

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



A DIVINELY BLESSED HOLIDAY SEASON

The essential purpose of our article — which will be comprised with quotations from other sources — is to demonstrate the early influence of non-conformists on the spiritual life of the U.S.A. This heritage has played a large part in the development of the Christian ethic in the United States. The Thanksgiving holiday is still relatively free of commercial exploitation and is a happy and worthy social occasion.

“The first official presidential proclamation given under my hand at the City of New York the third day of October in the year of our Lord 1789.”

“Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor, and whereas both Houses of Congress have by their joint committee requested me ‘to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.’

Now therefore, I do recommend and assign Thursday the 26th day of November next to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the people of this country previous to their becoming a nation, for the signal and manifold mercies, and the favorable interpositions of His providence, which we experienced in the course and conclusion of the late war, for the great degree of tranquility, union, and plenty, which we have since enjoyed, for the peaceable and rational manner, in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted, for the civil and religious liberty with which we are blessed; and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

And also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually, to render our National Government a blessing to all the people, by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed, to protect and guide all sovereigns and nations (especially such as have shown kindness unto us) and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us, and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.”

George Washington

George Washington was an American political leader, military general, statesman, founding father, and first president of the U.S.A. As we studied he was a man that openly honored God as stated above “the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor.” The privilege of praying to God, of holding communion with Him, is a great one and is an evidence of His favor. God permits and has arranged to grant us this privilege, not that He might be *informed* of our desires, but that we might obtain benefit, comfort and instruction.

The object of prayer is to bring the heart and mind of the true disciple, whether in joy or sorrow, into contact with the heart of God, that the disciple may be enabled to realize more fully the Fatherhood of God, His love and care and His deep interest in every item of our welfare. In our deep affliction we may unburden our hearts to God and have forcefully brought to our attention His love, care and wisdom for our encouragement and strengthening and for our joy.

When we consider the Holiday Season, a time set aside for the gathering with friends and family and at many of these gatherings Jehovah is invited through prayer. We must not think of prayer as a *duty*, rather it is a *necessity*.

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The Father desires such to worship Him as worship Him “in spirit and in truth” (John 4:23), and it would be contrary to this principle to define prayer as an obligation and to stipulate a set time, place, or formal manner. The earnestness of the request and the peculiarity of the circumstances will regulate the frequency and the entire matter. May we all continue to rejoice in the marvelous privilege of prayer (Eph. 6:18; Phil. 4:6, 7; Col. 4:2)!



We consider prayer as a way to have contact with our Father in Heaven, not merely as a begging arrangement, nor is it an occasion for instructing Jehovah as to our wills. Rather, it should be seen as a season of communion with our Father, in which we may relieve our burdened or perplexed hearts, calling on Divine sympathy and bringing to mind Divine promises, reviewing Divine care and expressing our confidence in God’s many promises. How proper and necessary is prayer to the true believer! We cannot live without it. To break it off would be like stripping a tree of its leaves—it would die.

But to suppose that the Christian life depends solely on prayer without earnest study, practice and the spreading of God’s Word, would be an error. Just as the tree needs its leaves, it also needs its roots and soil. All elements are needful. We need to absorb the promises of God’s Word. This in turn will lead to good works and to communion with God in prayer, without which our fruits would soon wither and disappear. Jesus encouraged us to “watch and pray” (Matt. 26:41), uniting two conditions needful in our development. Some pray, then neglect to watch; others watch, and neglect to pray.

It is not necessary for us to instruct Jehovah how to arrange matters for the best, but it is our place to bring our hearts to realize that He is the center of wisdom and power and that, having unburdened our hearts, we are to be prepared to listen for His answer and advice through His Word. Those whose knowledge of prayer is confined to the meager information they have imparted to God

with “much speaking,” and who have never learned to *listen* for the answer to their prayers at the Word of God, have as yet measurably failed to appreciate the object of prayer (Matt. 6:7).

The God of Faith, Hope, Love and justice has favored mankind in general with setting in place a reward system. Throughout the seasons of life holidays have been set in place to give thanks for special favors, most are based on some Christian understanding. As in the past we wish to give thanks to our natural heritage and celebrate gifts from the giver of all good things, Jehovah. We wish to understand the holidays termed Thanksgiving and Christmas. Thanksgiving Day is a national holiday in the United States, and Thanksgiving Day 2019 occurs on Thursday, November 28. In 1621, the Plymouth colonists and Wampanoag Indians shared an autumn harvest feast that is acknowledged today as one of the first Thanksgiving celebrations in the colonies. For more than two centuries, days of thanksgiving were celebrated by individual colonies and states. It wasn’t until 1863, in the midst of the Civil War, that President Abraham Lincoln proclaimed a national Thanksgiving Day to be held each November.

In September 1620, a small ship called the Mayflower left Plymouth, England, carrying 102 passengers, an assortment of religious separatists seeking a new home where they could freely practice their faith and other individuals lured by the promise of prosperity and land ownership in the New World. After a treacherous and uncomfortable crossing that lasted 66 days, they dropped anchor near the tip of Cape Cod, far north of their intended destination at the mouth of the Hudson River. One month later, the Mayflower crossed Massachusetts Bay, where the Pilgrims, as they are now commonly known, began the work of establishing a village at Plymouth.

Throughout that first brutal winter, most of the colonists remained on board the ship, where they suffered from exposure, scurvy and outbreaks of contagious disease. Only half of the Mayflower’s original passengers and crew lived to see their first New England spring. In March, the remaining settlers moved ashore, where they received an astonishing visit from an Abenaki Indian who greeted them in English. Several days later, he returned with another Native American, Squanto, a member of the Pawtuxet tribe who had been kidnapped by an English sea captain and sold into slavery before escaping to London and returning to his homeland on an exploratory expedition. Squanto taught the Pilgrims, weakened by malnutrition and illness, how to cultivate

“Watch and pray so that you will not fall into temptation.

The spirit is willing, but the body is weak.”



Matt. 26:41

corn, extract sap from maple trees, catch fish in the rivers and avoid poisonous plants. He also helped the settlers forge an alliance with the Wampanoag, a local tribe, which would endure for more than 50

years. One can reasonably understand that a good amount of praying was engaged in during that winter and also when spring came with its pleasures. Though a *time* for praying is not specified in Scripture, who among God's children has not experienced the blessedness of communion with the Lord in the morning of each day, asking His guidance of its affairs, and realizing and expressing to Him our confidence in and reliance upon His promises? This starting prayer reminds us of God's promises and strengthens and prepares us for the events of the day. And at the end of the day, how impossible it is for a consecrated one to retire without thankfulness of heart! How appropriate to bow the knee, and the heart, to render homage as well as thanks for the day!

