

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

INSIDE

BEFORE ABRAHAM WAS, I AM.....	66
PROPER CHRISTIAN DAILY LIVING	69
TOPICAL TEXTISM GOD'S INSTRUCTION FOR STUDYING HIS WORD.....	74
BIBLE QUESTIONS	77
THE VALLEY OF DRY BONES.....	79

Back Page

ANNOUNCEMENTS

BEFORE ABRAHAM WAS, I AM

*“Jesus said unto them, verily, verily, I say unto you, Before Abraham was, I am.”
John 8:58*

The spotless purity, the marked intellectual superiority, the humble dignity, the meek gentleness, the bold and uncompromising justice, linked with benevolence and untiring self-sacrifice, marked Jesus as a man peculiar and separate from all other men. In His day “he taught as one having authority,” and men said, “Never man spake like this man.” Whatever others may think or say of Him, He claimed to be sent of God, and of heavenly origin, saying, “I came down from heaven.” “I am the living bread which came down from heaven” (John 6:38, 51). The Jews disbelieved this claim, and said, “How can this be?” Many of His disciples, when they heard it, said, “This is a hard saying, who can hear it?”—V. 60. When Jesus knew in Himself that His disciples murmured at it, He said unto them, “Doth this offend you? What and if you shall see the Son of man ascend up where he was before?” But “from that time many of his disciples went back and walked no more with him” (vs. 61-66); because of this claim of heavenly origin and pre-human existence. Again we find Him before the Pharisees declaring the same Truth, saying, “I know whence I came and whither I go. . . I am from above, I am not of this world; . . . I proceeded forth and came from God; neither came I of myself, but he sent me . . . It is my Father that honoreth me, and if I should say I know him not I shall be a liar” (John 8:14, 23, 42, 54, 55). Then said the Pharisees, “Art thou greater than our father Abraham?” Jesus answered, “Your father Abraham rejoiced to see my day, and he saw it and was glad.” “Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [Abraham had been dead two thousand years.] Jesus said unto them, “Verily, verily, I say unto you, Before Abraham was, I am” (John 8:53, 36-58).

There is no mistake about that expression. Since His humanity resulted from the transference of the life-principle from spiritual to human conditions; the being, the individuality, was the same. Jesus as a man, recognized Himself as the same being—the Son of God, and could

remember His former glory. “I AM” expresses His continuous existence, and identifies Jesus of Nazareth with the “only begotten” and “first born of all creation.” The Jews did not believe this wonderful Truth, and took up stones to stone Him. Our Lord’s teachings only convinced the meek, and only such He expected to receive them (Isa. 61:1). Referring again to the saying of Jesus (John 6:62), “What and if ye shall see the Son of man ascend up where he was before?” and comparing it with Mark’s statement (Mark 16:19), “He was received up into heaven and sat on the right hand of God,” we conclude that before His advent to earth He occupied the right hand, or chief position on the heavenly or spiritual plane; not the Father’s position, but the chief position at the Father’s right hand—right hand signifying the chief place of favor and power. But we learn that the right hand position, before His advent to earth, was not so exalted as His present position at Jehovah’s right hand, since it is expressly stated that because of His humiliation and obedience even unto death “God hath highly exalted him” (Phil. 2:9) and given Him additional honors and glory.

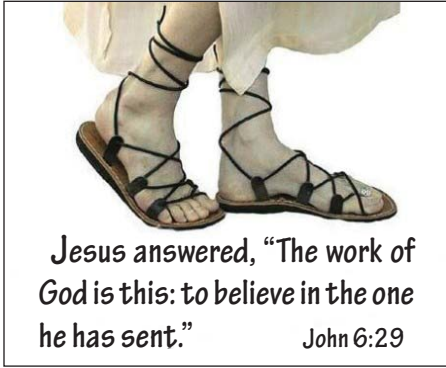
Again Jesus had been explaining the Truth to Nicodemus, but Nicodemus was slow to believe, and Jesus by way of reproof remarked, “If I have told you earthly things and ye believed not, how shall you believe if I tell you heavenly things?” Then He intimates that no one else could teach him those heavenly things; for “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man”; consequently no one else knew the heavenly things. Then Jesus proceeded to explain that “God so loved the world as to give his only begotten Son” [a son on the higher plane before He was sent] to redeem men (John 3:12-17).

