

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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A CLEAR VIEW OF PROPHECY AND THE MONETARY SYSTEM

“Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his house” (Matt. 24:46, 47).

In the early part of this study we will examine some Bible prophecy given in 1 Kings 19:11 as it unfolds before our eyes. We, in 2015, live in a wonderfully, awful time of the expanded Gospel Age. So far in our Lord’s Epiphania which began in 1914, we have witnessed two phases of the three parts of the great tribulation given prophetically in 1 Kings 19:11 “And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake.” World War, part one was the great and strong wind that rent the mountains and the second part is social revolution; the earthquake spoken of in Rev. 16:18 “And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.”

Natural earthquakes, as well as figurative shakings, continue, though more advanced and more intensified. We recognize these events, as evidence of the Bible’s Time of Trouble spoken of in Dan. 12:1. Yes, we are approaching the completed overthrow of the present evil order of affairs. We have often pointed out how the Bible in Rev. 16:13-16 pictures Armageddon as a worldwide revolution by which Satan’s empire, consisting in its visible phase of oppressive governments, predatory aristocracies and false religions, is to be overthrown, preparatory to the establishment of Christ’s reign of righteousness on earth.

More and more the Lord is revealing to the world His presence in His Second Advent, in the whirlwind of revolution and in the storm of trouble (Nah. 1:2, 5) “The mountains quake at him, and the hills melt, and

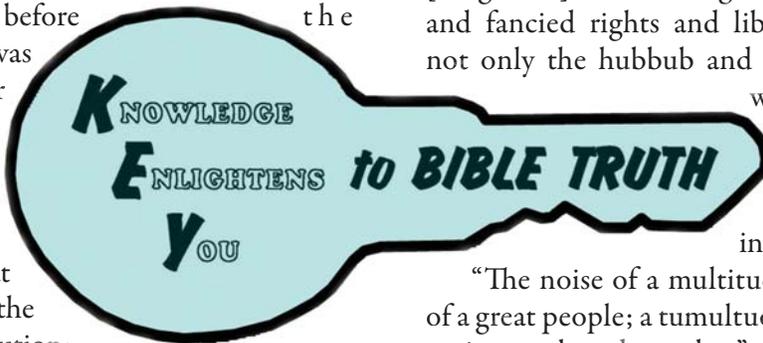
the earth is burned at his presence, yea, the world, and all that dwell therein.” More and more it is evident that the revelation of the Lord Jesus from heaven with the messengers (both animate and inanimate) of His power is taking place “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Thes. 1:8 Diaglott). Yes, “in a flame of fire” [consuming trouble, with fierce destructiveness], dispensing retributive justice (See SITS 2, pp. 151,152).

We hear on every hand and worldwide “The [tumultuous] noise of a multitude in the mountains [kingdoms], like as of a great people [clamoring for real and fancied rights and liberties].” However, we hear not only the hubbub and uproar noise of the masses within the nations, but also the “tumultuous noise of the kingdoms of nations gathered together” in their international relationships:

“The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together”: the LORD of hosts mustereth the host of the battle” (Isa. 13:4, See also Zeph. 3:8).

In God’s “controversy with the nations” the trouble is more and more involving “all the kingdoms of the world, which are upon the face of the earth,” and the “noise [clamor, tumult] shall come [resound] even the ends of the earth” (Jer. 25:26, 31). This trouble was not to break out upon all nations at the same time. Rather, God says: “Lo! Calamity! Going forth from nation to nation and a great tempest shall be stirred up out of the remote parts of the earth” (Jer. 25:32 Rotherham). The great Time of Trouble, which broke out in 1914, has spread more and more, until now it has reached every nation on the face of the earth. Oh, the world says “Peace, peace; when there is no peace” (Jer. 8:11).

God has decreed the overthrow of the whole satanic system. In Ezek. 13:11-14 “It [Satan’s empire] shall fall: there shall be an overflowing shower [of Truth]; and ye, O great hailstones [hard, distressing, destructive Truth] shall rend it [‘a great and strong wind rent the mountains’



1 Kings 19:11] . . . in my fury; and there shall be . . . great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar and bring down to the ground, so that the foundation thereof shall be discovered [uncovered], and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.”

The WORLD says “PEACE, PEACE;
when there is no PEACE”

In ancient times a wall was built around a city to make it a stronghold, for its defense and protection. In the Bible a wall is used to symbolize power, also position or exercise of power. The figurative wall that has been built as a fortification for the preservation of Satan’s empire has many portions or features. Generally speaking, these include the religious, governmental, political, social, industrial, agricultural, labor and financial institutions and systems. These have all been daubed, smeared with attractive, superficial coatings to try to hold them together and to hide their blemishes and make everything appear all right, when beneath the surface there is corruption, crumbling decay, inefficiency, futility and threatening disintegration (Ezek. 22:27-31).

Conditions in the religious world manifest in many ways the daubing with the untempered mortar of sin and error. They claim that our teachings that we are living in the expanded Harvest of the Gospel Age, that Jesus is invisibly present and that He is overthrowing Satan’s empire, establishing God’s Kingdom on earth, is not true; they scoff at such thoughts (2 Pet. 3:3, 4) and deceive the people. They have a form of godliness, but denying the power thereof (2 Tim. 3:5). They are as whited sepulchers, having built their strength on a foundation of selfishness and having coated it with symbolic white plaster. “Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar” (Ezek. 13:10).

Ezek. 13:16 speaks of “the prophets of Israel which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace.” Jerusalem in this text stands for or represents God’s professed, though apostate people. It is used prophetically to picture the great apostate system of nominal Christianity also called Babylon (Rev. 17:1-5; 18:1-4), religious, social and civil, with all its errors, bad practices and hypocrisy, which is being overthrown in this great Time of Trouble and will soon pass away (Rev. 19:11-21; 20:11).

Christendom’s false prophets have indeed “daubed the

wall with untempered mortar” and have preached visions of peace and prosperity for her, even amid indisputable evidences on every hand to the contrary evidences of impending disaster and destruction. On every hand we see the religious features of the Wall of Satan’s empire gradually disintegrating. Space will not permit our examining here at length each one of the general features of the Wall of Satan’s empire, but we will note some details respecting one of them—the precarious financial situation—the monetary situation.