How appropriate it is that husband and wife should blend their hearts and bow their knees in Divine worship, and in submission to the Divine will! This tends to unify their hearts and lives. How blessed such an example is to the children! It is entirely appropriate that our children be trained to look to their Creator in the days of their youth, not necessarily with formal or lengthy prayers, but in a simple, earnest, and trustful manner. They will learn from praying parents the lesson of obedience and submission both to their parents and to God.

In November 1621, after the Pilgrims' first corn harvest proved successful, Governor William Bradford organized a celebratory feast and invited a group of the fledgling colony's Native American allies, including

the Wampanoag chief Massasoit. Now remembered as America's "first Thanksgiving"—although the Pilgrims themselves may not have used the term at the time—the festival lasted for three days. While no record exists of the historic banquet's exact menu, the Pilgrim chronicler Edward Winslow wrote in his journal that Governor Bradford sent four men on a "fowling" mission in preparation for the event, and that the Wampanoag guests arrived bearing five deer. Historians have suggested that many of the dishes were likely prepared using traditional Native American spices and cooking methods. Because the Pilgrims had no oven and the Mayflower's sugar supply had dwindled by the fall of 1621, the meal did not feature pies, cakes or other desserts, which have become a hallmark of contemporary celebrations.

Pilgrims held their second Thanksgiving celebration in 1623 to mark the end of a long drought that had threatened the year's harvest and prompted Governor Bradford to call for a religious fast. Days of fasting and thanksgiving on an annual or occasional basis became common practice in other New England settlements as well. During the American Revolution, the Continental Congress designated one or more days of thanksgiving a year, and in 1789 George Washington issued the first Thanksgiving proclamation by the national government of the United States; in it, he called upon Americans to express their gratitude for the happy conclusion to the country's war of independence and the successful ratification of the U.S. Constitution.



“GOOD TIDINGS OF GREAT JOY”

The Holiday Season brings with it another time for gathering with those we love in Christian fellowship. What great wonderment comes to the Christian world as it, with many others, celebrate the birth of the Lord and Savior of all of mankind. The great

majority of the world governments are in disarray and its people in distress of the unknowns that exist in the minds of mankind; however, Jehovah in the giving of a gracious gift; “good tidings of great joy” gives reason to celebrate Christmas: Yes, there is a reason for the season!

Christmas (or Christ's festival) by general usage is celebrated on Dec. 25th; and since its commemoration

is not enjoined in the Scriptures, but is merely a voluntary commemoration of a great fact rather than of a particular date, we do well to celebrate it decorously at the usual time; notwithstanding the fact that we are not in harmony with the date, and hold, according to the evidences, that our Lord was born about Oct. 1st, and that Dec. 25th, about nine months previous, was approximately the date of the annunciation (Luke 1:30, 31; see *The Time is at Hand*, pp. 54-62).

Is it any wonder that the Message of God's grace as it was announced on the first Christmas morning was a Message of peace and good will toward men—all men? Is it any wonder, in view of what we see of the developing Plan of God, that the angels declared to the shepherds, "Behold, we bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Messiah, the Lord" (Luke 2:10,11)? No! That Message is in full accord with all that we know of the Divine Word, and with all that the reasonable, intelligent mind could expect from an all-wise, just, powerful and all-loving Creator. Why should He not delight to bless every creature of Adam's race?

"Which is the Messiah, the Lord!" This is declared so wonderfully in John 1:9: "That was the true Light, which lighteth every man that cometh into the world." How broad, how gloriously sweeping is the statement of this text, which declares Jesus to be the true Light of the world for every man that cometh into the world! How it assures us that the Redeemer of the world was God's great Christmas Gift to Adam and all of his posterity, a gift whose value grows in the estimation of all the Lord's holy ones in the present time, as day by day they come to know the Christ of God—an estimation which will grow with the world as, during the Millennial Age, they will avail themselves of the glorious opportunities then afforded and come into hearty accord with the Lord and His righteousness—an estimation which will grow with them throughout eternity as the lengths, breadths, heights and depths of God's Love shall become more and more manifest.

Let us not mistakenly allow our own littleness of mind to hinder our appreciation of the true meaning of God's words. Let us remember our Lord's words, "For your thoughts are not My thoughts; neither are your

ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My plans than your plans." The great Plan of God, which has thus far reached only the One True Church, even as many as the Lord our God has called, is yet to reach not only the world of mankind living when the Sun of Righteousness bursts forth in Heavenly glory, but also all those who have already gone down into the great prison-house of death—the tomb, *Sheol*, *Hades* (Isa. 55:8, 9; 40:5). We know certainly that the



vast majority of these have never been enlightened by the Lord Jesus and His Gospel Message. There was no such light before our Redeemer came into the world. On this the Scriptural testimony is most explicit, namely, that "Christ brought life and immortality to light through the Gospel" (2 Tim. 1:10). Neither the immortality which is God's gift for the Church was seen and appreciated and understood, nor was the eternal life which God is providing for all of Adam's race who will accept it. True, there were vague

promises before, but there was no clear light upon them. They had to be received by faith.

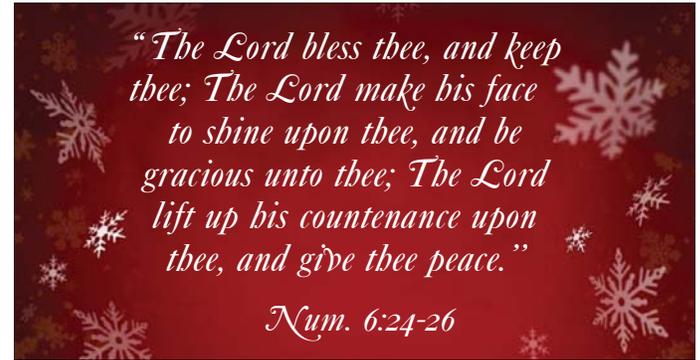
Do Christians today who mark Christmas observance with gifts to others do so out of a desire to serve a pagan god, or to observe a pagan holiday? Of course not! What they are doing is in accordance with generous hearts, not the circumstances of history! The unselfish giving of little gifts and remembrances at Christmas time, regardless of any coincidental historical pagan gift giving, seems to us especially appropriate; in that God is continually giving and encouraging others to give, and that this day is so generally set aside for the remembrance of the gift of His dear Son for our redemption! Luke 11:13, "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?" Acts 20:35, "I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'"

Those who still object on the basis of historical connections to heathen worship and practices should remember that the Apostle Paul did not consider it wrong under certain circumstances even to eat meat that had been offered to heathen idols (1 Cor. 8:4;

10:25-33; Rom. 14:14-23), let alone merely using certain days and legitimate customs that the heathen used in their festivals long ago. Surely the doing of good, or the free-will, unselfish and judicious giving of proper gifts by Christians at Christmas time, would not be a sin, any more than it would be to do so at any other time of the year. If we were to skip by Dec. 25th without thanking God for the great gift of His Son (for which we should thank Him every day!) just because of ancient heathen holidays at that season, we would be more unchristian than Christian.

