

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

FINISHING TOUCHES OF CHRISTIAN CHARACTER

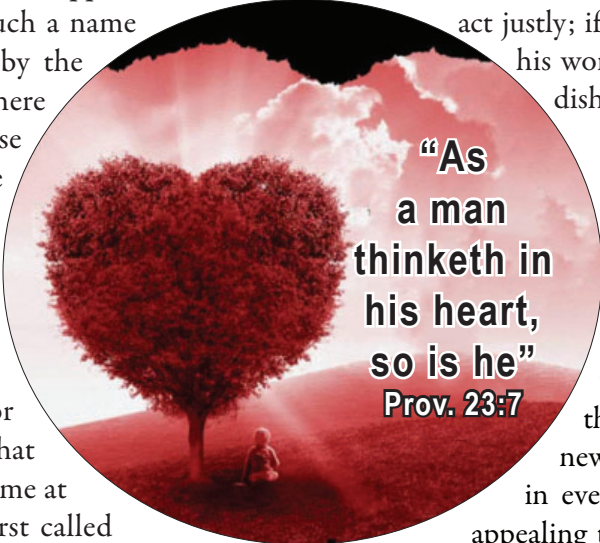
“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Philippians 4:8

The name “Christian” was first applied to the Lord’s followers at Antioch. Such a name would not be given to them by the Jews, nor in any place where Judaism was paramount, because the Greek word Christ is the equivalent to the Hebrew word Messiah. And the Jews would be the last in any sense of the word to intimate that Jesus was the Messiah, or that His followers were Christians or Messiahans. We do not read that Christians first assumed this name at Antioch, but that they were first called it by others. It has been suggested that “If the men at Antioch had called Christ’s followers ‘Jesus’ that would have meant the followers of the mere man. They did not know how much deeper they had gone when they said, not ‘followers of Jesus,’ but ‘followers of Christ’; for it was not Jesus the man, but Jesus Christ, the man with His Office, that makes the center and bond of the Christian Church.”

Mankind in general does too little thinking, and what it does do is more or less along improper lines and built upon false bases or premises. Nevertheless, all will agree as respects human welfare, that there is a power in thought second to no other power in the universe. Few, perhaps, realize to what extent this is true—to what extent their own happiness and wellbeing is dependent upon right thinking—to what extent whole communities and nations owe their happiness or misery to their right or wrong thinking upon the important problems of life. Words are a power in the world, but only in proportion as they awaken thoughts and lead to actions: words, thoughts, deeds, and that in the order named. Truly did the wise man say, “As a man thinketh in his heart so is

he” (Prov. 23:7). If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest.



**“As
a man
thinketh in
his heart,
so is he”
Prov. 23:7**

It is because the power of thought is to a considerable extent recognized that it is appealed to on every hand. The teacher appeals to it; the preacher appeals to it; the politician appeals to it; the financier appeals to it; the sociologist appeals to it; the thousands of pamphlets, books, newspapers, and magazines published in every land and in every tongue are all appealing to *thought*. Thought, indeed, may be said to be the great engine which is moving the whole world in its every department. The difficulty is that few are of logical and discerning mind. The fall having affected every member of the human family has disordered our reasoning faculties; and charlatans and demagogues and self-seekers very frequently take advantage of the weak mental state of humanity to delude with sophistry, and this to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness in its every member does humanity thus labor, as well as against the wiles of Satan; and it is not surprising that generally it is misled and deceived, because added to its incubus of false promises it must struggle also against its own inertia, sluggishness, and inaptitude.

We are willing to agree also that thinking may be a very dangerous matter in the absence of absolute knowledge upon which to base and exercise our reasoning faculties; but the Lord has protected His faithful along this line by providing for us in His Word the proper basis for reasoning on all subjects involving our duty to our Creator and to our fellow-creatures. The Scriptures lay down certain broad lines and invite God’s people to

reason within these lines of revelation, and by reasoning thus to taste and see that the Lord is gracious; and come to a clearer knowledge of Him, a better understanding of His character and Plan.

THE CONTROL OF THOUGHT

Some are inclined to believe that since man's brain differs from each other man's brain to some extent, therefore his thinking must necessarily be different; in a word, that a man can think only in harmony with his brain construction. But we reply, not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him an ideal of character to be copied. Thoughts can be controlled just as words and actions can be controlled; the will is at the helm and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel. It is necessary, therefore, first of all for the will to be rightly directed, and secondly, to be strong, and to use its power in the control of thought; in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial. The will, in Scripture called the "heart," is therefore continually appealed to by the Lord, as He now seeks amongst men for His "peculiar people," His peculiar treasure.

The heart, the will, thus given over to God, seeks to know the Divine will, to catch the Divine thought and to obey it in word and in act; and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect; in ambitions, hopes, sentiments, and efforts. It is for this reason that the revelation of the Divine will and plan is furnished to believers—that by growing in the knowledge of it, by thinking on these things, by filling the mind with the Divine Plan and will, the transforming influence may extend into every avenue of life.

OUR TEXT ADDRESSES THE SAINTS

A common mistake amongst people would be to address the words of our text on the subject of right

thinking to sinners, to evil-doers, and evil-thinkers; but this is a mistake. The entire Epistle to the Philippians is addressed to "All the saints in Christ Jesus which are at

Philippi" (1:1); and the exhortation is applicable to all the saints everywhere, but not to others than saints—not to the worldly, not even to those who have some faith, not until they have made a consecration of themselves to the Lord. It would be useless to address others along this line; the exhortation would be of no effect. Hence, the exhortation of this lesson is not specially applicable to any but the most advanced Christians—not even to the "babes in Christ," but only to those who are somewhat matured in the new life. As for the babes who are not advanced Christians, they will have their attention very thoroughly occupied with the cruder elementary lessons, respecting the coarser sins which the Consecrated Child of God must abhor and battle against. This text addresses those who have made considerable progress along

these lines of putting away "all filthiness of the flesh and of the spirit" [those who are seeking to *perfect* holiness in their hearts, and so far as possible also in their earthly bodies] (2 Corinthians 7:1).