End Times People ACT Religious

“They will act religious
but they will reject the
power that could make
them godly”

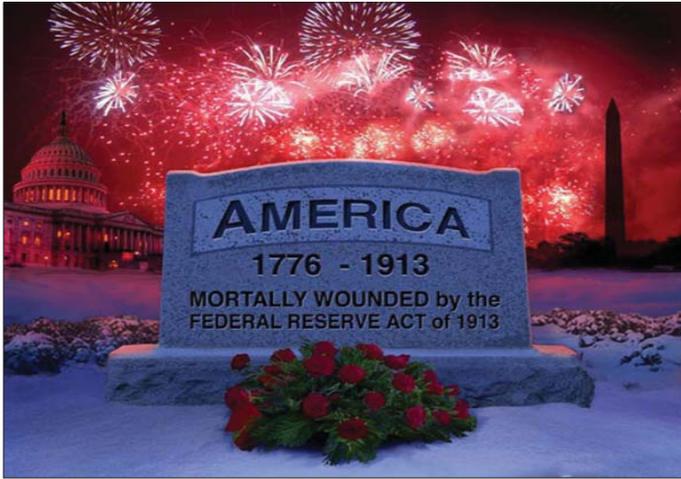
2 Tim. 3:5



Much of what we will present will be a history study of the monetary situation. We begin with some information on the Federal Reserve System (conspiracy). Shortly before the breaking out of the Time of Trouble in the first phase of the World War (1914), Paul Warburg of the International Banking House of M. M. Warburg & Sons of Frankfurt, Germany came to the U.S. and plotted to get absolute control of the U.S. monetary system. He and certain traitorous American bankers met secretly on Jekyll Island, Georgia where they wrote the lengthy Federal Reserve Act, whereby the issuance and control of money were taken away from the Congress and given to a private corporation; deceptively named “Federal Reserve System” of which Warburg was elected chairman of the board of governors. This Act (one of the great frauds in history) was passed by the U.S. Senate on Dec. 23, 1913, while the majority of its members were home for Christmas. Also Congress transferred to them, free of cost, the total U.S. gold supply and its 12 sub-treasuries. Ironically, this private corporation, owned largely by international bankers, paid the U.S. only \$1.25 per \$1,000.00 for the currency they issue. This \$1.25 was to cover the cost of paper, ink and use of the government printing plant (Please remember much of this is History).

In 1913 these privately-owned Federal Reserve Banks had a capital of 147 million dollars. Today, without producing any commodity or natural resource they have assets of 971 billion dollars. That is only part of the sleight of hand trick. During the Time of Trouble, wherein our Lord is gradually undermining and overthrowing Satan’s

empire financially as well as in other respects, for every dollar the U.S. has borrowed, it has been obligated to give interest bearing U.S. bonds. At the beginning of the Time of Trouble the U.S. national debt was \$2 billion, now November of 2014, the debt has reached a staggering total of \$17,906,950,400,000. Interest owed on this debt is \$2,519,398,000,000. This interest increases per day 2.43 billion. This puts a debt of \$56,099.00 per person!



The moneyed interests now control the total economy of the U.S. through the control of its fiscal system. Under this strangle-hold the government is helpless. The following statement is credited to the International Banking House of Rothschild: "Let me issue and control a nation's money and I care not who writes its laws."

The world's financial structure is Satan's empire! However, in this world of sinful selfishness it is the very life-blood of the general economy. It is necessary for industry, social relations and even to a large extent for our existence under present conditions. It was introduced as a substitute for the barter system, as a more satisfactory way of exchanging goods and therefore more convenient for trade. Many different things can be used as money and many have been so used, such as cattle, shells, beads, salt, semi-precious and precious stones and also various metals up to silver and gold.

Our present monetary system developed gradually. In England, in 1694, when William III needed money to pay for his wars, his Chancellor of the Exchequer together with the Governor of the Bank of England devised a scheme (untempered mortar) to find the required money, which Parliament would not provide in gold or silver out of taxes. This brilliant (?) idea was that the Bank of England would lend 1,200,000 pounds to the King at 8% and Parliament would pass an act empowering the bank to issue notes up to the value of gold held in the bank vaults. This originated the National Debt and with it the monopoly of the bank to create and destroy money,

since every loan made by the bank is a creation of money, so also every loan repaid canceling itself out in the bank ledger, destroys itself.

This system went merrily on until 1914. One could go to the bank and draw as many gold sovereigns as he was credited with in his bank account. But when the World War phase one broke out, a moratorium was declared, and the banks were temporarily closed. When they were opened again, there was naturally a rush on them. But to the surprise of the man-on-the-street, the withdrawer of funds was given on gold coin, only pieces of paper, bank notes bearing the signature of John Bradbury as Secretary of the Treasury. This, however, satisfied the people, for the "Bradbury" notes as legal tender did the work and bought as much in the shops as did the gold coin. In 1914 it was believed that the World War could not last more than a few months because there was not enough money in Europe to finance it for a longer duration. Yet the first phase of the World War dragged on for four tragic years.

The money that England needed was supplied by simply printing it, and entering figures in the bank's ledger, with no regulation as to gold in the bank vaults as was required in 1694. The bank's practice of creating and lending money to the government has since 1918 continued at a quickened pace, until today England is hopelessly in debt. The moneyed interests now control the economy of England, as well as the rest of the world.

Since 1914 when the great Time of Trouble broke out, one nation after another has experienced its money becoming practically worthless and has had to start over on a new basis. Many nations have not been able to pay their debts and have had to appeal for outside help. It is generally admitted that the world's national debts can never be paid. The U.S. abandoned the convertible gold standard in 1934 and gradually silver certificates have been discontinued, until today our currency consists of Federal Reserve Notes. The world has been reduced to the use of printing press money.

The U.S. has been favored in many ways more than any other country in the world; with its natural resources practically unlimited. This great gift of God has led the U.S. to be a spendthrift nation with an enormous debt and heavy burdens of taxation. More than any other nation it is striving to support the old order that is destined to destruction! "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). Since 1914 the U.S. has been spending more in times of peace than in times of war. It sends forth Peace Corps with one hand and Army Corps with the other. It has and is placing a burden on its

own citizens in order to pursue its policies of construction and destruction among foreign powers. This spending spree, in the face of its rapidly increasing, enormous and hopeless debt, is unprecedented in the history of the world.

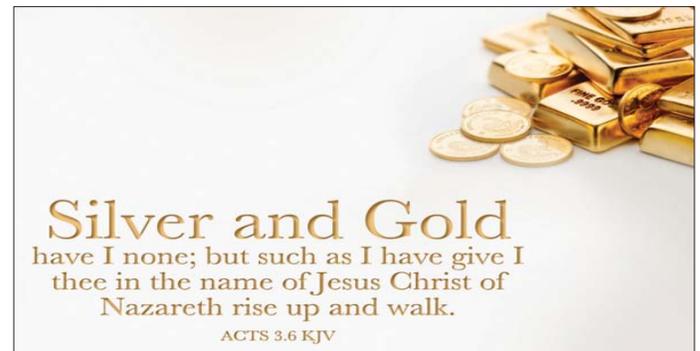
Financial conditions in the U.S.A., even with the greater resources gifted from God, are similar to those in other countries. Beginning in 1933, President F. D. Roosevelt introduced inflation into the American economy. His "New Deal" theory was originated and furthered by the Vatican. He was influenced also by the Fabian Socialists (Lord John Maynard Keynes) and others who recommended inflation as a way to national prosperity. A Scotsman, John Law, a fast-talking, brilliant gambler, schemer and adventurer, introduced paper money into France in 1716. He explained to the French Government that his scheme for issuing paper money would bring great power and wealth to any nation. The Government accepted John Law and his scheme; and he made himself, France and many Frenchmen rich overnight by speculations in stocks. Some who had become rich, sold their stock and bought gold, silver, diamonds, etc., with their paper money and had the foresight to stealthily take these possessions out of the country before the storm broke. John Law, then the most hated man in France, made his escape in December of 1720.