Let us, as Consecrated Christian believers, being filled with a desire to serve family, friends and brethren enjoy God's privilege of giving gifts to show our loving-kindness, gentleness, tenderness, softness all done in moderation. "A man that has friends must show himself friendly" (Prov. 18:24). Let us feel the excitement of thanking God for the great gift of His

Son each day, for the privilege of celebrating these special holidays, and for God setting aside America as His place for freedom of religion. This Holiday Season is a wonderful time to let our hearts and minds dwell on the multitude of blessings provided by Jehovah! "The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26).



SELF-EXAMINATION AT YEAR'S END

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" — 2 Cor. 13:5.

At the end of the fiscal year, careful businessmen take stock, to see just what their year's business has been, and to learn certain lessons for the future order of their business operations. Without such a taking of stock, they would not know how properly to plan for their future, or to learn just what the year's business has been. In this they are an example to us, the children of God, who are dealing in spiritual wares (Luke 19:13, 16-26). Unless we take stock of our spiritual wares, we will not know what our profits or losses for the year have been, nor would we know wherein to retrench or expand. So we see the necessity of such spiritual stock-taking, *i.e.*, self-examination.

That we are to practice self-examination as a spiritual exercise is certainly a Scripturally inculcated precept. Both the Old and the New Testaments exhort us to do it (1 Cor. 11:27, 28; Gal. 6:3, 4; Psa. 119:59; Lam. 3:40; Hag. 1:7). Self-examination implies an inspection of ourselves along the lines of our dispositions, thoughts, motives, words, acts, attainments, lacks and faults, so as to encourage the good, supply the lacks, and overthrow any evil in us.

That self-examination means such, we see from the



significance of the word. To examine a thing means to inspect, to study, to analyze it. When a physician examines a patient, a lawyer a witness, a geologist a stratum, a miner a mineral or a chemist a substance, they study, inspect, analyze it. In self-examination self is the object of one's study, inspection, analysis; and, of course, self-examination as a spiritual exercise would be a self-inspection from a spiritual standpoint. This would involve a searching study of one's disposition, thoughts, motives, words, acts, attainments, lacks, and faults from a spiritual standpoint and for spiritual results.

THE NECESSITY OF SELF-EXAMINATION

Self-examination as a spiritual exercise is necessary for many reasons. Without it we would not know ourselves as to our dispositions, thoughts, motives, words, acts, attainments, lacks and faults; we could not properly and intelligently act toward these. Nor are we able to deal properly with ourselves without self-examination, as husbands and wives, parents and children, brothers and sisters, employers and employees, friends and relatives, or rulers and subjects would know how to deal with one another without studying one another. If, in the relations just mentioned, lack of study of one another would lead

to bad results, much more so would lack of self-study lead to bad results, since each one deals with himself more often and intimately than with others.

A proper understanding of one another in the above relations, derived from a study of the persons in these relations, helps us properly to fulfill the privileges and duties of those relations, so does a proper self-study help us properly to conduct ourselves toward ourselves. For such a study will reveal to us what our faults, lacks, and attainments are, and will serve to arouse us to overthrow our faults, to supply our lacks, and to increase our attainments. It will make clear to us just what our dispositions are, so that we may learn to put restraints wherever needed, and to develop in us what needs development. When properly done, it will show us the real, true character of our thoughts, motives, words and acts, so we can take toward them a friendly or oppositional stand, as the case may require.

Such a self-examination will not only help us to act properly toward ourselves, but it will also give us much information that will on the one hand hinder us from wronging or neglecting God and our fellows, and on the other hand will help us to fulfil our duties and privileges toward them. It is helpful in all our relations.

HELPS FOR SELF-EXAMINATION

That by which we are to examine ourselves is the Word of God. It supplies us with a proper yardstick by which we can take our spiritual measurements (Rev. 11:1, 2; 2 Cor. 10:13-16). It is the mirror that gives a perfect reflection of us, revealing our blemishes, lacks and good features (Jas. 1:23-25). Therefore we are to inspect ourselves in the light of its doctrines, precepts, exhortations and examples.

Comparing and contrasting ourselves with the scriptures will result in our learning to know and see ourselves as we are in deed and in Truth; for “the Word of God is quick [energetic], and powerful, and sharper than any two-edged sword [because while the sword can pierce through natural things only, this Word has the power of], piercing [through spiritual things] even to the dividing asunder of [the] soul [the substance of an act] and [the] spirit [intention of an act], and of the joints [the manner and relations of acts] and marrow [the real essence of the acts], and is a discernor [a differentiator] of the thoughts [of the intellect] and intents [motives] of the heart” (Heb. 4:12).

This passage suggests that we should examine our thoughts, words and acts from three standpoints:

Confidence in the utility of self-examination will help us to cultivate it. Firmness of will and perseverance

in its exercise will also help us to develop it, since we learn to do by doing. To have specific times for its performance will prove valuable to its attainment. Indeed it should be done daily.

Then there are special seasons, like our birthday and wedding anniversaries, the anniversary of our consecration, of our coming into the Truth, or of some other special providence in our lives, when self-examination will prove helpful. The Memorial season, sifting times and times of temptation are also very appropriate for self-examination. So, too, at the end of the year, as suggested in the title of this article, will self-examination prove especially appropriate.

“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is — His good, pleasing and perfect will”. Romans 12:1, 2



EXAMINATION IN THE SEVEN STEPS OF THE CHRISTIAN LIFE

From the standpoint of their substance, motive and manner we could well examine ourselves with respect to our participation in the seven steps of the Christian life during the year that is now drawing to an end. The seven steps are: (1) deadness to self and the world; (2) meditation on God’s Word; (3) watchfulness; (4) prayer; (5) spreading the Word; (6) cultivating a Christlike character; and (7) enduring evil in harmony with God’s Word.

Let us first consider briefly a self-examination as to the **substance, motive and manner of deadness to self and to the world**. As to its substance, we would, as we look over our year’s experiences, inquire: Did I this year live a life of deadness to self and to the world? Or was I alive to self and to the world? Or was my life mixed, partly alive to self and to the world and partly dead to self and to the world? What encouraged and what hindered such deadness? How could I improve in being dead to self and to the world? As to motive, we might examine ourselves as follows in respect to deadness to self and the world: Why was I dead to self and the world? Why was I partly alive to self and the world? As to manner, we might examine ourselves respecting our year’s deadness to self and the world as follows: How was I dead to self and the world, continually or occasionally, under easy or under hard conditions?