The word saint stands for one who is holy. The word holy has the significance of the word *whole*—that which is entire, lacking nothing. God, who is holy, calls His children to be holy, saying, "Be ye holy, for I am holy" (1 Peter 1:16). The word "saints" is derived from the Greek word *hagios* (holy ones, dedicated ones, or consecrated ones). Yes, Rom. 12:1 says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," still applies to those who consecrate and present their bodies a living sacrifice at this time. Also, Matt. 16:24 shows that only by denying oneself and taking up one's cross and following the Master can one become His disciple: "Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me." Men are called holy in as far as they are separated from the evil, common and ordinary and are fully dedicated to God and His service and are vessels of His holy Spirit of understanding.

**MEDITATE ON
THESE THINGS**
whatsoever things are
TRUE
whatsoever things are
HONEST
whatsoever things are
JUST
whatsoever things are
PURE
whatsoever things are
LOVELY
whatsoever things are
OF GOOD REPORT
Phil. 4:8

When they become separated from evil, common, and ordinary uses, and are fully dedicated to God and His service, they then partake in a certain manner of His Holiness.

The context proves our assertion, for after speaking of prayer and thanksgiving to God and the peace of God which passeth all understanding, keeping their hearts and minds, the Apostle sums up this advanced position of grace with the words of our text as the *finality* or finish of the argument, and of the process of character development: “Finally, brethren.”

“WHATSOEVER THINGS ARE TRUE”

This is the first question to be asked respecting any matter: Is it true or is it false? If it is false, the Lord’s people are to have nothing whatever to do with it, no matter how beautiful. Love for the truth lies at the very foundation of saintship, and we remember that the Lord declares through the Apostle that those who will be rejected and stumbled in this Harvest time are such as receive not the Truth in the love of it (2 Thessalonians 2:10)—such as have pleasure in unrighteousness (untruth). With our poor and at very best imperfect brains there is great danger of our being misled, and hence the Word of the Lord appeals to us with force that we should not even *touch* that which we realize is untrue. This does not mean that we may not weigh and balance evidence to discern the truth from the untruth; but it does mean that as soon as the truth is discovered it will be embraced and acknowledged, and the untruth as vigorously disavowed and completely withdrawn from. To tamper with error after we see it to be error, to “see how it would reason out, anyway,” when we know the matter is on a wrong basis, is to lay a trap for our spiritual feet, one which frequently stumbles travelers on the way to Zion.

If we are following God’s admonition through the Apostle, in this text, it will mean an avoidance of fiction, of novels, of unrealities. This, on the other hand, will mean an increased reverence for whatsoever things are true, and increased devotion to them, an increase of time for their study, and an increase of the spirit of truth in our hearts as a result.

“WHATSOEVER THINGS ARE HONEST”

The truth of the thing is only one of the tests to which it must be put. We may find a matter to be true and

**The Apostle Paul
Reveals His Heart
“Therefore, having these
promises, beloved, let us
cleanse ourselves from all
filthiness of the flesh and
spirit, perfecting holiness in
the fear (reverence) of God.”
2 Corinthians 7:1**

**We should HONOR God
and try to be like Him.**

yet not find it to be worthy of our thought, dishonorable. Who does not know that there are dishonorable and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent upon them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as consecrated Christians in Christ!

The true but dishonorable or unworthy things presenting themselves for our consideration at the bar of our minds are perhaps oftenest in connection with the weaknesses,

the errors, the follies, or what not of our neighbors, of our friends. The entertaining of these thoughts, the pondering of them, will be unfavorable to us, and the sooner we discern the matter and dismiss them the better, the happier, the more noble will be our own hearts. The dismissing of these unworthy thoughts will leave us the opportunity and the energy, if we will, to expend that much more time upon whatsoever things are not only true but also honorable, worthy of our attention as truly consecrated ones in Christ Jesus.

“WHATSOEVER THINGS ARE JUST”

Here we have another limitation. Our minds are to be occupied in thinking about righteousness or just things, principles, *etc.*; we are not to be continually meditating upon grievances and injustices, either real or imagined. We are to remember, on the contrary, that we are living in the period which the Scriptures denominate “the present evil world,” and that it would not be this if Justice prevailed generally. We are to remember that hereunto we were called—even to endure injustice, for righteousness’ sake; to do good, to lay down our lives in the service of the Lord and His Word, and yet to be evil-spoken of and to be misunderstood and to have all manner of evil said against us falsely for Christ’s sake.

We are, therefore, not to think strange of the fiery trials that shall surely come upon all who are the truly consecrated; but rather, having settled this matter in advance, when we made our consecration, we are to take it as it comes, as a matter of course, not grieving over nor specially thinking about the trials, the injustices, *etc.* And thus doing we will have the more time to give to thinking of the more helpful, the more strengthening, the more elevating things—the things that are just, the

things that are in harmony with righteousness, respecting the past, the present and the future, as promised in the Lord's Word.

“WHATSOEVER THINGS ARE PURE”

There is a vast amount of impurity everywhere throughout the world. It therefore behooves the Lord's consecrated people to follow the Apostle's injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that there is great danger that they may work defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. Whether the impurity come from one direction or another—from the world or the flesh or the Devil—its attack must first of all be upon the mind; and if repelled there the victory is won. If not repelled we cannot know what the consequences would be; as the Apostle James declares: “Lust (selfish desire of any kind), hath conceived (in the mind), it bringeth forth sin (develops sinful words or deeds): and sin, when it is finished, bringeth forth death” (James 1:15).