If Jesus had been conceived and born in the usual way, that is, in sin, even as others, we must believe, either that He was an imposter who sought to delude His followers into thinking Him some great one, or else conclude with the

**Then Jesus cried out and said,
“He who believes in Me,
believes not in Me but in
Him
who sent Me.”**

John 12:44 NKJV

Jews that He had a devil and was mad (insane). But, since in Him was no sin, as not only the apostles and prophets but even His enemies have testified, we mark His words when again we hear Him say, “No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him” (Matt. 11:27). Strange language! Did not the disciples know Jesus? Yes, as a man they knew Him, but they did not understand the secret of His wonderful being—His pre-human glory, and the mystery of His carnation. Jesus



Jesus answered, “The work of God is this: to believe in the one he has sent.”
John 6:29

was just beginning to reveal Himself to them, as they were able to receive the Truth. And He had yet many things to tell them which they were not then able to bear, but which the promised

Spirit through the Word has since made plain. What was the source of His intimate knowledge of the Father here claimed? We find answer in the Scriptures we have just considered. But we also find further testimony.

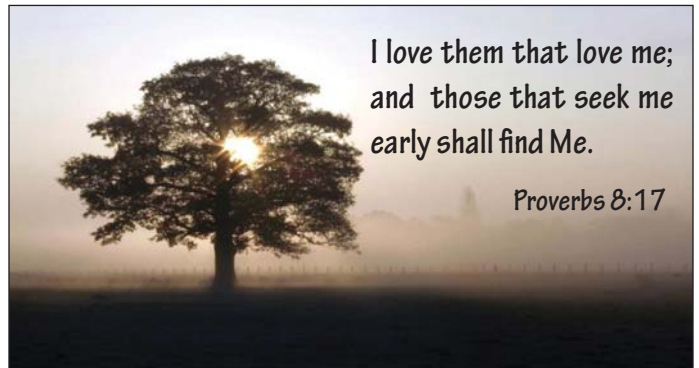
Turning to Prov. 8:22-30, we find that this same Jesus whom Isaiah calls “The Wonderful, Counselor,” etc., (the same being, though known by many names) Solomon speaks of, as Wisdom personified, saying: “Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him.” This Scripture together with John 1:1-18 not only shows His intimate acquaintance with Jehovah and knowledge of His plans, but exhibits Him as His honored Agent in their accomplishment.

When we consider the length of time that must have elapsed during the creation of the material universe and that our Lord was the “beginning of the creation of

God” (Rev. 3:14) before angels as well as before man, and Jehovah’s agent in the creation of angels as well as men, we may have some idea of our Lord’s intimate and long acquaintance with Jehovah and His plans. No marvel, then, that Jesus said, “No man knoweth the Son but the Father: neither knoweth any man the Father save the Son.” And again, “O righteous Father, the world hath not known thee, but I have known thee” (John 17:25).

The key to His knowledge of heavenly things is furnished in John 3:31, 32. “He that cometh from above is above all: he that is of the earth is earthy and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth.” No wonder that some said, “Whence hath this man this wisdom.” It was His knowledge of heavenly things, His intimate and long acquaintance with the Father, begetting faith in the Father’s promises, which enabled Him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. As it was written, “By his knowledge shall my righteous servant justify many while he will bear their iniquities” (Isa. 53:11).

O that all God’s dear children would be more earnest in studying the Scriptures, for, said Jesus, “These are they which testify of me” (John 5:39). As we are able to bear it, the glories of the Father and Son, and our promised glory through Them, will be made very clear to us. “He [the Son] was in the world and the world was made by him, and the world knew him not,” and still does not know Him. Only those who humbly walk by faith in the light of the Word, will know Him, until His glory and power shall be revealed, so that all flesh may see it together.