Let us also examine ourselves as to **meditation on**

God's Word, as to its substance: Did I give my spare time to meditation on the Word in its doctrines, precepts, promises, exhortations, prophecies, histories and types, or did I let my mind rest on sinful, erroneous, selfish and worldly things?

Or did I give part of my spare time to meditation on the Word, and part of it to meditation on sinful, erroneous, selfish and worldly things? Or did I give almost none of my spare time to meditation on the Word? What encouraged or hindered therein? We might ask ourselves, Did I rejoicingly, thankfully, appreciatively, industriously, wisely and carefully meditate on God's Word or not?

As to *watchfulness*, we might examine ourselves respecting its substance as follows: Was this year one in which I watched my disposition, thoughts, motives, words, acts, surroundings, and the influences operating on and from me. As to manner we might inquire: Was my watching diligent, constant, entire and honest?

As to *prayer*, we might examine ourselves respecting its substance as follows: Was this a year of prayer for me or not? What encouraged or hindered therein? What resulted therefrom? As to motive: Did I this year pray according to God's glory, or from sinful, erroneous, selfish and worldly motives? As to manner, we might ask: Were my prayers wholehearted, constant, trustful, truthful, submissive, or were they perfunctory, formal, infrequent, unbelieving, unscriptural and arbitrary?

As to *spreading God's Word*, we might examine ourselves respecting its substance as follows: Did I this year seek to spread the Truth by word of mouth, by the printed page, by co-operating with others in these respects, by my acts, by my prayers and by my gifts, or did I do part of these things and not all of them? What were the results? As to motive we might inquire: Was it faith, hope, love and obedience that prompted me wholly or in part to spread God's Word? Or was it sinfulness, erroneousness, selfishness and worldliness that wholly or in part prompted me? As to manner we might inquire: Was my spreading the Word diligent, constant, tactful, joyful, and fruitful or not?

So, too, we should examine ourselves as to *developing a Christlike character*. As respects its substance we

might ask ourselves: Did I this year seek to detach my affections from human things and attach them to spiritual things? Did I develop the graces or the disgraces? Did I strengthen the higher or lower affections, the graces or the disgraces? Did I balance and perfect the good, or was I careless in these respects? Did I let the evil control me or did I seek to uproot it from myself? What helped or hindered? What were the results? As to motive we might inquire: Were my motives spiritual, human or partly spiritual, partly human and partly Satanic? As to manner: Was I diligent, tactful, practical, wholehearted and Scriptural in it?

Finally, we may profitably examine ourselves as to our *endurance of evil in harmony with the Word*. As to substance we might inquire: Have I this year endured evil in my person, reputation, goods, influence, *etc.*, because of my faithfulness to the Truth? Or to avoid suffering did I compromise or prove wholly untrue to the Word? What helped or hindered me? What results did I achieve? As to motive we might inquire: Did I from faith, hope, love and obedience endure evil for the Word, or did sinfulness, erroneousness, selfishness or worldliness mingle with my motives? Or did such motives keep me from endurance for the Word? As to manner we might inquire: Was I faithful, submissive, cheerful, thankful, appreciative, forgiving or not? Or was I the opposite of these while enduring?

Doubtless, beloved brethren, by our self-examinations we will find some success and some failure in our year's experiences and attainments. Will we not, therefore, determine that for the coming year we will do better? Will we not, all of us, take time to make a diligent self-examination at this year's end? Yes, will we not practice daily self-examinations with appropriate resolutions for amendment, which we will be diligent to realize in our conduct?

SEVEN STEPS OF THE CHRISTIAN LIFE

1. Deadness to self and the world;
2. Meditation on God's Word;
3. Watchfulness;
4. Prayer;
5. Spreading the Word;
6. Cultivating a Christlike character;
7. Enduring evil in harmony with God's Word.

BE YE HOLY (2 Samuel 9; Eph. 4:32; Prov. 8:17)

The Lord gives us a deep insight into David's character, and shows us one of the abilities he possessed which constituted him "A man after God's own heart." Entirely overlooking and forgetting the evils which he experienced from King Saul during the years in which the latter sought

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his life, King David remembered with appreciation the conduct of Saul's son, Jonathan, how Jonathan had befriended him, and how he had made a covenant that in turn he would show kindness to Jonathan's family. For a time, busy with the affairs of the kingdom, King David

apparently forgot to make any special inquiry respecting the family of Saul, but something occurred which brought prominently to his mind his obligation to Jonathan. Presumably this was about the middle of his reign; and quite possibly it was David's serious sin with Bathsheba and his hearty repentance that now quickened his mind in respect to his responsibilities to those about him, including the family of his deceased friend, Jonathan.

Ziba, chief servant of King Saul, was called to David and inquiry was made respecting any of the remaining members of Saul's family. This disclosed the fact that there was still living a son of Jonathan, who was a child of five years at the time of the death of Saul and Jonathan, and who was lamed in his feet by falling from his nurse's arms as they fled at the news of Saul's defeat. King David explained to Ziba that he desired to do kindness to Saul's posterity and bade him bring to court Jonathan's lame son Mephibosheth. The King's command was obeyed, although it must have been received with great fear and trepidation and doubt with respect to its sincerity. It was the custom at the time that when one king succeeded to the dominion of another all the heirs of the throne should be sought and killed, lest they should give trouble later to the new dynasty. This was evidently expected of King David, and the secrecy in respect to the whereabouts of Jonathan's son was kept so that King David did not know where he was. However, Ziba was a man of large family interests and realized that it was incumbent upon him to perform the King's request, even if it should mean the death of Saul's heir. And the latter, being lame and knowing that his present residence was known to the King, could do nothing less than respond and present himself at the court. His fear that the King's words might be treacherous and his thoughts that so great a generosity as had been suggested could not be expected or trusted, doubtless caused him fear and trepidation as, coming to the presence of the King, he prostrated himself at his feet, saying, "Behold thy servant!"

"Fear not," said David, "for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the lands of Saul, thy father; and thou shalt eat bread at my table continually." With the people of oriental lands the eating of food together as friends implies a pledge of friendship and fidelity, and to eat continually at the table signifies membership in the family. We are not to

2 SAMUEL 9

King David's Character

Hebrew Keyword:
"CHECED"

Generous kindness

Mercy / Lovingkindness

A word used of God who obligates Himself to His people to care for them that love them; to be for them.

2 Sam. 9:1, 9:3, 9:7, 10:2

consider this a light matter, for David had two wives. Their children were hopeful of being his successors to the kingdom and this bringing a stranger into the family might properly be considered as a menace to their interests, especially as that stranger already, according to the custom of nations, had a prior claim to the throne, superior even to that of the King.