In 1934 the price of gold was increased 70%, from \$20.67 to \$35.00 per ounce. It looks as though sooner or later the price of gold compared to U.S. paper money must increase again (November of 2014 gold was worth \$1,147.66 per ounce and silver \$15.43). It is supposed that we now have 466.57 tons of gold in reserve. Naturally, as paper money becomes worth less, gold as well as other valuables becomes worth more. This condition is characteristic of all inflations.

Gold and silver are rapidly disappearing from this country. Gold certificates are no longer to be found, gold coins are a thing of the past, and cheap metals are being substituted for silver in coins. The backing for U.S. paper

money is no longer gold or silver, but "public confidence." While speaking in the U.S. Senate about the need for gold backing for American dollars, Senator Everett Dirksen (1950-1969) told about the days of the Civil War when Abraham Lincoln was President and Salmon Chase was secretary of the Treasury. They were preparing to issue paper money which had no gold backing. In discussing what inscription they should print on the bills, Mr. Lincoln finally suggested: Put on them what the Apostle Peter said to the lame man (see Acts 3:6) "Silver and gold have I none; but such as I have I give thee."



True, the U.S. has vast resources that have not yet been squandered; but this country has been giving away and squandering money and other resources, not in millions but in billions. A "run on the dollar" is just waiting for an opportune time. So far, it has been forestalled by international money finagling and power politics. The dollar has been shored up temporarily on several occasions, but little or nothing has been done to establish it permanently; it continues to become weaker and weaker. Foreign short term claims continue to grow, and gold continues to flow out, gradually impoverishing the country. Eventually a run on the dollar seems inevitable.

The South American countries together with many in Europe, Asia and Africa, have suffered in ways similar to those described above. They have experienced devaluation of their money, the printing of paper money without solid backing and the consequent inflation, soaring prices, impoverishment and inability to buy the necessities of life. This is the vicious cycle: Rags make paper, paper makes money, money makes banks, banks make loans, loans make poverty and poverty makes rags. With the U.S. and other countries of the world facing not only mounting debts and tremendous expenditures, but also tight money situations, the raising of interest rates, greater deficits, higher taxes, decreased profits in business, soaring costs of living, labor clamoring for higher wages and more benefits for less work, and many other complications, the whole situation becomes too intricate for mere man to comprehend or solve.

Amid this world-wide chaotic condition, the LORD's people have much advantage over a great many others in our day. Unlike those who are struggling selfishly to obtain wealth, the LORD's loyal people do not endeavor to obtain more than those necessities of life that will enable them to serve Him effectively, support financially and otherwise further His work, and provide properly for themselves and those properly dependent on them. Let us cite from 1 Tim. 6:6-12 "But godliness with contentment is great gain; For we brought nothing into this world, and it is certain we can carry nothing out; And having food and raiment let us be therewith content; But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; For the love of money is the root of all *kinds of* (NKJ) evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows; But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness; Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

Therefore, unlike those burdened with this world's goods, and many consequent cares, the consecrated children of God are comparatively carefree in their stewardship for the LORD. But regardless of the degree of wealth, anyone possessing some of this world's goods is somewhat protected against inflation in proportion as he owns things of intrinsic value—such as personal property, real estate, livestock, commodities, etc. Generally speaking, those investors who own money in savings accounts, bonds, mortgages, notes, deposits—anything that pays off in the future in the form of paper money—will be hurt in proportion as it loses purchasing power.

Of course, the most stable provision that we as the LORD's people can make for the future, is to lay up treasures in heaven and to become "rich toward God" (Matt. 6:19-21; Luke 12:15-21). 1 Tim. 6:18, 19 says "That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Also James 2:5 "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom

which he hath promised to them that love him." As we see the patched-up financial portion, as well as the other portions of the wall of Satan's empire, badly cracked and rapidly crumbling away, we find our comfort and hope in the thought that Heb. 13:14 gives "For here have we no continuing city, but we seek one to come." As we see the prophecies fulfilling in the overthrow of Satan's empire, we lift up our heads, give thanks and rejoice, knowing that our redemption (deliverance) draws near (Luke 21:28). It is through faith and trust in Jehovah's Word, of a future time of restitution, that we celebrate each day of life granted to us. Only the Lord and His Kingdom with its principles of Truth and righteousness, will be able to bring order out of the present chaos in the countries of the world and solve their problems financially, as well as physically, mentally, morally, socially and religiously.

We believe that students of Bible Standard Ministries—LHMM teachings and those with an "ear to hear" have received beneficial and accurate information through this lesson. "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge" (Prov. 22:17). We have a heritage, rich in understanding the deep things of God, like no other Bible student group or Christian denomination. We remain open to the progressive Truth as due; while holding fast to the teachings of Pastors Russell and Johnson. May God bless their memory to us as we diligently study His Word and grow in knowledge, grace and service with the abundant assistance that He has provided for us through their labor of love for Him and His people! And may we appreciate more and more these two Laodicean star-members and hold faithfully to their Bible-based teachings, especially as we see so many falling away from these teachings into much confusion and error! It is the Truth that sanctifies unto God and His service (John 17:17), whereas error sets one apart unto Satan and his service.

STORING UP TREASURE
 Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.
 For where your treasure is, there your heart will be also.
 Matt. 6: 19, 21



UNCOVER, CONFESS AND FORSAKE YOUR SINS!