**I love them that love me;
and those that seek me
early shall find Me.**

Proverbs 8:17

Very soon, we know, His power shall be universally felt; and the Psalmist intimates that His power, displayed in restoring and perfecting all things, will at least equal His power, as Jehovah’s Agent, in creating them—“Thou hast the dew (freshness, vigor) of thy youth” (Psa. 110:3). With all this united testimony of the Scriptures before us, we cannot doubt the pre-human existence and glory of our blessed Lord, or the sincerity of His own prayer, “Father, glorify thou me with the glory I had with thee before the world.”



In no other way can we understand how “He was rich, yet for our sakes became poor, that we through his poverty might be rich” (2 Cor. 8:9). As a man he had none of this world’s goods. True, He was rich in wisdom, grace and understanding; but it was not in giving these that He became poor. He did not become poor in wisdom or grace for us. But both Jesus and the apostles tell us of the glory He had with the Father before the world was. There was the wealth which He left—humbling Himself and taking the form of a servant, etc., (Phil. 2:7) that we through that real poverty might become rich. In no other way can we understand Jesus to be the Alpha and Omega, the beginning and the end, the first and the last, as He claims in His revelation to John (Rev. 1:8; 3:14; 21:6; 22:13), than as the Scriptures harmoniously teach, that as Jehovah’s Agent He is the beginner and finisher of the wondrous plan, though not its author. In a word, He was the only direct creation of Jehovah—born “from the womb of the morning,” as the Psalmist expresses it (110:3), all other creations being through Him, as Jehovah’s Agent, or representative; as we read: “To us there is one God (the Father) of whom are all things and we in him; and one Lord (Jesus Christ) by whom are all things, and we by him.” (1 Cor. 8:6). He is the first born of every creature [born before all creation]; for by Him were all things



created that are in heaven and that are in earth, visible and invisible, whether they be thrones or principalities or powers; all things were created by Him and for Him: and He is before all things, and by Him all things consist. And He is [also]

the head of the church, who is the beginning, the first born from the dead—that in all things He might have the pre-eminence (Col. 1:15-18).

Our Lord’s pre-human condition, we have seen, was one of mighty power, as the chief of all Jehovah’s creation, and His Agent in all subsequent creations. He was the first and the last direct creation of Jehovah. He had the proper conception of the meaning of the word God, as used in the Scriptures, namely, a mighty, a powerful being (See, R 1410), we see the propriety of applying the name God (which in Scripture is applied to angels and to some great men) to this great being, who was and is the Alpha and Omega, the first and the last, of Jehovah’s creation.

And so we find our Lord mentioned by this title, God, in John 1:1-18. “In the beginning [not at Jehovah’s beginning, for He had no beginning, but in the beginning of His creation] was the Word [one of our Lord’s titles—Rev. 19:13], and the Word was with The God [Jehovah] and the Word was a God. The same was, in the beginning (of creation—Himself the first creation), with The God. All things were made by Him [the Word] and without Him [aside from Him as the direct instrumentality] was not anything made that was made. In the same was life, and the life was the light of men. . . He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not . . . The Word was made flesh [previously of a spirit nature our Lord was made flesh *i.e.*, He underwent a change of nature—for the purpose of giving our ransom price; for since by a man came death by a man also “the resurrection of the dead” must come about 1 Cor. 15:21] and dwelt among us, and we beheld His dignity [of character], the majesty as of the only begotten of the Father—full of grace and truth.”

How beautifully simple is the Truth; how different from the confusion of error. Yet, strange to say, some poor souls are so used to believing errors, called holy mysteries, that they fear that anything reasonable is error.



**MAY THE STRENGTH OF GOD PILOT US.
MAY THE WISDOM OF GOD INSTRUCT US.
MAY THE HAND OF GOD PROTECT US.
MAY THE WORD OF GOD DIRECT US.**

PROPER CHRISTIAN DAILY LIVING

*“Give unto the LORD the glory due unto His name;
worship the LORD in the beauty of holiness.” — Psa. 29:2*

The Word of God is filled with much instruction and every word of the exhortations are quite applicable to the LORD’s consecrated people today, even though they live under the most enlightened conditions in all history. All of mankind should consider carefully the good advice given in the Word of God, especially the consecrated believer and follow it to the best of their ability. The advanced are to be sober and moderate, not frivolous or excitable. Not only their years of natural life, but also their years of experience in the Christian life, should bring them to conditions of maturity and sobriety. These qualities would belong to a large extent to their mortal bodies, exercised and influenced by the new minds.