The entire operation shows us the fearlessness of the King and his confidence that the kingdom should not be taken away from his posterity, and it shows us also the confidence which all the members must have felt towards him and respect to his

judgment as to the affairs of the home and his headship in his home. This headship we cannot suppose was used in an austere and arbitrary manner but with loving kindness and generosity and in the interest of his entire household. He who could be kind to the son of a friend certainly could be kind and generous also to the members of his own family, as David doubtless was.

The most advanced even of the Lord's consecrated people may draw some helpful suggestions from the details of this lesson.

(1) A friend in need is a friend indeed. Jonathan had been David's friend in his time of need and had attested to his nobility of character, his faithfulness to principles of righteousness and his loyalty to the Lord, even when the Lord was taking his kingdom power to give it to David. David's friendship came in time of need to the poor man with lame feet, who lived in secret, fearful that anyone should recognize him lest his life should be taken. A sad state in which to live!

(2) David's searching for opportunities to do good reminds us that such should be our attitude, that we should not merely wait until circumstances force upon our attention the troubles of others and their need of assistance. Well do the Scriptures say, "Blessed is he that considereth the poor." This is a God-like quality, and whoever practices it is to that extent godly. The Apostle says of God that He looked down and beheld the "groaning of the prisoners" in their condition of sin, degradation, dying. He looked further to note that there were no other means of assistance—that they were wholly dependent upon Him; then His Own arm brought salvation. The arm of the Lord Jesus was revealed for man's uplift from the condition of death back to harmony with

God. Our Lord suggested, “Be ye kind even as your Father in heaven . . . for He is kind unto the unthankful and the evil.” In harmony with this, our generous sentiments and helpfulness should not be confined to those who have claims upon us through love relationships.

Our generosity is to go beyond, even to our enemies. “Yea, if thine enemy hunger, feed him; if he thirst, give him drink.” So shall we be the children of our Father in heaven, so shall we show that we have His disposition, “the mind of Christ,” who, when we were enemies, died for us. We are not, however, urging the same degree of love and benevolence toward all. The Lord specially loves those who are in accord with Him—and so should we, but our love and sympathy and assistance must not be confined only to these, for we have the admonition that “If ye love them that love you, what thank have ye? And if ye do good to them that do good to you, what thank have ye? For even sinners do the same.” But God commended His love to us as an example of what our love should be in that His Son, “Christ, died for the ungodly.”

(3) David’s justice and generosity are both manifested in the course he pursued. Instead of coveting Saul’s possessions and using his power to attach these to his own he deliberately settled the matter that the profits of Saul’s estate should all go to his son, who at the same time would be continually partaker of the King’s bounty at his table. Comparatively few would have been so just and so generous. The incident gives David’s character a fresh luster and helps us to understand why he was so beloved of the Lord. He was not content with merely wishing to do right, willing to do right, he went forward and dealt justice. He put his bright thoughts and generous impulses into practice and made “footprints on the sands of time,” which have helped to mark the proper pathway for the millions who have since examined these in the holy records.



We now come to the consideration of our second text (Eph. 4:32). While the Scriptures everywhere inculcate

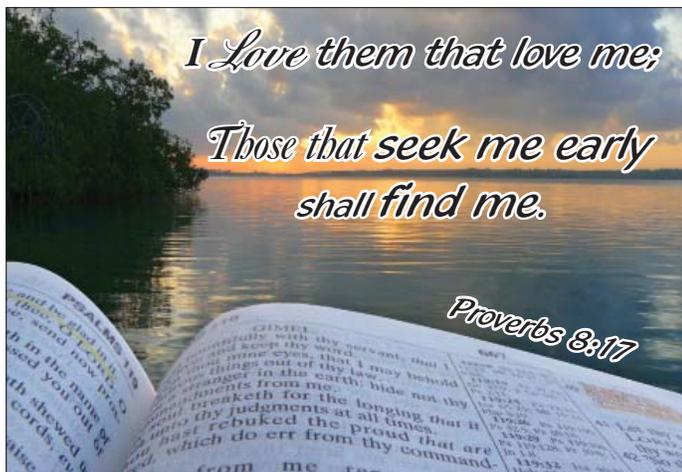
the thought that God’s people are to be generous towards strangers as well as their own people, they make common the thought that they should have a special interest in one another, as the Apostle expresses in these words, “Be ye kind one to another, tender-hearted, forgiving one another.” Ah! Yes. Kindness is certainly one of the elements of love, as the Apostle says, and tenderheartedness must characterize those who would have a participation with our Lord in His Kingdom. Hardness of heart and cruelty are evidences of degradation, the loss of the image of God. The coldness and the hardheartedness of the world make countless thousands mourn, even more than their circumstances necessitate. As the Apostle declares, “the whole creation groaneth,” waiting for the King of Glory, who will bring in restitution. As members of the one true church let all consecrated believers, especially Consecrated Epiphany Campers, do something to help ameliorate the world’s difficulty, even if it be no more than the cheering word. Indeed, we rejoice as we see the manifestations of the coming Kingdom of our Lord, “the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21).

Are not the Lord’s people commended “to be perfect, even as your Father which is in heaven is perfect?” And if this is so, what in each other’s conduct would they have to forgive? Ah! There it is. At heart they must will perfection absolutely, but how to perform it they find not, as the Apostle says, in many things we all fail. “There is none righteous, no, not one.” More than this, those that are the Lord’s, under elective salvation are not, according to the flesh, the highest, the noblest, the best. “Not many great, not many noble, not many rich hath God chosen.” While the Apostle intimates that some great, some rich and some noble may be expected amongst the elect, he emphatically declares that God has chosen chiefly the mean things of the world, and the things that are despised, and the things that are not, to bring to naught the things that are. How strange! Nevertheless, it is just like the Lord to pass by the self-righteous and the proud, and to declare that “Only those who humble themselves shall be exalted and those that exalt themselves shall be abased.”

It is only the humble-minded, taught in the school of Christ, who are able and willing to accept the ignoble ones who rally to the Lord’s standard and who may be accepted. To love the ignoble signifies that we must view them from the Divine standpoint and love them as God loves them—not because of their ignoble, and mean qualities, but in spite of these, because of their heart’s desires towards God

and righteousness. As we come to love and appreciate all those who stand for and strive for those principles, we take our position with God and view the situation from the Divine standpoint, having compassion upon those who are weak and out of the way and doing all we can to assist them, if they love righteousness and hate iniquity and are striving in harmony with their ideals.