No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice, and even were not dishonorable, yet were impure, this would be quite sufficient to condemn it as unworthy of the mind of the Lord's consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication, not only at the time, but for months or even years afterward.

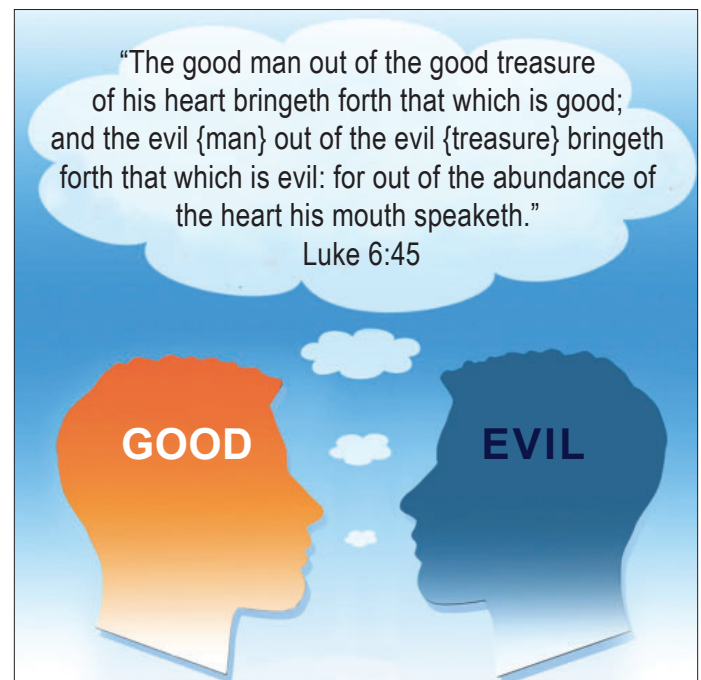
“WHATSOEVER THINGS ARE LOVELY”

The saints are exhorted to be meek and also to be peacemakers, but in order to be thus they must have amiable thoughts, lovely and lovable thoughts, kind thoughts, gentle thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects gendering anger, hatred, strife, vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These all are to be shunned as enemies to the truly consecrated and instead we are to think of the beautiful things, the amiable things, we may know respecting our neighbors, our friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and thus cultivating unamiable, quarrelsome dispositions in ourselves.

“WHATSOEVER THINGS ARE OF GOOD REPORT”

It may be argued by some that since the world hateth the light and the children of the light, and rejoiceth in iniquity and in getting the advantage over others, therefore those things which would be reputable with it would not be the holy things suitable to the thoughts of God's people. But not so, we answer; the world does recognize to a considerable extent a right standard, even though it does not follow that standard, nor even pretend to do so—even though it hates those who it sees are endeavoring to walk up to that standard; even though it calls the children of light hypocrites, and crucifies them, as in the case of our Lord. It is policy and false religion that generally excite religious persecution. Nevertheless, if anyone will follow the standard that is reputable, and think upon those things, he will find therein a blessing.

Those who are thinking on the true and lovely and good and beautiful things will speak to each other of the same, hence the importance of having our hearts filled with good things, in order that out of the abundance of the good things of our hearts our mouths may speak continually good things, that the Lord would approve, and that would minister blessings to those who hear, Luke 6:45.



As daily and hourly we seek to cultivate this spirit of love, and to allow it to dominate in our words and deeds, in the same proportion will be the measure of our blessing, because in this we shall be “doers of the Word and not hearers only.” We are not, however, to place too high an estimate upon the present life, and health, and earthly

blessings and joys. Rather, we are to be content with such things as we have, and to realize the Divine supervision of our affairs. We of necessity should allow all of life's experiences to bring us more and more of the peace of God which passeth all understanding, and which should continually rule in our hearts. But while not seeking to save the present life but rejoicing in the privilege of laying it down prudently in the Lord's service as opportunity offers, we shall, nevertheless, find that the rest and peace of mind which comes through believing and through following the Lord will be a favorable influence as respects our physical health, peace, joy, blessing. We who believe enter into rest now; and yet, as the Apostle declared, "There remaineth therefore a rest to the people of God" (Heb. 4:9).

Let us keep in mind this proverb: As a man thinketh in his heart, so is he! If our hearts do not condemn us, we have peace with God; but if our hearts do condemn us, we know that God is greater than our hearts and knoweth all things. Under these conditions we should repent of the wrongdoing and come again into harmony with God, where we may enjoy true peace. The Apostle illustrated this, saying, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain" (Jas. 1:26). Outwardly he might seem to have piety, might be a church attender, *etc.*, but so surely as his heart is changed, so surely as he is renewed by the Holy Spirit, so surely as the Spirit of love dwelleth in his heart and more and more abounds richly, it will affect not only his actions but also his looks and his words. He will seek to bridle his tongue, to bridle all of his passions, to be emptied of his former ambitions and desires, and to be filled with the noblest, purest, and best which comes to us only from the foundation of grace and truth in God's Word.

Such a ruling of the mind is a conquest; such a self-mastery is a victory, the greatest victory that can be gained. As the Scriptures declare, he that ruleth his spirit (mind) is better than he that taketh a city (Proverbs 16:32). And the prescription given by the Apostle in our text, for the mental health of the saints, is the very soul-discipline necessary to our development in character to the degree pleasing to God and acceptable, through Christ Jesus our Lord. If we do these things, we can receive a good report as promised.

“THINK ON THESE THINGS”

The Christian's habit of thought has much indeed to do with his spiritual progress or retrogression, and good habits of thought need to be very carefully cultivated. Let

our minds dwell on the things mentioned above and of a certainty of God, Christ, and the worthy saints of the past and blessedness of our future work in the coming universal Kingdom, of the magnitude and benevolence of the Divine Plan, fill our minds and inspire our hearts. And to these contemplations let us also receive the additional comfort and blessedness of personal communion and fellowship with God through prayer and the study of the Word and the assembling of ourselves together for worship and praise.