All Have Sinned

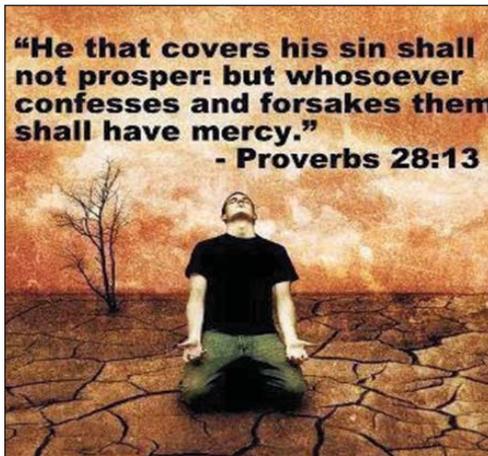
The confession of sin is emphasized repeatedly in the Bible as necessary if we would receive God's mercy and forgiveness; and our Lord included it in one of the seven petitions in the sample prayer that He gave His disciples to pray (Matt. 6:12; Luke 11:4). God's consecrated people as well as others need to repent for and confess and forsake their sins and come to God in His appointed way if they would obtain His mercy and forgiveness; "for all have sinned, and come short of the glory of God" (Rom. 3:23), and because of our fallen condition we sin daily. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

John the Baptist, in preparing the way of the Lord, preached repentance. "Then went out to him Jerusalem, and all Judea, and the entire region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6). "It behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47). God "now commandeth all men everywhere to repent" (Acts 17:30). Confession of and forsaking of sin was enjoined in Old Testament times also, especially on God's consecrated people, who were justified by faith.

DAVID CONFESSED HIS SINS

David committed some very serious sins, but he uncovered them before God, confessed them, and earnestly sought God's forgiveness. God forgave him and covered his sins in His sight, because of Jesus' coming death on his behalf; for God "quickeneth the dead [those dead in trespasses and sins—Eph. 2:1], and calleth those things which be not as though they were" (Rom. 4:17). When David committed his great sin of adultery and murder against Uriah, God severely rebuked him through the prophet Nathan. David repented, saying, "I have sinned against the LORD." And Nathan assured him, "The

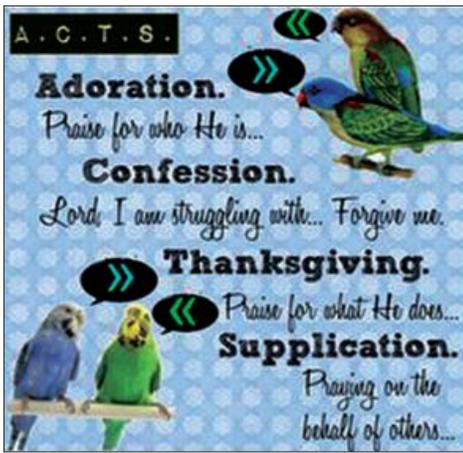
LORD also hath put away thy sin; thou shalt not die" (2 Sam. 12:13). In connection with David's sin of numbering the people, his "heart smote him" and he "said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD take away the iniquity of thy servant; for I have done very foolishly" (2 Sam. 24:10). Again he was forgiven, though in both cases he was punished for his sin.



Oh, how we all can embrace David's beautiful confessional prayer in Psa. 51, how he prayed for God to have mercy upon him, to blot out his transgressions, to cleanse him from his sin, to cast him not away nor take the holy Spirit from him. We can feel his heartache in v. 14 "Deliver me from the guilt of bloodshed, O God, the God of my salvation" and God graciously answered his prayer, as David testified in Psa. 32:1, 2 "Blessed is he whose transgression is forgiven, whose sin is covered [in God's sight, because of the coming Messiah's Ransom merit]. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." And then God testifies, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." (Acts 13:22).

DANIEL'S CONFESSION OF SIN

Daniel was an exemplary character—a faithful man of God. There is not one word in the Bible that faults or condemns him. Yet Daniel needed to have a time of penitent prayer, with fasting and confession on behalf of himself and the nation. He speaks of it in Dan. 9:3-6; "And I set my face unto the Lord God, to seek Him by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Jehovah my God, and made my confession, and said, I beseech thee LORD the God to be revered, keeping the covenant and the loving-kindness to them who love Him and to them who keep His commandments. We have sinned, and have committed iniquity, and have been guilty of lawlessness and been rebellious, even departing from thy regulations and have not hearkened unto thy servants the prophets, which spake in thy name."



Please be sure to read and note in the rest of Dan. 9 how Daniel confessed his sin and the sin of his people, “While I was speaking, and praying, and confessing my sin and the sin of my people

Israel, and presenting my supplication before the LORD my God for the holy mountain of my God” (v. 20); and how wonderfully God answered his prayer, as recorded in this and the following chapters. Daniel stood very high in God’s favor and was addressed by His angel as “a man greatly beloved” (Dan. 10:11).

NEHEMIAH’S CONFESSION OF SIN

Nehemiah was an Israelite of the tribe of Judah. His book is a historical book supervised by Divine providence and intended for the instruction and edification of God’s people. Nehemiah does not give us the words of all his prayers, for we learn from the narrative that he prayed after this manner for four months before he began to have an answer. What he states is a general outline of the sentiments which he expressed in various forms at different times, praying without ceasing during those four months (see Neh. 2:1, *Expanded Biblical Comments*). After he had heard of the sad conditions in Jerusalem and the rest of the homeland, he “sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven” (Neh. 1:4). While attending to his daily duties, Nehemiah said, “I beseech thee, O LORD GOD of heaven Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night” (vs. 5 and 6).

Approaching God with proper reverence and appreciation of His greatness, goodness and mercies for those who love Him and obey His commandments (vs. 5, 6), Nehemiah entreated, “We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses” (v. 7).

Praying, Nehemiah had before his mind the testimonies of God’s Word respecting His dealings with Moses and the prophets and the kings of the past. He did not reproach God as having failed with His part of the covenant, but,

quite to the contrary, acknowledged that God’s ways and dealings with Israel had been just and true, and that the difficulties in which they were involved as a nation were the just penalties due them for their violations of the covenant made at Sinai. He expressed confidence also that God would keep His covenant and have mercy upon His people, or at least upon those who would seek to walk in His paths.

No proper prayer can be offered to the great Creator, by any of Adam’s fallen race that does not acknowledge in some manner the weakness, deficiency, imperfection, sin, of those who approach Him for His blessing. Nehemiah was very open in his confession, and the Bible indicates that such an attitude is the proper one for all who would approach God. “He that covereth his sins shall not prosper” (Prov. 28:13). Sin that is covered over, concealed, unconfessed, not repented of, brings the curse of God. Covered-over sin, sin with no confession, sin with no guilty conscience, sin with no tears of repentance, sin with an alibi, sin with an excuse and self-approval, or self-justification, will never bring God’s mercy and blessing.