The more such have to contend with the more will they call forth the love and sympathy of God and all who are His. God has promised to “cover their blemishes” and this must be the sentiment of all who are on his side. As the Apostle said in this text we must be disposed to forgive one another and, as he again in 1 Cor. 12:23 teaches, that “Those members in the Body of Christ which are most ungainly,” upon them we should bestow more efforts and energy for their assistance, especially covering their blemishes and assisting them. Along this line the Apostle elsewhere says that we ought to follow the example of Jesus in laying down our lives for the brethren—“We that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Romans 15:1). Too often the Lord’s people forget this injunction and are disposed to lay down their lives for themselves, for their own comfort, or to lay down their lives, their time, and their energy in fellowshiping with those of the brethren most congenial to them in cultivation or in advancement. As members of the one true church let us never be guilty of ignoring the ignoble in their need of assistance to understand the Truth message as given through God’s chosen vessels.



SEEKING THE LORD EARLY IN LIFE

We now come to the study of our third text (Pro. 8:17). “I love them that love me; and those that seek me early shall find me.” This is said respecting wisdom, but God Himself is the very personification of wisdom, and this applies to God. Similarly, to those who are privileged to hear of God’s grace, Christ is wisdom. As the Apostle

declares, “He is made unto us wisdom,” unto all who rightly, properly accept Him. It is not our thought that the Gospel call was sent especially to children, nor do we find our Lord’s teaching specially adapted to the child mind, nor that he taught children, nor that he or the Apostles established Sunday Schools (Vol. 6, pp. 544-547).

We may properly say, however, that whatever were the limitations of the Jewish Law which hindered Christ and the apostles from becoming ministers of the Truth until after they were thirty years of age, there are no such limitations applying now, and whosoever has ears to hear, let him hear, however old, however young (Matt. 13:9). We encourage the dear brethren of the Truth everywhere to see to it that their children have the very best religious instruction, as well as their own example in daily living. Every home should have its Bible study, even though there be but one child. Every Sunday should have its quiet, sacred hour of fellowship, communion and praise, participated in by the parents and the children. It is beautiful to note the influence of a proper home-life in the families of some—in joy and love and truth.

When Solomon wrote in Eccl. 12:1 “Remember now thy Creator in the days of thy youth” he was speaking to those of God’s who early in life gave their hearts to Him and committed their way to His guidance. All bear testimony to multiplied blessings as the results of that early start in the right way. And we are glad to see some young people now taking the first steps in this way of life. To all such young pilgrims we would say, God bless you! You are starting out as young soldiers of the cross, and we want you to be brave and true soldiers. Remember that the first duty of a soldier is obedience to the Captain—Jesus Christ (Heb. 2:10). Give close attention to His Word—the Bible—and try to understand what He would have you do. Then be very prompt to obey, whether or not you are able to comprehend the wisdom of all of His directions.

Of such early consecrations to the Lord we have many notable examples in the Scriptures. Of John the Baptist it is said that his parents “were both righteous before God, walking in all the commandments and ordinances of the Lord blameless,” and that John was given to them in answer to prayer—“filled with the Holy Spirit, even from his mother’s womb” (Luke 1:6, 15, 44, 66, 80). Paul was similarly endowed from his birth (Gal. 1:15; Acts 26:4, 5), and was zealous toward God long before his conversion from Judaism to Christianity (Acts 22:3, 4). So also was Timothy (2 Tim. 1:5; 3:15), Samuel (1 Sam. 1:11, 24-28; 2:11, 18, 19) and Moses (Ex. 2:2).

Those early devoted to the Lord escape many a snare and many an entanglement, which in later years bring distress and trouble to so many. They do not have to reap the bitter harvest that always comes from the sowing of “wild oats.” They do not find it so much against the current of their nature to live godly lives, and they have in later years the strength of character born of continued self-discipline and self-restraint, and all the blessed advantages of a long acquaintance with God and of the instructions of His Word and of the leadings of His gracious providences.

Remember now your Creator in the days of your youth, before the difficult days come, and the years draw near when you say, “*I have no pleasure in them*” Eccl. 12:1(NKJ).

How wise is the counsel, “Remember thy Creator in the days of thy youth—while the evil days come not” (Eccl. 12:1). Those evil days of bitter disappointment and despair never will come to those who in youth commit their ways unto the Lord and trust Him to guide their paths. His ways are ways of pleasantness, and all His paths are peace (Prov. 3:17). They are not by any means smooth and easy ways, but they are always peaceful and pleasant, because He who has said, “I will never leave thee, nor forsake thee” (Heb. 13:5; Psa. 118:6, 7), is always present to comfort and to bless, and to make all things work together for good to those who love God—the called ones according to His purpose (Rom. 8:28).

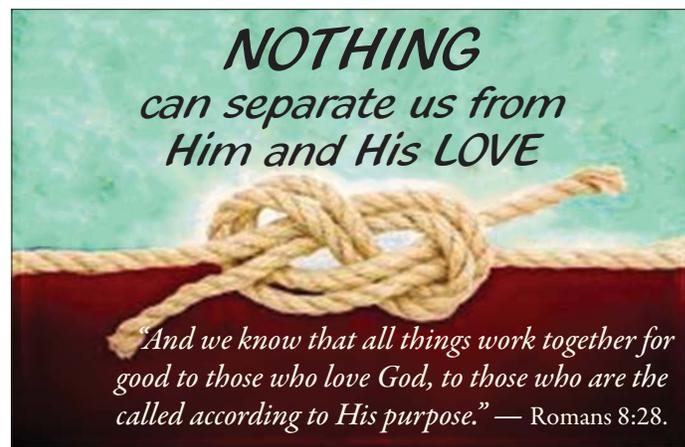
Before the mind becomes engrossed with the frivolities of this world it is easily led by wise and loving hearts, and none should lose these precious opportunities, which a few years later may bring forth a rich harvest to the Master’s praise. Our object, however, is not to turn aside the Church from the greater work that God has given us especially to do in teaching His Word to adults, to the less important work of instructing the rising generation, but rather to point out the wayside privileges of many who

otherwise might not observe them. Many consecrated parents have these privileges every day, and many others come in contact with the young and forget to let their light shine upon them, under the erroneous impression that they cannot be expected to understand.

It is a great mistake to presume that the young must first run in the race of pride, ambition, frivolity and folly with the world, and then be converted to God. It is the business of those who have to do with them to shield them as far as possible against such influences, and to help them to center their affections and hopes in God before the world ensnares them.

To all the dear children of God younger and older who have given their hearts to God, and who are trying daily to follow Jesus, THE BIBLE STANDARD sends its greetings.

