us to God" (1 Pet. 3: 18).

### A GREAT PRIZE

Would it be just to lay the penalty of Adam's sin upon a substitute? Would it not be unjust to *cause* the innocent to suffer for the guilty? Ah, yes! Without qualification that course would be unjust. But that is not the Divine program. On the contrary, Divine wisdom set before our Lord Jesus a great prize and a rich reward if He would *voluntarily* undertake the sacrifice necessary to deliver mankind from Adamic sin and death. Jesus gladly did so—"who for the joy that was set before him endured the cross, despising the shame, and [as a consequence] is set down at the right hand of the throne of God" (Heb. 12: 2). The Apostle John, telling us of Jesus, assures us that He left the glory which He had with the Father (John 17: 5), was made flesh (John 1: 14), and gave Himself as "the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2: 2; John 6: 51).

The Apostle Paul assures us that He who was rich [a heavenly being] for our sakes became poor that we, by His poverty, might be rich (2 Cor. 8: 9), and that He now has been rewarded gloriously for His faithfulness in doing the Father's will (Heb. 1: 2-4). The Apostle notes also that Jesus voluntarily humbled Himself, and became obedient unto death, even the death of the cross, and then adds, "Therefore 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, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 7-11).

### JUSTICE, WISDOM, LOVE AND POWER

These are the fundamental Divine attributes. The first three have especially been exhibited to us in operation.

We marvel at and adore Divine justice, which is unchangeable, Divine wisdom, which is unfathomable, and Divine love, which is beyond measure. What remains to be seen is the final demonstration of Divine power in action in the release of mankind from bondage to Adamic sin and death. A sample of this Divine power in action in awakening the dead was given by our Lord when He awakened Lazarus from the sleep of death (John 11: 1-44), illustrating some of the glories of the earthly phase of the coming Kingdom.

Divine power was still more manifest in our Lord's resurrection; His "change" from earthly to heavenly conditions in a moment, in the twinkling of an eye (1 Cor. 6: 14; comp. 15: 52). The work of the Gospel Age has been the selection of the elect from among mankind, and it demonstrates further God's justice, wisdom, love and power; but His power still waits for a full demonstration in the Millennial Age. When that element prevails and this full demonstration is made, it will mean what our text declares, "Great joy to *all* people."

### CORRESPONDING PRICE

Love Divine sought the world and provided for our Lord Jesus to lay down the precious Ransom-sacrifice. Adam was the transgressor, and all of his descendents are included with him in the penalty because of his ability for procreation and they have suffered as a consequence. Jesus laid down the Ransom, the corresponding price, for Father Adam and thus for all of his posterity (in his power of reproduction) and all of his inheritance. Our glorious Lord took the place of Adam, and in His resurrection as the Second Adam (1 Cor. 15: 45) He will become the Father, the Life-giver (Isa. 9: 6), to all of Adam's children (Matt. 19: 28), if they will accept Him, and He will in Restitution restore to them all that was lost for them by Father Adam. We must remember that, no matter what our plane of birth, no matter how deep our degradation, our rights as children of Adam were perfect human rights, and they would have remained ours had they not been forfeited by his disobedience. Hence the restoration which our Lord Jesus purposes is not merely a restoring to each individual of this condition which he as a member of Adam's dying race possesses, but also a restitution of all that was his by right under the original Divine arrangement, which Adam by his sin forfeited. Hallelujah! What a Savior! He is indeed able to "save to the uttermost those who come to God through Him" (Heb. 7: 25). As surely as the first part of the Divine program has been carried out, exhibiting God's justice, wisdom and love, so surely



will the remainder of the Divine plan also be carried out by the Restitution process for the entire race during the Millennial Age and it will demonstrate fully Divine power.

### WHY SO LONG A DELAY?

With a hasty kind of thinking that belongs to our short-lived and dying condition, some wonder why Divine power has not made greater haste in proceeding to the deliverance of Adam and his race from the bondage of sin and death—why Messiah, after providing the redemption-price for the world and the fullness thereof, has not made haste to take possession of it (Psa. 2: 8), but instead God has permitted the rule of sin and death to continue, and has permitted Satan still to be the god of this world and the deceiver of men (2 Cor. 4: 4).

The Scriptures give us the only answer. They tell us that, from the Divine standpoint, the 6,000 years of the rule of sin and death are a short time in God's sight—that "a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psa. 90: 4; 2 Pet. 3: 8)—and that we are to have faith and patience in waiting for the full demonstration of Divine power in bringing to all mankind the good tidings of great joy and in lifting the curse. They show us that the Divine command to mankind was to multiply and fill the earth. This work has been accomplished much more rapidly under the rule of sin and death than it would have been otherwise, and thus God has provided by now, a sufficient number of Adam's race to fill the whole earth. The Scriptures show us further that sin, selfishness, worldliness working in society now provide some lessons and experiences that will prove helpful to everyone in the Kingdom. These lessons God intends that they shall have a benefit in the future, when the Redeemer will fulfill His promise and call all that are in the graves to come forth from the prison-house of death (John 5: 28, 29 RV).