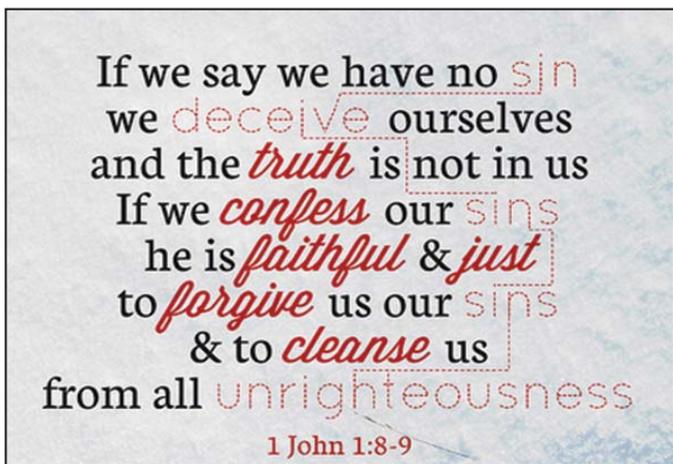


THE EVILS OF UNCONFESSSED SINS

There is much evil and harm in unconfessed sins. We note here some of the evils that come to a Christian who does not confess his sins:

(1) Unconfessed sins are unforgiven by God.

When we first came to God through Christ (who “died for our sins according to the scriptures” 1 Cor. 15:3), repenting for sin and accepting Jesus as our Savior and Lord, we were reckoned “holy, acceptable unto God” through the merit of Christ’s sacrifice [prospectively] imputed on our behalf (Rom. 12:1; 5:1; 8:1; Heb. 9:24). We were “justified freely by his [God’s] grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of *sins that are past*, through the forbearance of God” (Rom. 3:24, 25). Accordingly, our *past sins* were forgiven and we were clothed with the robe of Christ’s righteousness.



However this does not prove us worthy of eternal life. We must be thoroughly tested before we can be approved. And there are additional sins for which we must similarly seek forgiveness. The time of our consecration and acceptance marks the beginning of our racecourse, not its ending. Because of our fallen condition we find that sin is ever present with us. “If we say that we have no sin, we deceive ourselves, and the truth is not in us. We must confess our sins, then God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:8, 9). From this we see that unconfessed sins are not forgiven—they still stand against us.

Rom. 6:12 exhorts us “Therefore do not let sin reign in your mortal body, that you should obey it in the lusts”(NKJ). We must constantly fight against it or it will gain control, and rule over us. God hates sin, and He wants us also to hate it. “If any man [anyone of God’s consecrated people] sin [tumbles into sin through weakness], we [God’s consecrated people] have a[prospective] advocate with the Father, Jesus Christ the righteous” (1 John 2:1), who has entered “into heaven itself, now to appear in the presence of God for us,” “even at the right hand of God, who [Jesus] also maketh intercession for us” (Heb. 9:24; Rom. 8:34). We need Christ’s intercession daily, for in our flesh “dwelleth no good thing,” and evil is ever present with us (Rom. 7:14-21). Let us, then, not neglect the confessing of our sins, that they may be forgiven.

(2) Unconfessed sins are not purged out of us.

It is not enough that our sins be forgiven; we must also forsake them—they must be purged out of us. Prov. 28:13 makes this thought very concise “He that covereth his sins shall not prosper: but whoso confesseth *and forsaketh* them shall have mercy.” “Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (James 4:8). We must learn to *love righteousness*, and *hate iniquity*, even as Jesus did (Heb. 1:9), if we would have God’s

approval and the gift of eternal life (Rom. 6:23). Since sin is deeply ingrained in our fallen natures, it will require much effort on our part to “purge out the old leaven” (1 Cor. 5:7). Our loving Heavenly Father “knoweth what things ye have need of” (Matt. 6:8), so at times He finds it necessary to give us chastening as corrections to help us forsake our sins and develop righteous characters which He can approve (Heb. 12:5-11). After God forgave David, as seen above, He punished him, chastened him, for his correction, helping him to work out of his character the evil that had caused him to sin. Let the Truth servant not only undo the wrong which he committed, but also root out of his character the evil qualities from where the wrong came; then be faithful in bringing to God our antitypical trespass offerings and in undertaking the laborious process of watching, praying, purging, battling, and persevering in emptying ourselves of those evil qualities, more or less entrenched in our dispositions, which caused us to sin (Lev. 5).



As an illustration of why unconfessed sins are not purged out, let us note the sin of power-grasping and lording it over God’s heritage. Many do not realize that they are committing the sin of power-grasping! Power-grasping is committed not only by elders, deacons and other special servants of the Truth but also by brethren who are not elected servants. Sisters and even children may commit this sin, *e.g.*, by seeking to take to themselves the position and prerogatives of the husband and father in the family, the one recognized by God as the head of the household.

The Scriptures condemn power-grasping and lording. Elders are exhorted by the Apostle Peter, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; *neither as being lords over God’s heritage*, but being ensamples to the flock. . . . Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Pet. 5:2, 3, 6). The Apostle John disapproves Diotrephes because he “*loveth to have the*

preeminence among them” (3 John 9, 10). Our Lord warns against the Nicolaitans as the Satanic overcomers of God’s people, or lords over them (Rev. 2:6, 15). God charged through Moses, “If thou wilt make me an altar of stone, thou shalt not build it of hewn stone . . . neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon” (Ex. 20:25, 26). Antitypically, this is an earnest warning against power-grasping.



Suppose one because of the fallen disposition is given to power-grasping, to reaching out for and assuming powers, prerogatives, *etc.*, to which he has no right, and suppose he has also the inclination to lord it over others. This may be a “secret fault” with many. Without diligent watching as well as praying it may not be recognized as being present in the disposition and conduct of the one practicing this sin; and even if recognized as present it may not be recognized as a sin. In either case, no purging would take place, for first must come the recognition, the repentance and the confession. Then comes the forsaking, the purging.

If the sinner would have God’s mercy and forgiveness, he must *confess* and *forsake*. He must recognize his sin and hate it sufficiently to say, “O my dear Heavenly Father, I am guilty of a terrible sin, the sin of power-grasping and or lording it over others. It grieves me greatly that I have displeased Thee in committing this sin. Please forgive me for Christ’s sake, against whom also I have sinned. I hate this sin and am determined with Thy help given to me through Christ my Lord and Head to put it away from me. I will not grasp for power and lord it over others. I will humble myself under Thy mighty hand. Please help me to root this evil quality out of my disposition and to practice righteousness and holiness in this connection.” Will God answer such a prayer? Yes! Psa. 34:18 “The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit,” and Isa. 57:15 “For thus saith the high and lofty One [Jehovah] that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to

revive the spirit of the humble, and to revive the heart of the contrite ones.”

(3) *Unconfessed sins ruin Christian influence.*

“Sin is the transgression of the law”; “all unrighteousness is sin” (1 John 3:4; 5:17). Therefore all trespasses, shortcomings and faults, however unintentional they may be, are really sins. We are told to “confess your faults to one another, and pray one for another, that ye may be healed” (Jas. 5:16). The Greek word for “healed” in this verse is *iaomai*, which here means to be morally or spiritually healed, as in “Lest they . . . should be converted, and I should heal them” (Acts 28:27; compare Matt. 13:15 and Heb. 12:13, where also the same Greek word for *heal* is used). Christians who cover their sins by excuses or self-justification or stubborn refusal to admit them, not only dishonor God but also destroy their influence for good toward others. They are poor examples of the believers. The consecrated Christian is encouraged to “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim. 4:12). Such invalid conduct on the part of a general teacher or a local elder in the church lessens his power in the LORD to help those to whom he ministers.