GOD'S REVEALING IN HIS DUE TIME

Let us first consider the understanding given in Matt. 10:26-27: "there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops."

The greater portion of Divine Truth has been expressed under cover so that its full import is not always discernible. The Bible abounds in symbols, figures, and allegories. Jesus often opened His mouth in parables and dark sayings so that those who heard Him, even His own disciples, often said, we cannot tell what He saith. John 10:6 informs us of this: "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them." But our text assures us that in due time all would be made manifest. Several objects have been served by first hiding, and then gradually unfolding the Truth: (1) the successful development of God's plan; (2) the saving of His children from discouragement because of the length of time involved; and (3) the trial of the faith of believers.

“Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.”

Matthew 10:26-27 (NKJ)

The revealing of God's Truth has gradually progressed from Age to Age, and His faithful ones in every Age have had a sufficient revelation of Truth, including such knowledge of future things as would encourage them,

to enable them to carry out their part in advancing His plan. It has also been a part of God's plan that Truth once revealed, expounded, or made manifest, should not only serve its immediate purpose, but also that it should be treasured up and recorded for the generations following, thus not being lost, or forgotten. Hence, God's servants of every Age have been taught to bear witness to the Truth, both to their own and succeeding generations, each according to their ability and



opportunity. And it is through the faithfulness of past witnesses—the Patriarchs, Prophets, Jesus, the Apostles, and other members of His seven stars, His special messengers to the seven stages of His Church throughout the Gospel Age (Rev. 1:16, 20), together with all who have been and are ambassadors for Christ (2 Cor. 5:20)—that we have our present knowledge of God's Word. To us comes the same commission that came to them, in the last clause of our text. With the blessed knowledge always comes the responsibility of making it known to others. Let us all seek to be faithful therein!

We read (Prov. 4:18): “The path of the just *is* as the shining light, that shineth more and more unto the perfect day.” The full or perfect day, the glorious day of the Lord's Kingdom established on earth, the Millennial Day so abundantly prophesied in the Scriptures, has not yet fully come; hence the Truth continues to unfold and its light shines brighter and brighter to those who “walk in the light.” How wonderfully God has revealed and continues to reveal His secrets to those who reverence Him (Psa. 25:14), giving them just what they particularly need at given times. The new features of Truth as given were never popular, and they always tested the loyalty and faithfulness of His servants as they bore witness to it. *E.g.*, Noah needed the Truth on the coming Flood that would destroy wicked mankind. He by faith accepted the message and obediently built the ark, but his preaching to others for 120 years (Heb. 11:7; 2 Pet. 2:5; Gen. 6:3) was not popular, for he won no converts aside from his own family.

Abraham needed more Truth than that which was given to Noah; hence he had to walk in the light beyond that in which Noah walked. Moses and the Israelites of his day needed still more Truth, and God gave it to them, though it still proved unpopular and brought persecution

upon those who faithfully held to it. Note, *e.g.*, their experiences with the Egyptians, their enemies in the wilderness and subsequently in Canaan. Then came further unfoldings of Truth through the Prophets, given as needed, to develop God's plan and to try the faith of His faithful ones (Heb. 11:32-40).

The history of God's people during the Gospel Age has been very similar. Jesus “brought life and immortality to light through the gospel” (2 Tim. 1:10); and this

message in its simplicity and as revealed more and more in its details likewise brought persecution (2 Tim. 2:10-13), even unto the present day. The Apostles were persecuted by the Jews; the early Christians by pagan Rome; the later Christians by papal Rome; many were driven into the catacombs and into the mountains and deserts for safety; others were unmercifully and unspeakably tortured and even burned at the stake. As each one received further light from God and faithfully bore witness to it before others, his faith was tested, to this very day.

Our Lord told His followers that they would be persecuted, saying: “They shall put you out of the synagogues [their religious assemblies]: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me” (John 16:2, 3). However, all the persecution has not come through being cast out (Isa. 66:5) and through physical violence, for much of it has been through the misuse of the tongue (Psa. 64:3). Our Lord encouraged His faithful followers regarding this matter, saying: “Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you” (Matt. 5:10-12).

We next seek the wisdom given in John 12:35: “Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.” After all the preaching, writing, printing and disputing, by clergymen, theologians, doctors of divinity, and the laity, saints, and sinners, in relation to the penalty

for sin, as fixed by the divine Law-giver, and recorded in the Bible, the question is still open, and likely to remain so, unless we can obtain light more resplendent than that which emanates from philosophy, science, nature, or reason, to shine away the surrounding darkness. Fortunately for all who believe the record that God has given of his Son, the true light, which lighteth every man that cometh into the world, shineth, and is to shine more and more unto the perfect day.

“The entrance of thy words giveth light; it giveth understanding unto the simple.” (Psa. 119:130). By this divine illumination, as a lamp to our feet, and a light to our path, let us endeavor to walk out of this thick darkness, into the brightness of that light of the knowledge of the glory of God, shining unto us from the face of Him who walketh in the midst of the seven golden lampstands, whose countenance is as the sun shining in its strength, full of grace and truth.