Now, in addition to these character traits there should be three other graces characteristic of their new mind, heart and will, namely soundness in the faith, and in love and in patience, which are of God! Isaiah writes of how Jehovah is instructing His children through His Word; as it is written, “All thy children shall be taught of the LORD; and great shall be the peace of thy children” (Isa. 54:13). It was not by accident that the Apostle Paul in Titus 2:2 placed “sound in the faith” before “sound in love,” for since love is one of the fruits or graces of the Spirit of the Truth, and since one cannot receive much more of the Spirit of the Truth than he receives of the Truth itself, therefore the importance of the Truth, is in the having and holding of a sound faith.

For us who live at this time under expanded Gospel Age selective salvation, the test is faith because we cannot work perfectly with imperfect bodies. Matthew 26:41 states “the spirit is indeed willing, but the flesh is weak.” Yes, our minds and wills are seen as perfect in the submitting of the will over to God.

Often we are told that it matters not what a man believes, rather how he does; but to this we answer; this is not a correct thought! We minister that a sound faith is all-important, not only in shaping conduct, but also in inspiring it. It is only in proportion as we have the Truth that we have the sanctifying power. Now, if we hold errors

which nullify the Truths which we hold, we will be lacking and deficient in the sanctifying power, and deficient also in the sanctification itself. We should ever remember and co-operate with our dear Redeemer’s prayer to the Father on our behalf, “Sanctify them through thy truth: thy word is truth” (John 17:17).

Neither was it by accident that the Apostle placed love before patience; because, although patience may be cultivated from a natural standpoint, as, for instance, in the interest of worldly aims and desires, nevertheless such patience does not affect the heart, but is merely a forcing

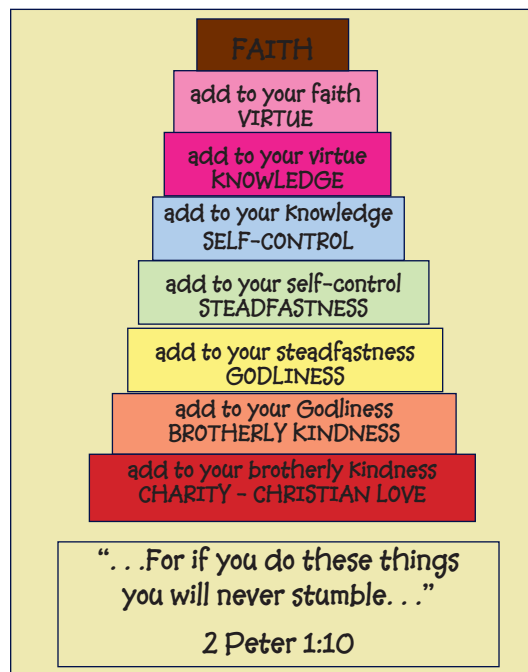
or curbing of the outside life, and when the force is removed there is a rebound as of a spring to the original condition of impatience.

The patience that will last and become an integral part of our character must result from a change of heart: the mainspring of love must first replace the mainspring of selfishness. How grand the characters that will result! We could not wish for more among the LORD’s people of any place today than that the matured brethren should be sober-minded, dignified and moderate, with their new minds well stored with the sound faith of God’s Word, and their hearts full of love, manifesting forth all of the various good qualities represented

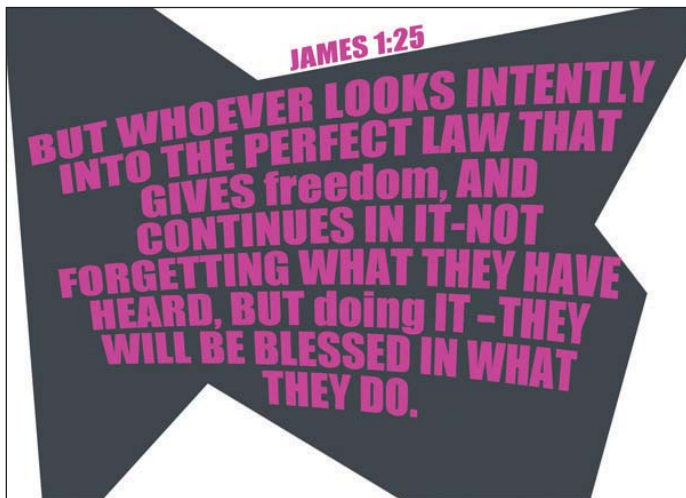
by this Word—kindness, meekness, gentleness, etc., all of which might be briefly summed up in the word patience. We exhort all of the advanced brethren in the Truth everywhere to note well this likeness of a matured man of God, well grown up into Christ, the living Head, and well conformed to His image; and we exhort all to keep this image well before our minds and make it our ideal in our Christian course.