May the good work go on in the study, practice and spread of the Truth message as given through God’s chosen vessels. Let the young rejoice in the prospects of a lengthened campaign and great usefulness in the Lord’s service; let those who are more mature bear up bravely and wisely under the burden of bearing up their cross, doing courageous service as soldiers of the cross; and let the aged pilgrims, leaning upon the staff of Divine Truth and rejoicing in its steadfastness, stand as beacon lights to others, and at the end of their course be able to testify: “I have fought a good fight, . . . I have kept the faith” (2 Tim. 4:7).



The Word Among Men — John 1:1-14

As a pendulum swinging from one extreme to another passes the true center of gravity midway, so are the conceptions of Christians in general respecting our Lord: they go to one extreme or the opposite. One extreme view declares our Lord Jesus to have been simply a good man, a member of Adam’s race as are others, the son of Joseph; others that He was perfect but not pre-existent. Some deny the personality of God, and claim that what is called “God” is merely an operation of nature—that

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man is the greatest personal being in existence, and that he was not created but evolved from lower conditions.

Many Christians hold the view of a personal God, the Creator of all things, and accounts for the honorable station of our Lord Jesus by assuming that He was the Father, but called himself the Son of God in a harmless deception of mankind for a time. It assumes also that he was “incarnate”—that is, that God entered a human body and used it as a cloak over His Divinity.

Applying this teaching literally suggests that when Jesus prayed, He in effect prayed to Himself. In this He would have deceived His disciples because they were not able to grasp that concept. This idea also raises difficulties when considering our Lord's crucifixion. When He called out, "My God, my God, why hast thou forsaken me?" was it merely for effect? As God Himself, He could not be forsaken nor die. This implies, too, that when the body of Jesus died it was merely the moment when God stepped out of it. When pondering this theory, it compels the thought that our Lord's experiences from first to last were somewhat deceptive. This assumption would be contrary both to God's character and to reason. Most students of the Bible would agree that Scripture should be allowed to interpret itself, and that what it presents should be accepted by all Christian people without objection.

All of these theories we must set aside as being entirely inconsistent with the Divine Revelation, from the Word of God which teaches us respecting the intelligent Creator that Jehovah, in His sympathy and love, provided a Redeemer separate and distinct from our race. Let us look at the subject candidly. The text in bold is from John Chapter 1, the King James Version.

Verse 1: "In the beginning was the Word, and the Word was with God, and the Word was God."

This is not really a bad translation but as it stands could imply *two* Gods, whereas the Scriptures declare that "there is one God, the Father . . . and one Lord Jesus Christ" (1 Cor. 8:6). Nowhere in Scripture are these said to be equal in power and glory. On the contrary, whether we take the words of the apostles, or the prophets, or—more important—of the Lord Jesus Himself, they all declare in harmony that the "Father is greater than I." Jesus' subordination to God is revealed in His words, "I came not to do mine own will, but the will of him that sent me" (John 14:28; 6:38).

The glorious Personage here referred to as the Word (Greek, Logos) was the beginning of the Father's creative work. This understanding is in full accord with the Scriptural declaration that Jesus was the beginning of the creation of God—the "firstborn of every creature" (Col. 1:15).

But one objects: "You are making Jesus, the Son of God, merely a created being." We answer Yes, does not the relationship of father to son itself denote progenitor and the one generated? At Jesus' baptism the voice from heaven declared, "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22). Certainly this testimony denotes no confusion of personality.

The difficulty in understanding this subject lies in the error of assuming that the Word was an *expression* or *manifestation* of Jehovah, that the Word was Divine and from everlasting to everlasting. This view is held—in various shades of interpretation—by all who maintain the Tri-unity of God, though it should be noted that in John 1:1 no mention is made of the Holy Spirit.

Verse 2: "The same was in the beginning with God."

It is hard to escape the simplicity of this statement. This wording seems to imply a finite point in time past [the beginning], however far back that may be. Jehovah alone exists "from everlasting to everlasting" (Psa. 90:2). This is, of course, beyond our comprehension.

Verse 3: "All things were made by him; and without him was not any thing made that was made."

Note this statement carefully: it refers to the Logos, and is in full harmony with the statement made by the Apostle Paul that all things are of the Father, and all things are by the Son (1 Cor. 8:6; Heb. 1:10). The power was *from* the Father, but exercised *through* the Son, the beginning of His creation, and without him was not anything made that was made. "What a beautiful testimony! How honoring to the Father! How honoring to the Son!"

The description, "the Word of God," the Logos, is of itself significant, and in full harmony with our interpretation. It harks back to olden times when rulers hid themselves behind screens, away from the scrutiny of their subjects. An interpreter or mouthpiece conveyed the king's words. Jesus, the Word, the Logos, has always performed this function. He is the mouth of the Father; He is His representative to every creature.

Verse 4: "In him was life; and the life was the light of men."

The writer now passes abruptly from the Logos' great work in the creation of all things to His appearance among men.

As the Logos come to earth, our Lord is here contrasted with other, ordinary, men. He was different from others because He did not come from Adamic stock. Though born in the flesh His life did not come from a human father. The death sentence which had passed upon father Adam, and which all of his children inherited, had brought mankind down to low mental and moral conditions. Our Lord Jesus, having a perfect—though not a Divine—life transferred from the heavenly condition, was in consequence very different from others around Him. This perfect, vital, life was the light among men.

Verse 5: "And the light shineth in darkness; and the darkness comprehended it not."

The sin-darkened ones of our Lord's Day could not fully recognize Him for what He was nor the light of Truth and Grace which shined from Him.

Verses 6-9: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."

John the Baptist was a notable character and messenger of Jehovah. The Evangelist corroborates this, saying that John the Baptist was sent from God to be a witness of "that Light"—Jesus. John the Baptist was given the honorable mission of pointing out Jesus as the Messiah, the Son of God, the Lamb "which taketh away the sin of the world" (John 1:29). This testimony was received by comparatively few. Even now it is prophetic.

Our Lord at His first advent did not even enlighten all of His own nation, and made no attempt whatever to enlighten the world of mankind. Nevertheless it is God's purpose that ultimately all shall see, all shall know of His own love and wonderful provision for salvation. Our Lord Jesus will, in God's due time, enlighten Adam and every member of his race.

Interestingly, according to the Scriptures, even Jesus "learned obedience by the things which he suffered" (Heb. 5:7-9). He was thereby prepared for His subsequent exaltation, His glorification, which He received when He had finished the work which the Father gave Him to do. Note that His station was *higher* after His faithfulness was demonstrated than before (Phil. 2:8, 9). This militates against the idea that Jesus considered Himself as the Almighty God [Jehovah] in the flesh.

Verses 10, 11: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

These words set forth in plain perspective the dignity of the Son of God, Who was made flesh and dwelt among us. The world knew Him not! Still more surprising, His own nation, the Jews, knew Him not—although they had been conditioned from the beginning of their nationhood to look for the Messiah.