An example of this was granted to us in our Lord's calling His friend Lazarus, who was dead, to "come forth"—and "he that was dead came forth."

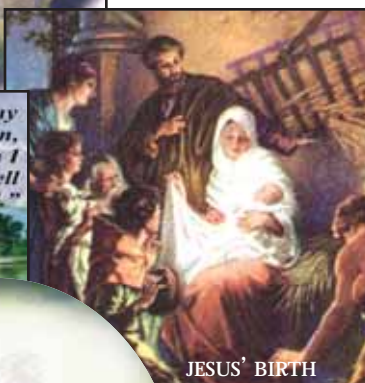
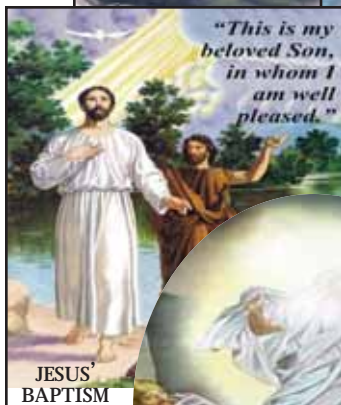
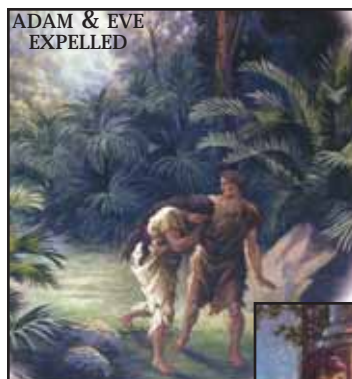
Lazarus was awakened from death but he was not resurrected to the original perfected state, for he died again. He was dead, or, from the Divine standpoint speaking of persons that are imperfect, as being dead. For Jesus said: "let the dead bury their dead" (Matt. 8: 22). It was said of Stephen that he "fell asleep" after he was stoned to death (Acts 7: 60), and as the good and bad of all the past were said to be asleep with their fathers. They were asleep from the standpoint that they would be resurrected in the future.

Another particular reason for the delay of the establishment of Messiah's Kingdom and the blessing of the world, for which He provided redemption, is that there are other features of the Divine purpose to be completed; the selection of all of the seed of Abraham which is to assist Jesus, the Little Flock and the Ancient and Youthful Worthies in His Kingdom and Millennial work of blessing all the families of the earth (Gen. 22: 16-18; Gal. 3: 8, 16, 29). When this selecting work is fully completed, the earthly phase of the Kingdom will be set up, and the good tidings of great joy will go forth to *all* people. Surely, in the past, these good tidings have not reached *all* people!

### JOY IN THE MORNING

The time for the beginning of mankind's blessing, "the times of restitution," is Scripturally designated the "morning" of the new dispensation. The picture is presented in the Scriptures of darkness covering the earth, and gross darkness the people (Isa. 60: 2), but that in due time the light of Divine glory will arise. Meanwhile, in the time of darkness, the Lord's true disciples have been called to walk by faith, and not by sight. The Father's Word of promise must be the lamp to their feet, and the light to their pathway (Psa. 119: 105), "a light that shines in a dark place, until the day dawns" (2 Pet. 1: 19).

Our Lord Jesus Himself is styled "the Sun of righteousness," which shall arise with healing in its beams (Mal. 4: 2); and in one of His parables He represents His Church also as being a part of the Sun of