If one finds it hard to confess a fault to another, he should examine himself carefully, to see if there might not be a little pride, too much self-esteem, or a feeling of superiority or self-importance, that may be an added fault which he should confess and forsake in order to receive God’s mercy and forgiveness. He should take heed “not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:3). “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God” (2 Cor. 3:5). It takes humility to confess one’s faults, and “God giveth grace to the humble” (1 Pet. 5:5, 6). We must ask this question of ourselves; How can one successfully preach or influence others to

confess their sins and win God's forgiveness when he does not do so himself? What a reformation it would make among the LORD's people if we would all carefully examine ourselves and, finding something, however small, in which we have wronged another, go to that one,

God
help me to put
what I learn from
Your Word
into daily practice

confess our wrong-doing and ask for forgiveness. Then after reconciliation come to God, singing His praises and rendering to Him our full devotion! What joy it would bring to our Father's heart!

(4) Unconfessed sins bring spiritual weakness, sickness and sleep.

“For this cause many are weak and sickly among you, and many sleep” (1 Cor. 11:30). Many of the LORD's consecrated people are in excellent health spiritually, but others become spiritually ill, allowing sins to accumulate, unrepented of, unconfessed, unforgiven. We are told that “the prayer of faith shall save the [spiritually] sick [from the moral condemnation that was resting upon him because of his unconfessed and unforgiven sin], and the Lord shall raise him up; and if [though] he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed.” (James 5:15)

(5) Unconfessed sins block one's prayers.

“Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth” (John 9:31). “Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Isa. 59:1, 2). Note God's warning and advice to unrepentant sinners in Isa. 1:15-17; “When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.”

Indeed, unconfessed and unforsaken sin keeps one from having his prayers answered. This applies in all of life's affairs, even in one's home life. “For the eyes of the Lord are over all the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil” (1 Pet 3:12). Our Lord promises, “If ye will abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you” (John 15:7). Unconfessed

and unforsaken sin not only stops God from answering our prayers, but also it stops us from offering to God “the effectual fervent prayer of a righteous man” (James 5:16).

(6) Unconfessed sins make us slaves to sin and will lead eventually into the Second Death.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Rom. 6:12, 16). “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin” (Heb. 3:12, 13).

My dear brethren, our faith is often put under special trial, and sometimes everything seems to go contrary to our own desires and expectations. Are we then able to trust God where we cannot trace Him? Are we able to walk by faith with Him when we cannot walk by sight? Have we put on and are we still fully equipped with the whole armor of God, that we may be able to withstand in the evil day (in which we are living), and having done all, to stand (Eph. 6:13)? Does Christ dwell in our hearts by *faith*? and are we so well rooted and built up in Him, and so well established in the faith, as we have been taught, abounding therein with thanksgiving, that no man can spoil us through false philosophy and vain deceit. Col. 2:6, 7 “As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.” As we have just studied God is desirous to have those that are His and will work with each one so they can be victorious. For us to be victorious, faith, trust and a desire to become obedient to His arrangements is required. It is God that has called us out of darkness into His marvelous love. “For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth” (2 Pet. 1:12).

We are living in a *faith* dispensation—the expanded Gospel Age Harvest—and during it faith is to us the most important of all the graces in its office and because it is the foundation and energizer of all the other graces. Faith is the basic grace, to which the others are added (2 Pet. 1:5-7).



“This is the victory that overcometh the world, even our *faith*” (1 John 5:4). We cannot come to God initially without faith; “for he that cometh to God must *believe* that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

ETERNAL LIFE FOR BELIEVERS ONLY

This study from the Word of God sets before us the real need for recognizing [uncovering] our wrong-doings. Then we have been instructed in the need and manner to confess our wrong doings which includes a belief in God and Christ as an essential to everlasting life. Jesus speaks to us in John 5:24 “He that heareth my word, and *believeth*

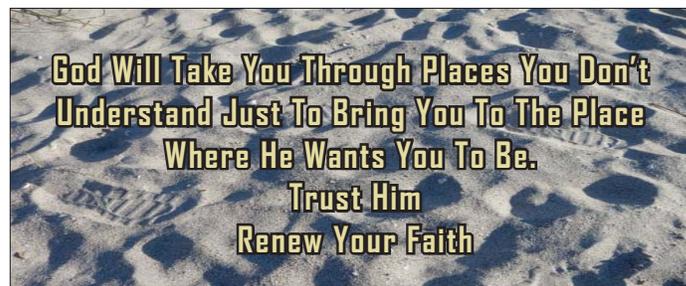
on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.” No one will gain eternal life unless he forsakes his sinful ways, truly believes on Jesus as his Savior and consecrates his life to God, coming under the headship of Christ (Eph. 1:10) and then, under trial, proves loyal to his consecration.

God is “the Savior of all men [from *Adamic condemnation (not eternally)*], and He will bring them all unto the exact

knowledge of the Truth—the Church during the Gospel Age and the world in general during the Millennial Age, after the earthly phase of the Kingdom is set up], especially of those that *believe* [for in either Age only *believers into Christ will be saved in this special sense, i.e., unto eternal life*]” (1 Tim. 4:10). “He that overcometh shall inherit

all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:7, 8). “Sin, when it is finished, bringeth forth death” (James 1:15). How urgent it is, then, that we uncover, confess

and forsake our sins, “that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16)!



GRATITUDE

“In everything give thanks”—1 Thes. 5:18.

The noble natural man recognizes the appropriateness of gratitude for benefits; yet frequently, because of our shortsightedness in overlooking the fact that our untoward experiences, though working earthly disadvantages, are means of great spiritual blessings to us, we fail to give thanks for them. These, as well as toward experiences, should be regarded as blessings calling upon us to render thanks to the LORD. All things work together for good to them that love God.



Let us be thankful if our hearts have not been overcome

by the tidal waves of unbelief sweeping over the world. This too is a cause for gratitude and for a resolution that by God’s grace we will seek to know Him better, appreciate Him more and increase our thankfulness. If we have a faith that recognizes Divine providence, especially in the affairs of His consecrated people and also in the affairs of the world, let us be grateful, and let us remember that faith can be cultivated or can be dwarfed. Let us like the disciples of old pray, “LORD, increase our faith”!