Theories are of no account here. Preconceived opinions must be given up. Prejudices must be kept out of the way. Creeds are for sects only. Theologies are for those who make them, superstitions for the ignorant and the bigot. The truth, and the truth only, can make us free; and if the Son make us free, we shall be “free indeed.” Error enslaves us. Facts are what we want, and alone can settle this penal question, and Bible facts at that; nothing else can. “The secret *things belong* to God, the things that are revealed belong to us and our children forever;” and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

The manifestation of God’s perfect wisdom, justice, love, and power as revealed in the [Epiphany] Truth as due and its Spirit became so overwhelmingly brilliant, so abundant and so deep and unfathomable, that at first even the main leaders of God’s people were not able to comprehend it fully, and hence could not serve the brethren with it. A very similar thought is seen in connection with Moses’ face shining when he came down from the mount—Ex. 34:29—for it indicates antitypically the overwhelming brightness of the Truth, when first presented to the brethren, including the messengers through whom it was given. This manifestation of God’s glorious character as revealed

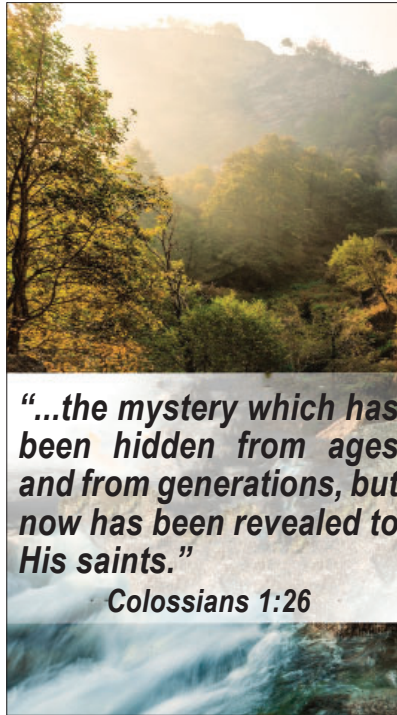
in the Epiphany Truth, which at first even the main leaders could not fully comprehend, began to be made through such basic unfolding of Truth as given in Bro. Johnson’s discourses and teachings. In response to this overwhelming and awe-inspiring evidence of God’s presence as manifested in the unfolding Epiphany Truth, Bro. Johnson as the Lord’s Epiphany executive and mouthpiece, chiefly through his sermons at that time (and later through his writings), testified that Jehovah

declares Himself to be incomprehensible and unfathomable. However, our great Jehovah has blest his consecrated children with an understanding of His written word through the many chosen vessels, especially Pastors Russell, Johnson, and Jolly.

We must keep foremost in our understanding that we are speaking of a secret, something held in silence until it is due time for the secret to be revealed! The teachings of God’s servants are to be received with good attention and “with all readiness of mind,” and then each consecrated individual is to search the Scriptures “daily,” to see whether or not such teachings come from and are in harmony with the Bible. We are to “try the spirits [doctrines],” to “prove all things;

hold fast that which is good” (1 John 4:1; 1 Thes. 5:21). By searching diligently and carefully we will find the precious “silver” of Truth (Matt. 7:7), the treasures hidden from others [sluggish hearers]; we will find and gradually learn more and more about God’s “system of faith and worship”; and what we cannot find out will be only that which God has so completely and carefully hidden that it cannot be discovered because it is not yet His due time for it to be revealed [progressive Truth]. Deut. 29:29, “The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.” [the called, chosen and fully consecrated child of God]. See also Rom. 16:25; Col. 1:26.

But the curious mind may ask, why has God hidden the Truth, if it is right for us to know it? We answer, God does not wish everyone to know it at this time (comp. Rom. 11:32), for the worldly-wise are not humble enough to receive and be benefited by present Truth at this time; for them the increased knowledge of God’s Word would at present only add to their culpability and work



to their disadvantage; so, God hides it from them. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because you have hidden these things from the [worldly] wise and prudent, and have revealed them unto babes [meek, humble, trusting ones—Matt. 18:3, 4]: even so, Father: for so it seemed good in your sight" (Matt. 11:26; Luke 10:21).

The Truth as due [present Truth] can be found only as a result of diligent searching; and it is found and retained only by such as have the following qualifications: reverence (Psa. 25:14; 111:10), proper humility (James 4:6; 1 Pet. 5:5, 6), meekness (Psa. 25:9), hunger and thirst after righteousness (Matt. 5:6), honesty and goodness of heart (Luke 8:15), and holiness, "without which no man shall see the Lord" (Heb. 12:14; Matt. 5:8; Psa. 97:11). Only those who are interested and earnest enough to search diligently will find the precious wisdom of God's Word, which consists of "pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6), which is "better than the merchandise of silver, and the gain thereof than fine gold" (Prov. 3:13-15).

This begs the question what more do we need? Those who searched diligently and in a proper heart attitude received what was needed for them to know in their day [present Truth], but that is not enough for us to know in our day [Constructive Advancing Truth], any more than the Truth of Noah's day was enough for Abraham or John the Baptist to know in their day, or any more than the supply of silver and gold which was in the world at the time of the discovery of America is sufficient for the world today. Our fathers worked the same mine for the Truth of God's Word, but they did not exhaust the supply—thank God!

How gracious the God of all mercy is to His called, chosen and faithful children, those sanctified by His Word. When the consecrated child of God becomes a student of the Word of God as given through those chosen servants, he is privileged with an understanding of the deep things of God (Deut. 29:29). We read in Habakkuk 2:2, "Write the vision, and make it plain" [Truth as due]. V. 3, "For the vision is yet for an appointed time" [present Truth]. Let us consider the Gospel Harvest siftings, Parousia, and the parallel siftings in the Epiphany. This work not only separated those whom the LORD disapproved, but also made manifest those whom the LORD does approve, whether the distinctions made be between His wheat and the tares, between His faithful and those who were subject

to Second Death, or between the Good Levites, who hold faithfully to the Parousia and Epiphany Truth and its Spirit and those who are rebelling against it. These principles still apply today for the Consecrated Epiphany Campers. Testings and cleansings are severe in proportion to the blessings previously enjoyed—we are not to be astonished nor disconcerted over the subtlety and severity of the Epiphany cleansing work. Of this Epiphany sifting the Epiphany Messenger said (PT '50, p. 91, par. 1), "We believe it will be by far the most severe test and will mean the spiritual death of large numbers." Our only safe course is to hold fully and faithfully to the Word of God as unfolded by His Parousia and Epiphany Messengers, in harmony with fulfilled facts, and to walk circumspectly in harmony with the principles of truth and righteousness. Let us as consecrated believers "Ponder the path of thy feet, and let all thy ways be established" (Pro. 4:26).