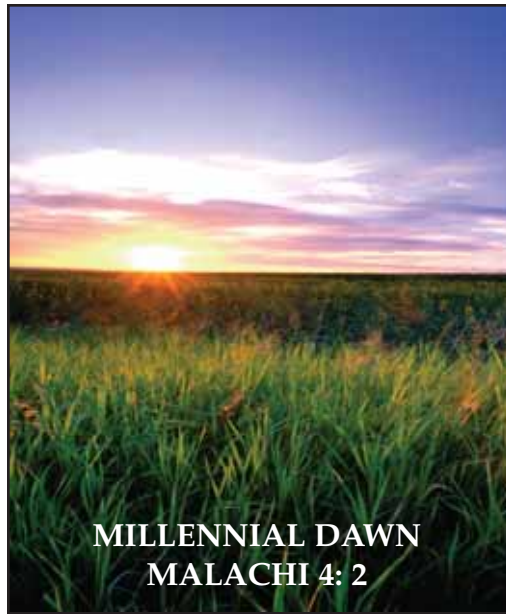


Righteousness which is to rise and refresh the world. He describes the future glory of the garnered "wheat" of the Gospel Age, saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13: 43). The results of that shining forth of Jesus and the Church in their Thousand-year Kingdom on earth (Rev. 5: 9, 10; 20: 4, 6) will be the scattering of the mists and darkness of error, ignorance, superstition and sin, which now still prevail, the enlightenment of all mankind with the Truth of God's Word (1 Tim. 2: 4; Jer. 31: 34), the abolishing of war, suffering and sorrow, and the ushering in of real and lasting peace on earth and good will among men (Psa. 46: 8-10; Isa. 2: 2-4; Micah 4: 4; Zeph. 3: 8, 9).

A further guarantee of the blessing of that Kingdom reign is given to us in the assurance that one of the first works of our Lord in His Second Coming, in respect to the establishment of His Kingdom, is the binding of Satan. In Rev. 20: 2, 3 we read that He laid hold on Satan, and "bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." How careful God is to prove to us how every detail of that glorious plan has been worked out and that nothing shall fail. He assures us: "So is my word that goes out from my mouth: it will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (Isa. 55: 11). And if our faith be weak, He again assures our hearts, saying, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (v. 9).

### **GREAT JOY FOR ALL PEOPLE**

Our Lord said, "Blessed are they that mourn: for they shall be comforted" (Matt. 5: 4). We find that the great majority of the human race have had considerable experience in mourning and sorrow under the rule of sin and death; but there is much comfort in the assurance of the Scriptures that in due time, as a result of Christ's Kingdom reign on earth, the race shall have their tears wiped away and shall be comforted (Rev. 21: 3, 4; 22: 3). During that Kingdom reign all who have not had their one full and complete opportunity for salvation in this life will have their opportunity, and may come into the condition of much joy, promised for all who have been



redeemed by the precious blood-merit of Jesus. And the promised "restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began," will be world-wide in its influence. Those who are of the Church of the Firstborn have already received a richer blessing, a spiritual blessing, in the Kingdom—they are of a heavenly, Divine spiritual nature.

Does this mean that mankind is not accountable for their sins in this Age? Oh no! The Scriptures make it very plain that "every idle word that men shall speak, they shall give account thereof in the day of judgment"

(Matt. 12: 36). Those who deprave themselves still more in this life, particularly by sinning against the light of Truth, will find that they will have it much harder in the restitution time. They will need and will receive correspondingly more "stripes" (Luke 12: 47, 48) in order to work out the evil qualities from their characters, which they must do if they are ever to have eternal life.

The signs of the times that we see all about us, such as the great increase of knowledge and travel, the beginning of the great Time of Trouble in 1914 (Dan. 12: 4, 1; Matt. 24: 21, 22), the regathering of the nation of Israel to their homeland, point clearly to the fact that the time for the restitution work to begin and for the good tidings of great joy to go to all people, is not far off, but is soon to come! Well may our hearts rejoice greatly in this wonderful prospect!

The restitution work will begin immediately with the generation living at that time—following the present great Time of Trouble and Jacob's Trouble which the Scriptures declare will usher in the establishment of the Kingdom on earth (Dan. 12:1; Jer. 30:7). As soon as order shall be established throughout the earth under that glorious heavenly Kingdom, which will be invisible to men, except through its ruling agents on earth, then its blessings will begin flowing out to those who have lived through the Trouble, then will begin the awakening of the sleeping millions—gradually. The last ones who died will be first to come back, so that Adam will probably be the last to be awakened. But their awakening will be for the purpose of bringing them to an accurate knowledge of God—His justice, wisdom, love and power (Isa. 40: 5)—to the intent that, if they will be rightly exercised in obedience to Christ, the great Mediator between God and men, they will gradually



regain the human perfection lost by original sin, and will be given everlasting life on earth. If they become careless, they will receive stripes, chastisements, that by these judgments of the Lord they may finally regain all that was lost through Adam. Their joys will be increasing with every step taken on the return journey back from sin and death to perfection of human life. The good tidings of great joy will be unto all people, yet there is the intimation that some will reject even those great Divine favors. It is written, "And it shall come to pass, that every soul, which will not hear [obey] that prophet [Messiah], shall be destroyed from among the people" (Acts 3: 23; Isa. 65: 20).

Enlightened with the Divine message, our hearts will undoubtedly be drawn nearer and nearer to the Fountain of all Grace and our lives will be all sunshine. Let us put off not only the works of darkness, but also all else that pertains to the darkness and error, and be clothed in the garments of light. Let us sing with heart and voice:

*Praise to Him by whose kind favor  
Heavenly truth has reached our ears;  
May its sweet reviving savor  
Fill our hearts and calm our fears.*

\* \* \*

## Bible Questions and Answers

**Q** How can an adult have trained out of it the weaknesses, foolishness and sin that were impressed upon it before birth?