But there is another and a more weighty reason why we should volunteer to enter the service of Christ *viz.*, gratitude. When we realize that all we have and are is of and through Him, that all our liberty is His gift, purchased with His own self-denying sacrifice, gratitude of the commonest kind demands that we not only thank Him, but also that we show our appreciation by using our redeemed lives to His glory, in His grand and honorable service. Then, too, there is no other joy with which that service can compare.

Its only when you
live the PRAYER of
thanksgiving
that you live the POWER of
trusting God

Gratitude is the responsive chord to benevolence in every truly noble heart, and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God

would have His children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is fitting that we should keep in mind a careful record of all deeds of love and kindness toward us, and be careful to return the gratitude due. How often does love go unrequited because selfishness crowds out the nobler instincts?

While human kindnesses often draw largely upon us for the exercise of much gratitude, how much more does the constant and disinterested benevolence of our Heavenly Father! To Him we are indebted for every good that we possess; and as His consecrated children we are also the special objects of His grace. Which of us cannot trace a long line of special providences on our behalf? Let us call to mind how He brought us up out of the horrible pit of Adamic death condemnation and out of the miry clay of personal sin, how He has set our feet upon the rock, Christ Jesus, and then has stopped our vacillating by helping us to dedicate our lives to Him, and by His Truth has established our goings. Yes, and He has put a new song in our mouths (one of Divine justice, mercy and love, harmonious in its every cadence, “the song of Moses and the Lamb”), even praise unto our God. “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear and shall trust in the LORD” (Psa. 40:2, 3).

How wonderfully God has helped His people: they are His constant care; no good thing does He withhold from them; and all things are made to work together for their

good. In the smallest and in the greatest affairs of life He is ever watching out for our interests, and the evidences of His care are all about us.

What, then, shall we render unto Jehovah for all His benefits? What, indeed, have we to render that we have not received of Him? Nothing. But the inspired penman in Psa. 116:12-14 suggests what we may acceptably render as follows:

(1) “I will take the cup of salvation.” Just as a parent loves to see his child gratefully and appreciatively accept his favors, so God regards our acceptance of His great salvation—the gift of His love purchased for us at great cost. Therefore we will obey His call and take the cup of salvation through faith in Christ the Redeemer.

(2) “And call upon the name of the LORD.” He has invited our confidence and has proved His worthiness of it; therefore we will trust Him and not be afraid. He who has redeemed us at a great price is both able and willing to perfect in and for us His great salvation. Yes, let us give Him our fullest confidence.

(3) “I will pay my vows unto the LORD now in the presence of all his people.” This also the LORD will regard as an expression of gratitude. To render our consecrated hearts and talents, in glad and cheerful service, is but a reasonable return for all His goodness. Let us, therefore, do it gladly and with zeal and energy. It will be but a small return at best, but the measure of love and zeal that goes with it will indicate the measure of our gratitude. And let us do it promptly—“now”—and to such an extent that it will be blessedly realized by the LORD’s people specially—“in the presence of all his people.”

Our cheerful, grateful service in the interests of all Jehovah’s people would include doing good to all men as we have opportunity, but especially to them who are of



the household of faith (Gal. 6:10). It would include telling them by the printed page and by word of mouth the good message

of Christ as Savior and King and His soon-coming worldwide Kingdom of peace, love, joy and brotherhood for all people (Luke 2:10-14), which is the only hope for a world that is troubled, in which there is much fear “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken” (Luke 21:26). John 4:23 says “But

the hour cometh, *and now is*, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.”

GRATITUDE FOR OUR PAST



Christians, like all people, are a product of past experiences, good and bad. We may have lived shameful lives, as Paul hinted of some of the Corinthian Church (1 Cor. 6:9-11). After

enumerating some of the sinful life-styles witnessed in that day (similar to our own day) the Apostle says to the Church (verse 11), “and such were some of you.” Their subsequent washing, sanctifying and justifying would have been the occasion of much gratitude.

Again, we may have lived otherwise respectable but selfish lives, concentrating on acquiring possessions and making money. But at some point we came to understand the love of God in Christ Jesus. That, like the father of the prodigal, God had travelled half-way to meet us. He sent His Son to die on the cross for all mankind; but as individuals, by faith, we claim this personally, as if Christ had died for us alone. This called forth our gratitude.

GRATITUDE FOR OUR PRESENT



Having come into fellowship with the Heavenly Father by faith, we are able to understand the joys of the righteous spoken of by the Psalmist, David “The righteous shall be glad in the LORD, and shall trust in him; and all the upright in

heart shall glory” (Psa. 64:10). Those things of which the natural citizen of earth is unaware. We come to value the guidance of His Word, the leading of the impulses of His Holy disposition in us, His Spirit; and we learn to note the leadings of His providence. Increasingly we appreciate the fellowship with those of like precious faith, deriving support and comfort from our association with them.

GRATITUDE FOR THE FUTURE



This may seem an odd one: to be grateful for something which has not yet taken place. Ah! With God *the future is as certain as the past*. He sees things that are not yet, as though they were

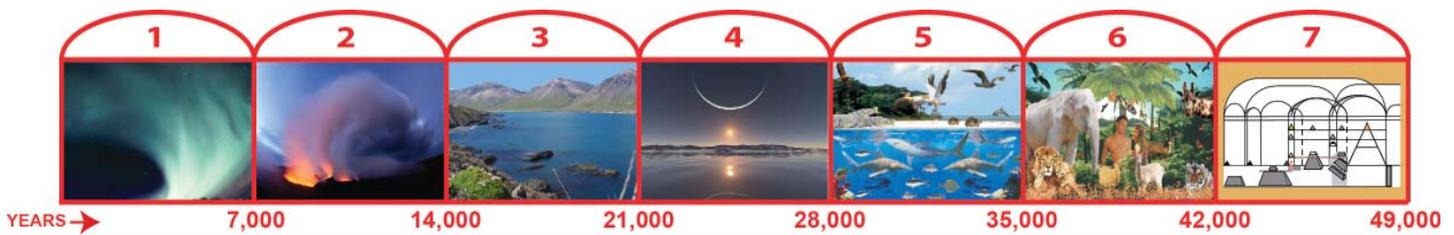
(Rom. 4:21). His plans are never thwarted. This is an assurance we ourselves gain from our relationship with Him.

For God’s promises we are grateful. But this is not a selfish gratitude. God has promised to bless “all families of earth” (Gen. 12:3) and for this we are grateful. We are grateful to a God who has so much good will toward fallen humanity that He gave His Son to rescue them from the curse of death. It was to such gratitude that the Apostle Paul referred when he spoke of the Church as being “baptized for the dead” (1 Cor. 15:29). In other words the earthly lives and ministry of the saints would at some future time in God’s Plan work to the benefit of the now “dead” world of mankind. This is true charity, love, a compassion engendered in the heart of the Christian like to that which God has for His fallen creation.