A VIBRANT PRAYER LIFE INCLUDES

PRAISE

Give God glory for who He is. Praise Him! Start your prayers with praise!

"Praise the LORD! Praise the LORD, O my soul! While I live I will praise the LORD; I will sing praises to my God while I have my being." — Psalm 146:1-2

REPENT

Ask for forgiveness and the strength to repent from your ways.

"Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions. Wash me thoroughly from my iniquity, And cleanse me from my sin." — Psalm 51:1-2

ASK

What has the Lord put on your heart?

Ask Him, and let the peace of God guard your heart & mind.

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God," — Phil. 4:6-7

YIELD

Give your prayers to God to answer in His way and in His time. Yield to His will, and then yield to and listen for His voice.

"Wait on the LORD! Be of good courage. And He shall strengthen your heart." — Psalm 27:14

BY AND BY HE IS OFFENDED

But having no root in himself, he goes on for a time; and when trouble comes or pain, because of the word, he quickly becomes full of doubts (Matt. 13:21). [Basic English]

JESUS tells us of a class who when they hear the Truth receive it with joy until they find that it costs something to possess it; then they are disappointed and would rather surrender the Truth than pay its inevitable *price—persecution and self-sacrifice*.

People under different circumstances have different trials to encounter and different valuable things to part with if they would “Buy the truth, and sell *it* not” (Prov. 23:23). As a rule, its price is demanded in those things which the purchaser values most highly. Yes, social standing, reputation, and a good name are the most prized of all things, and usually this is the price which we must pay for the Truth and its service. No doubt it is today much as it was when Jesus was present in the form of a servant. The severest cross then was to confess and follow the lowly One, among whose followers were none of the Scribes and Pharisees—the theologians of that day. Their only answer to Jesus’ miracles and teachings was “we know that this man hath a devil” (John 8:52).

The church rulers of that day were the most strict in outward forms of any period of Judaism, and no doubt they thought they did God service in warning the people against Jesus. They felt keenly the importance of their position as *teachers*, and were proud of it, and were in no way prepared to receive the meek “Lamb of God.” Jesus said they were “blind leaders of the blind,” (Matt. 15:14) and only the blind ones followed their leading. Those who had ears to hear and eyes to see followed the Lord Jesus.

It must have been quite a trial—a “scorching” (Matt. 13:6)—for the Jewish converts to realize that in believing this Jesus, they were opposing the great system of theology that had been in force for centuries. It must have tried their courage and faith intensely to realize that they, illiterate men, were opposing their ideas against the views of *all* the learned theologians, who pronounced the new Teacher (Jesus) a *fanatic*. Again, it would cut them off from the pecuniary advantages accruing from the friendship of the wealthiest and most influential class of society. All of these things were difficult trials but were

Therefore whoever confesses Me before men, him I will confess before my Father who is in heaven.

But whosoever denies Me before men, him I will also deny before My Father who is in heaven.

Matthew 10:32, 33 (NKJ)

put as trials in this way to develop and separate the “peculiar people” (Titus 2:14); for Jesus declared that if any man was ashamed of Him and His words—teachings—the same was not worthy to be His disciple. The perfect parallel today is that whoever is ashamed of the Lord’s teachings—ashamed to confess His faith in His presence—is unworthy

to be His disciple (Matt. 10:32, 33; Rom. 10:9; Rev. 3:5).

The theologians of that day threatened and scourged those who believed in and followed Jesus as the Messiah. They all believed that the Messiah was *coming* but denied His *presence* and so “knewest not the time of thy visitation” (Luke 19:44). Likewise, the theologians of today are the bitter opposers of the *presence* of Christ. Because today’s clergy know not the time of their visitation, they are “stumbling,” as did the Jewish church. They threaten and scourge in the synagogues (churches) *now*, too, however in a different way; it is now a scourging with the tongue.

One of the severest trials of that day was to be put out of the synagogue. “They feared the Jews,” for the Jews had agreed already, that if any man did confess that Jesus was the Messiah, he would be put out of the synagogue (John 9:22). This was the only “respectable church,” in those days, and to the poor Jew, it seemed disgraceful to be cut off from the church. No doubt the faithful Jew considered that their relationship to God was dependent upon their belonging to the nominal church. Jesus, the *new Teacher*, spoke against the Pharisees and rulers of the synagogues and said that in many things they were hypocritical—that for a pretense they made long prayers and drew nigh with their *lips*. Some Jews would have followed Jesus and would have been willing to join His church, if He had one—but the Church He represented was bound together by the Truths He taught, and He said to them: “rather rejoice, because your names are written in heaven” (Luke 10:20).

Those who receive “*the present Truth*” are frequently cut off from fellowship with the nominal churches. Having

tasted the heavenly manna, they are no longer satisfied with the husks. Yet they have so long been identified with the churches, have been so actively engaged in their socials and welfare activities, which in their simplicity they have come to regard as “working for Jesus,” that the thought of separating those ties is like cutting off a right hand. But, we must remember that as then, so now, the nominal church stumbles and falls (Isa. 28:13; Rev. 18:2, 21), and those in it, whose names are written in the Lamb’s book of life, are the *only* ones now recognized as *His called-out ones* to this very day.