How they treated Him is clearly set forth in the Scriptures: they mocked and derided Him; they preferred instead of Him the villain, Barabbas. At the instigation of their priests and doctors of the Law they cried, "crucify him" (Luke 23:21)!

Verse 12: "But as many as received him, to them gave he power [privilege or right] to become the sons of God, even to them that believe on his name"

Throughout history to this very day only a few have had the eyes to see and ears to hear the message of God's love which came through Jesus as the Word of God. These were the "Israelites indeed" (John 1:47) of whom were the 12 apostles and the 70 evangelists, and the "500 brethren," including those Jews subsequently reached on the Day of Pentecost and afterward during the entire harvest of their age (Acts 2:41; 1 Cor. 15:6).

Many of these converts had formerly belonged to the house of Moses, the house of servants (Heb. 3:5, 6). Now, the due time having come, these favored ones saw the true Light, because they were in the proper attitude of heart, and they received from Him not only forgiveness of their sins through the merit of His sacrifice, but also the begetting of the holy Spirit—the adoption by the holy Spirit into the family of the sons of God. This was an amazing step!

Verse 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"

The Greek word, *genmao*, would better be rendered, "begotten," not "born," as does the King James Version; for although the same Greek word is used interchangeably as referring to begetting and birth, yet there is that in the construction of the Greek sentence which fixes it here as signifying begetting. The actual *birth* of the one begotten takes place at the Resurrection.

This begetting [adoption] was not along family lines of blood relationship, not along fleshly lines of worldly sympathy and judgment, not according to man's wealth or wisdom. It was of God and His Word that all this came to them (James 1:18). Only such were able to appreciate the full riches of God's grace and loving kindness. As our Lord expressed the matter to His disciples, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables" (Mark 4:11).

Verse 14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

It was the Word [Jesus]—not God Himself—that was made flesh, for only a perfect man could ransom the perfect man Adam and his whole race. This Mighty One came down from His glorious condition as a spirit being and dwelt among men as "the man Christ Jesus" (1 Tim. 2:5). It was when He consecrated at the

(Continued on Back Page)



APOSTOLIC SUCCESSION

All Christians claim that there were erroneous doctrines taught in the past which cannot be supported in the clearer light of our Day. All rejoice in the spirit of greater amity spreading amongst Christians of various denominations—Catholic and Protestant. How did Christianity get into such a befogged condition that followers of Jesus thought they were honoring God in torturing their fellow-men? With great unanimity, Bible students seem to be reaching the conclusion that the difficulty started in the doctrine of Apostolic Succession—the doctrine that Bishops of the Church were Apostles, inspired in the same sense as The Twelve.

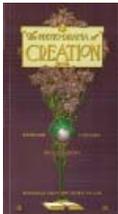
Pope Pius X realizes that the people no longer regard the Bishops as inspired authority and successors to the Apostles in office. Evidently himself dissenting, he has recently commanded that Roman Catholics be instructed to study the Bible, thus to come under the influence of the teachings of the inspired Twelve Apostles. All are gradually seeing that The Twelve Apostles of the Lamb (St. Paul taking the place of Judas) are the only Divinely inspired authorities of the Church.

The Church, after the death of the Apostles, not having the conveniences of Bibles and education, looked too implicitly to their Bishops, or Pastors, and without authority accredited them with Divine inspiration similar to The Twelve. After two hundred years the mistake was partially recognized, and an attempt was made to rectify it, but in the wrong direction. It was found that the different Bishops taught widely different, contradictory doctrines. It was realized that these contradictions were not inspired by the Holy Spirit. The Emperor Constantine (not baptized) called the Nicene Council of all the "Apostolic Bishops," at Nicea, A.D. 325. About one-third, 384, came. These were commanded to decide on a Creed. They wrangled for months. Then the Emperor decided and the Nicene Creed was the result. The Emperor's edict was that all not consenting to it should be exiled.

LESSON 78

- 1* What do all Christians claim? Par. 1
- 2* How are they now rejoicing and why?
- 3* Why did Christians torture their fellow men? Were their intentions noble?
- 4* What do Bible students agree started the difficulty?
- 5* Explain the doctrine of Apostolic Succession.
- 6* What did Pope Pius X realize as to successors to the Twelve Apostles? Par. 2
- 7* What did he instruct Roman Catholics to do? Why?
- 8* Who are the only Divinely inspired authorities of the Church?
- 9* Who did the Church look to for Divine inspiration after the death of the Apostles? Why? Par. 3
- 10 Two hundred years later what was partially recognized? What was attempted and with what results?
- 11* Were these teachings of the Bishops inspired by the Holy Spirit?
- 12 What action did the Emperor Constantine take?
- 13* What was the Nicene Council? See Encyclopedia.
- 14 How many of the so-called Apostolic Bishops attended the Council?
- 15 What were these commanded to do and how long did they debate?
- 16* Constantine made a decision. What was that decision?
- 17* How did his edict affect all not consenting to it? Rom. 13: 11; Eph. 6: 11

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



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TO:

Continued from page 94

age of 30 that He received the *begetting* of the holy Spirit to a new nature—a nature eventually higher than the one He relinquished as the Logos.

At His spirit-begetting, He became the *Christ*, the Anointed One, the Messiah. He then set in motion the work of selecting those who were to be His joint-heirs, fellow sons of God. These were also begotten of the holy Spirit, with a view to their ultimately reaching the same glorious nature that Jesus attained after His resurrection.

Now note: It was not the Word made flesh that was glorified and exalted. The *man* Christ Jesus is forever dead. He presented Himself a living sacrifice to the Father and carried out that sacrificing covenant, completing it at Calvary when He cried, “It is finished” (John 19:30).

He gave His life a ransom for Adam and all his race, and was never revived *as a man*, never took back that sacrifice. Jesus *the new creature*, begotten again, was raised up. He it was who ascended up on High, there to appear in the presence of God on behalf of the Church, His Body, and on behalf also of all the household of faith.

CHRIST TO BE WORSHIPED

It is fitting, then, for the Lord Jesus to be accorded a place of worship. He has been set forth by His Father and to worship Him is not idolatry (Heb. 1:5, 6). Christ is spoken of in terms which are God-like, denoting the closest association of the Father and the Son. Jesus is now, and always will be, as He was in the past, “with God,” at God’s right hand. Since Jesus’ resurrection He is the effulgence of God’s glory, like God in character, the exact impress of His substance, Divine in nature, upholding all things by His powerful word, God’s vicegerent throughout the Universe, seated at Jehovah’s right hand (Heb. 1:3-5). We thank God for such a mighty Savior.

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