Service is gratitude in action. We show our thankfulness to God for His many blessings to us by our earnest activity for His cause and His people. This can be expressed in many ways. It may be by tract distribution, opening one’s home for Bible studies, witnessing to the sick or dying in hospitals or prisons, or simply fulfilling one’s daily obligations in a pleasant, conscientious manner.

As a garment of the Christian’s character, thankfulness should be highly prized. Merely being grateful to God will improve our dispositions significantly. Our perspective on difficulties will be altered. We will be less prone to complain, more willing to help others in trouble. We will think less about our own needs and more about those of others. Certainly, this was the spirit of Jesus Himself Who “went about doing good” (Acts 10:38) and, heedless of His own convenience, used up His energies in the interest of those in need around Him. We are told He did this, even enduring the death on the cross “for the joy that was set before him” (Heb. 12:2). He was grateful for His fellowship with the Father; an eternity of such fellowship was, for Jesus, a joy worth dying for (Heb. 10:12). He was delighted, out of love and gratitude to His Father, to do God’s will and to reflect God’s disposition to those with whom He came into contact, especially His beloved disciples. As consecrated Christians who have taken up our cross to follow Him may gratitude for His graciousness be foremost in our heart!





King Darius and Cyrus (Daniel and the Lions) Lesson 52

Daniel the Prophet ranked high with King Darius for his integrity. His associates hated him because he prevented graft. They knew of no way to get hold of Daniel except on account of his religion. They urged upon King Darius the influence that would accrue from announcing himself the only one to be worshiped. They urged that this would impress the people, make them more loyal to his government. They got a decree issued that anybody worshiping any other god than Darius should be thrown into a den of lions. Then they spied upon Daniel and convicted him. It was a Medo-Persian law that royal decrees could never be ignored. Hence, although King Darius was very sorry to know of his most faithful officer being caught, he was unable to change the arrangement. His only hope was that Daniel's God might do something for his deliverance.

Daniel was cast into the den of lions, but in the morning was brought forth safe. Then those who had thus entrapped him, by the King's command were cast into the den of lions, the same as Daniel, and devoured.—Daniel 6:14-24.

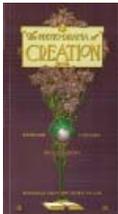
At the end of the seventy years of the desolation of Jerusalem, God stirred up the heart of Cyrus, who then was on the throne, to issue a proclamation giving liberty to all Israelites to return to Palestine. He also gave money, and decreed that the vessels of the Lord's House, which had previously been taken, should be restored. Approximately fifty thousand Israelites returned—so few out of the many taken into captivity. The zealous, full of faith in the Abrahamic Promise, returned, rebuilt the city, and, in Ezra's time, the Temple. The others had become worldly-minded and interested in Babylon. Thus God separated the dross of Israel to prepare them for Messiah. Yet the "Israelites indeed" were few compared to the whole, when their day of visitation came.

The romantic story of Queen Esther, wife of King Ahasuerus, follows the period of King Cyrus' decree.

Questions for Lesson 52

- 1* Who was Daniel? Who was Darius? Dan. 1:3-6; 5:30, 31 How did Daniel rank with Darius? Dan. 6:1-3
- 2* How was Daniel liked by his associates?
- 3* What was the only way found by which they could get Daniel into trouble? Dan. 6:4-9
- 4* What did they urge Darius to do? Did they succeed?
- 5* What punishment was to be meted out for violations of this law?
- 6* What did Daniel do when he found out what had been done? Dan. 6:10 What did Daniel's enemies do? Par. 1
- 7* When the king realized what his law would mean to Daniel, why did he not repeal the law? Dan. 6:4, 15
- 8* What was the king's only hope? Par. 2
- 9* What was done with Daniel? Dan. 6:16, 17
- 10 How did the king feel that night and what did he do in the morning? Dan. 6:18-20
- 11* How much had Daniel been injured? Dan. 6:21-23
- 12 What was done to the conspirators? Dan. 6:24. Par. 3
- 13 What lesson may be learned from this record of Daniel's life?
- 14 Why does God still deliver His loyal worshippers from all injury as well as then?
- 15* Whose heart did God stir up at the end of the 70 years' desolation of Jerusalem? What did he do? How many Israelites returned?
- 16 What class of Jews were they who returned? What did they do on their return?
- 17 Were the true Israelites few or many comparatively? Par. 4
- 18 In brief, who was Queen Esther and what great thing did she accomplish? See Book of Esther and Bible Dictionary.

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



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Athens, OH Convention July 17, 18, 19

David Lounsbury

Athens, OH Convention July 17, 18, 19;

Pittsfield, MA, August 8; Springfield, MA, August 9

Roger Mullen

Athens, OH Convention July 17, 18, 19;

New Haven, CT, August 16

Walter Onyszko

Athens, OH Convention July 17, 18, 19

David Seebald

Athens, OH Convention July 17, 18, 19

Harold Solomon

Athens, OH Convention July 17, 18, 19; Chester Springs,

PA, August 15, 16

Krysztof Witko

Athens, OH Convention July 17, 18, 19; Carlstadt, NJ, August 16

Michael Williams

Athens, OH Convention July 17, 18, 19; Detroit, MI,

August 15; Muskegon, MI, August 16

Lawrence Williams II

Athens, OH Convention July 17, 18, 19

BIBLE STANDARD MINISTRIES USA 2015 CONVENTIONS

Athens, Ohio Convention July 17, 18, 19

Site: Ohio University Inn and Conference Center; 331 Richland Avenue, Athens, Ohio, 45701; 740-593-6661

Reservation Deadline: June 13, 2015. You must mention the Bible Standard Ministries Convention to get the special room rate of \$90.00 plus tax.

Meals: The local class will provide a noon meal on Saturday at the home of Sr. Nancy Hanning. There will also be lunch and a hymn sing on Sunday after the convention at Bro. David & Sr. Karrie Hanning's home. If you need help with your reservations or more information please contact:

Bro. David Hanning 740-590-3710, Sr. Karrie Hanning 740-590-3802 or Bro. Mike Hanning 740-698-2456.

Tulsa, Oklahoma Convention

September 11, 12, 13

Site: Wyndam Hotel; 10918 East 41st Street, Tulsa, OK, 74146; Phone: 1-918-627-5000.

Reservation Deadline: August 28, 2015. You must mention the Bible Standard Ministries Convention to get the special room rate of \$82.00 plus tax.

Meals: Luncheons are planned for Friday and Saturday noon at the hotel. Please call Sr. Donna Welker at 918-272-8404 or Bro. Richard Piquene 918-224-7547 if you have any questions. Sr. Donna can easily be reached by email at lawrencewelker@sbcglobal.net