As when then present, Jesus used clay mixed with the product of His mouth to anoint literally the man born blind, and gave him sight (John 9), so now in the end of the Age the words of His mouth, mixed with and used through the clay of humanity, may have been His agency in the opening of spiritual perceptions to understand His Truth and see its beauties. It was on the Sabbath—the seventh day—that the blind eyes were opened. It is now the seventh day on a grander scale—the 6000 years of time since Adam’s creation having been complete in the Fall of 1872. It was by the power of the *present* Jesus that the clay and washing gave sight; so here also, the power of Jesus, *present* in His Second Advent, gives sight to the blind spiritual eyes.

Marvel not if in other respects the blind man’s case is like that of God’s present-day enlightened people. When the blind man confessed his faith in Jesus they said: “Dost thou teach us? And they cast him out” of the synagogue (John 9:34). He might have kept quiet and believed in his heart and retained his standing in the synagogue, but that would have been cowardly, and had he done so—been ashamed of Him—he would have missed his subsequent communion with Jesus. If your eyes are opened to the recognition of the Lord’s *presence* and blessings of light and Truth, you have a similar choice to make as did the blind man. It remains with you as it did with him to keep silence and remain in the church, or confess His presence and be cast out; to hold “the fear of man, which bringeth a snare” and be ashamed of Him and His words, or to confess Him and be confessed before the Father and the holy angels. If we love the opinions and respect of men and of a worldly “Babylon” church (big or little) and seek honor one of another, how shall we expect that honor which comes of God only?

And “Jesus heard that they had cast him out; and when he had found him” (v. 35), and became his teacher personally, the man “worshipped *him*.” So with you, the Lord will hear of your witness for Him, and when you are

separated from the nominal church—“Babylon” (big or little)—your experience will be that Jesus Himself will *teach* you and show you marvelous things of His Truth and Plan. And then you can indeed *worship* Him—in spirit and in Truth, and no longer worship the creeds of men. Jesus’ explanation of our trial in receiving Him will be explained to us as it was to the blind man: “For judgment [a trial] I am come into this world, that they which see not might see; and that they which see might be made blind” (v. 39). “Your *brethren* that hated you, that cast you out for my name’s sake, said, Let the LORD be glorified: But he shall appear to your joy, and they shall be ashamed” (Isa. 66:5).

So likewise our Lord Jesus with the “*present* Truth” has opened the eyes of some in various Truth groups and their acceptance of it has meant their ostracism, with resultant fiery trials. Our Lord gives words of consolation to those who have chosen the favor of the Lord over the favor of nominal church teachings. Under Him we are glad to assist such in any way reasonably possible with literature, correspondence, visits, *etc.*

We know of some who are now experiencing this kind of “*scorching*.” They have heard the Word and received it with joy—their eyes have been opened to see wonderful things in God’s Word. They have realized that the Lord is present and has opened their eyes—they have confessed Him and denied not—they have been baptized symbolically in water, in the likeness of His death and raised in the figure. Now they are seeking daily to be baptized into death—the death of the old nature—the likeness of Christ’s baptism. The sun of persecution and reproach has risen and the “scorching” has commenced. If they are stony ground hearts, their profession and all will wither away and die out, but if they have good hearts, the seed will continue to grow and yield fruit which the sun will only ripen and perfect.

To these we would say, Remember how our Master said that if any man would be His disciple (a student desiring to learn of Him) he must bear his cross and come after Him. Remember how you promised to follow Him through evil and good report; remember, too, that He is an ever-present help in time of trouble, and remembering, may you be enabled to “endure hardness as a good soldier”—“endure, as seeing Him who is invisible” (2 Tim. 2:3; Heb. 11:27).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. . . . If ye be reproached for the

name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” [nothing glorifies God’s name and character more than does the grand

plan which He is showing to us, and which we preach]. Rejoice inasmuch as ye are partakers of Christ’s sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy (1 Pet. 4:12-14).

STUDY TO SHOW THYSELF APPROVED

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”—2 Tim. 2:15.

THIS TEXT does not say, “Study the Scriptures,” but “Study to *show thyself approved*”—study to know what God would approve. And yet it means, first of all, to study *the Revelation He has made*. Then, after having come to some knowledge of the Scriptures, we must *meditate* upon them and consider how the Word is applicable to all of life’s affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil. The word “*study*” here is used with very much the same thought as when the Apostle says, “*Study to be quiet.*”

Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our *study*, primarily, should not be along this line. First, we should *study to please God*—to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, “I meditate upon thy Law day and night”—to see how that Law would work out its height and depth, its length and breadth of influence upon himself. And so the Apostle’s thought here is that it should be our chief aim to please God.

“*Rightly dividing* the Word of Truth” would signify the *proper application* of the Word of Truth; the understanding of how and when and where it should be applied and what was the purpose and thought and Plan of the Divine Mind in the giving of this Word of Truth, the Word of God’s Message. Up to the advent of our Lord, God’s Message had been given chiefly through the Old Testament Scriptures. Then God’s Message was attested by Him who came from heaven. Additionally, our Lord left twelve chosen Apostles to be His special mouthpieces, to increase the Word of Truth, to increase the Word of knowledge, to increase the Word of explanation of the Divine Plan. Everything, therefore, that Timothy could recognize as being the Lord’s Message he was to give heed to. For instance, one part of God’s Message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, and yet another part to their future hopes.

WE SHOULD HAVE CLEARER LIGHT THAN HAD OUR FOREFATHERS

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God’s Word respecting the “high calling” and “restitution”—the spiritual portion of blessing for the Church and the human portion of blessing for the world. We also see something about the times and seasons—*which* apply to the Church and *which* to the blessing of the world.

Thus, in our Day, to rightly divide the Word of Truth necessitates the taking cognizance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to “rightly divide” it. We must always bear in mind that in the Scriptures of the *Old Testament* “holy men of God spake as they were moved by the Holy Spirit,” and that the Lord also said of the *Apostles*: “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.”