**A** This work cannot be achieved on one's own, for it is with great difficulty that those sins and weaknesses that have come to us through heredity, and through improper treatment and influence can eventually be overcome. It is accomplished by the power and spirit of God, working in the heart and mind of each afflicted person. We have all been tainted by one or more of these sins and mistreatments; for all have sinned and come short of that perfection that is personified in our Lord (Rom. 3: 10, 23). We can gain the victory over our imperfections, no matter how they have come to us, by having faith in the merit of Jesus Christ, the Savior of the World, and a full consecration to God in harmony with Rom. 12: 1.

The Apostle Paul writes of this, when he says to some, who needed to be cleansed from various character defilements: "And such were some of you: but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6: 9-11).

This training session will be, for the most part, accomplished during the times of Restitution; it is then that we are in training now to overcome those deficiencies in ourselves, so that, we will be in a better position to assist the brethren and the world to make progress up the "highway of holiness" and gain human perfection and everlasting life (Isa. 35: 8). It is also true, that as each of us advances in truth and righteousness in this present life, we may be a help to others and encourage them to set their sights on the only name by which they might be saved (Acts 4: 10-12). \* \* \*

*"Thou shall call His name JESUS: for He shall save His people from their sins"—  
Matt. 1: 21*

The noting of those little incidentals by which Divine providence prepared for our Savior's birth and for the sending forth of the Gospel message, is strengthening to the faith of the Lord's people. Realizing God's care in the past over even the little things, gives a foundation for confidence in His wisdom and provision for the features of His Plan which are yet future—the fulfillment of all the exceeding great and precious promises which centered in Him who was born in Bethlehem. So also a realization of the Divine providence in the larger affairs of the Divine Plan stimulates faith also in the Lord's providences as respects the personal and more private affairs of His people.

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# ANNOUNCEMENTS

## SERVICES BY VISITING MINISTERS

**Robert Herzig**  
Springfield, MA, December 3  
**John Wojnar**  
Chester Springs, PA, December 31, January 1  
**Tom Cimbura**  
Denver, CO, November 11, 12  
**Robert Steenrod**  
North Canton, OH, December 10

## EVANGELISTS' SERVICES

**Robert Branconnier**  
Pittsfield, MA, December 10  
**Harry Hammer**  
Grand Rapids, MI, November 4;  
Muskegon, MI, November 5  
**Jon Hanning**  
Cambridge Springs, PA, November 4;  
Derry, PA, November 5  
**Richard Piquene**  
Independence, KS, November 5  
**Harold Solomon**  
Virginia Beach, VA, November 19  
**William Sturges**  
West Haven, CT, November 12

## 2006 LHMM CONVENTIONS

**France:** November 4-5  
**Nigeria:** November 24-26

## 2007 LHMM CONVENTIONS

**France:** *Spring: March 24-25; Summer: July 27-29; Autumn: October 27-28*  
**Germany:** *Velbert, May 26-28*  
**Lithuania:** *Kowno, June 16-18*  
**Poland:** *Poznan, April 28-30; Bydgoszcz, July 10-12; Katowice, July 14-16; Rzeszow, July 17-19; Susiec, July 20-22; Krakow, August 24-26*  
**Ukraine:** *Orlowka, June 29, 30 and July 1; Lwow, August 17-19*  
**United Kingdom:** *Hyde, August 3-5; Sheffield, October 27 and 28*  
**United States:** *California, March 16-18; New England: Windsor Locks, CT, May 18-20; Ohio, July 20-22*

## MEMORIAL DATE FOR 2007

**Saturday, March 31, after 6:00 p.m.**

The memorial date this year comes on March 31 after 6:00 p.m. The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 5:05 a.m. March 19. Accordingly Nisan 1 begins at 6:00 p.m. March 18 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 31. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!

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A gift subscription to the Bible Standard is an inexpensive way to give a lasting gift to a neighbor, friend or relative.

At this time you may purchase a year's gift subscription for 2007 at half price (\$6.00). As a bonus the 2006 November/December issue will be sent with an attractive gift card in your name. **Please supply the names and addresses on a separate sheet of paper** and sign your name as you would like it to appear on the gift card. You may use the order form below to fill in your information. Send payment with order.

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And he who would drink in the rapture of the view  
Must climb the winding stair, the portal enter through.  
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And all who fain would enter there  
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The Master's great design we see,  
Our hands we raise in reverent ecstasy of  
Wonder, love and praise!

Poems of Dawn

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