We are not to forget that the Lord promised that He would guide His people in the way of the Truth and show them things to come. We are to “*study*” to show ourselves approved—*study* the doctrine and endeavor to have our course of conduct harmonize with it—*study* to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must *study* to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked. The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

“*Study* to show thyself approved.” Study the *Word*; study *yourself*, that you may become well acquainted *with yourself*; that you may know your talents for service—in what direction they lie, and what are your weak points and how they may be guarded against—that you may know both your abilities and your

shortcomings. Then *study* to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only “the foundation *of God standeth sure*”; that all other foundations are worthless and that all other theories must come to naught. But “The foundation *of God standeth sure*, having this seal, “The Lord knoweth them that are *His*.” And let every one that nameth the name of Christ depart from iniquity.”—2 Tim. 2:19.

**WE SHOULD STUDY TO MAKE OUR
IMPUTED RIGHTEOUSNESS
MORE AND MORE ACTUAL**

There is much significance in the word “*study*” and it is important to note that this Divine injunction is given to the *Church*, to those who are believers in Christ and who have consecrated their lives to His service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of *studying* to make this reckoned cleansing, this *imputed* righteousness, an *actual* thing, to the extent of our ability. It is purely of Divine grace that we are *reckoned* righteous before we are *actually* so. Looking at our hearts and seeing in them, not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way He would approve, God accepts the will for the deed. Accordingly, He *counts* us as righteous *now* and treats us as His children, since we have been redeemed from the curse and have accepted His gracious provision for reconciliation.

**LET US STUDY TO SEE THAT OUR LIVES
ARE AN HONOR TO THE CAUSE
WE ESPOUSE**

Let us, then, *study* our hearts to see that we are striving daily to *cast out* all the old leaven of sin; to be sure that we are not content to allow it to *remain* in us and *work* in us; otherwise we prove by our course that our love

THE LORD KNOWS HIS PEOPLE



“The Lord knoweth them that are His.” And let every one that nameth the name of Christ depart from iniquity.”

2 Tim. 2:19

for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are *casting it out*, by constantly resisting sin, by cleansing their thoughts, words and deeds with the Truth and cultivating the

blessed “fruits of the Spirit”—love, joy, peace, etc.

Only the *studious* find the way to Divine approval and acceptance. Let us *study* to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil; that we are circumspect in all our conversation, in our conduct—watching our thoughts, our lips, our lives. Let us *study* to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are *soldiers*, and that as true soldiers we are to learn to “endure hardness.”

A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

**WHATEVER OUR CAPTAIN HAS
RECOGNIZED AND APPROVED
IS PROPER FOR US**

So with the Christian soldier. The routine of life—housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of “*things needful*” for ourselves and those dependent upon us for support, as well as for provision for the prosecution and care of the Lord’s work—all this is a proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with

which to pay his Master's taxes and his own, as when proclaiming, on the day of Pentecost, the "raising up" and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. *Whatever*

is done with a view to the glory and honor of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own *preparation* for this warfare, or in the discharge of obligations which our Captain has recognized and approved, is proper work for us as soldiers and is not *entanglement* in the affairs of this life.



THE FLOOD.
Gen. 6:1—7:24

Bible Talks

**DECREASE OF
THE WATERS.**
Gen., 8:1—9:19,
28, 29—10:1, 32

Stories In Simple Language

From The One Book That Never Grows Old

THE FLOOD (Gen. 6:1—7:24)

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.

The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

A Flood of Waters to Destroy all Flesh.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood, rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof with lower, second,
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and third stories shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shall gather it to thee; and it shall be food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in the generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day

of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

Noah and his Family Enter the Ark.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

DECREASE OF THE WATERS.

Gen., 8:1—9:19, 28, 29—10:1, 32

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went to and fro, until the waters

were dried up from off the earth. Also he sent forth a dove from him to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth.

And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth completely dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.

GOD'S COVENANT WITH NOAH.

And surely your blood of your lives will I require; at
MAY-JUNE — 47



HAS YOUR SUBSCRIPTION LAPSED?
HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
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TO:

the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth, and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died. And unto Shem, Ham and Japheth were born sons after the flood, and from the families of the sons of Noah the nations of the earth were divided.

ANNOUNCEMENTS

BIBLE STANDARD MINISTRIES 2023 CONVENTIONS

CHESTER SPRINGS, PA

MAY 12, 13, 14, 2023

Exton & Chester Hotel, 815 N. Pottstown Pike,
 Exton, PA 19341; Phone: 610-363-1100.

Rate \$79.99 per night plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday. **Make reservations directly with the hotel by April 12. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. A Bible House Service will be held on Thursday evening May 11, at 7:30.
 1156 St. Matthews Road, Chester Springs, PA

ATHENS, OHIO

JULY 14, 15, 16, 2023

Site: Ohio University Inn, 331 Richland Ave., Athens, OH 45701; Phone: 866-593-6661.

Rate: \$115.00 + tax per night (if made by 6/15/23). Lunch furnished Friday and Saturday. For further information please contact: Bro. Mike Hanning: 740-707-4898 or Sr. Karrie Hanning: 740-590-3802

TULSA, OKLAHOMA CONVENTION

October 13, 14, 15, 2023

Site: Hilton Garden Inn Midtown, 4518 East Skelly Drive, Tulsa, OK 74135.

Phone: 918-878-7777

Rate: \$102.00 per night plus tax*

Free complimentary hot Breakfast

Mention that you are with the Bible Standard Ministries Group to get the special room rate.

Luncheons are provided on Friday and Saturday.

Make reservations directly with the hotel by Sept. 21st.

For Inquiries contact Donna Welker 918-272-8404 or Richard Piquene 918-224-7547.