THE LAW OF LOVE

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1). In this text the Apostle Paul addresses the Christian, for only such have taken the steps of repentance for sins, belief in Jesus as their Savior,



and consecration of their lives to God. The theme of the text is the liberty enjoyed by the Christian. In effect, the Christian becomes the servant of Christ. The Christian, by his or her vow of consecration and commitment to do the will of God, enters voluntarily into servitude. We read in 1 Cor. 7:22: “For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant.” In an ironic way, being a servant of Christ brings true freedom. As Jesus says, “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36).



The “law of liberty,” as stated in James 1:25, can be summed up in one word — Love. This “law of liberty” is sometimes spoken of as the Law of Love. The Christian is to be guided by the principles of justice and love. For the Christian, “old things are passed away; behold, all things are become new” (2 Cor. 5:17). The follower of Christ learns to hate sin and love righteousness and to use the new-found liberty, not as an opportunity to gratify the flesh but to elude earthly interests, and to co-operate with the Lord Jesus — the Master — in putting down sinful tendencies.

As in most endeavors training is first necessary and it is no different in Christian living. The Christian is enrolled in the school of Christ. Jesus said in John 8:31, 32, “If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” The Truth is only received through the divinely appointed channels, that is, our Lord, the apostles, and the prophets, as recorded in God’s Word. We read in 2 Tim. 3:16, 17 (ASV) “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.” It is the duty (and privilege!) of the Christian to “search the scriptures” and to “prove all things; hold

fast that which is good” (John 5:39, 1 Thess. 5:21).

The true Christian needs to reject man-made doctrines, creeds, confessions, traditions and superstitions. To be bound in error, ignorance, or fear, is to lose one’s liberty. The Christian must use his or her liberty in such a way as not to stumble others, especially those weak or young in the faith. The Apostle Paul cautions in Rom. 14:21: “It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.”

DUTIES OF SERVANTS

The Bible speaks of a Time of Trouble, God cleansing His people, and we are living in that time period right now. Many of God’s people of today, instead of being peace-makers are peace-disturbers, because of a failure to see properly the principles which underlie the Gospel, and their proper application in the present time. They often wrongly exhort others to “stand up for their rights,” to see that they are not “trampled upon,” to “demand justice,” and see that they get it. The Apostle, on the contrary, understanding God’s Plan, knew not to expect full justice, not to expect human rights or any other rights to have great consideration in the present time, because we are still in what he designates “this present evil world [dispensation],” because “the prince of this world [dispensation]” is Satan and because his kingdom of the present time is based upon neither love nor righteousness, but upon selfishness (Gal. 1:4; John 14:30).

God’s Will Done Here As In Heaven

**“Your kingdom come.
Your will be done on earth
as it is in heaven.”**

Matthew 6:10



The Apostle’s exhortation to servants is that they be obedient to their masters (or employers) and seek to please them well. They were not to be shiftless, careless, and indifferent as to the prosperity of their master’s interests and the care of the master’s goods. They were to take as much interest in those things as though they were their own—as the Apostle elsewhere expresses it, they were to do their work as though they were doing it to the LORD Himself, faithfully, well (1 Cor. 10:31). Such service rendered to an earthly master (or employer) “as unto the LORD,” and because of a desire to please the LORD, and because of the indwelling of His Truth and its Spirit, will undoubtedly be accepted of the LORD as

though it were some service done directly in the interest of His cause, should the conditions of the servant hinder him from doing any work more particularly in the LORD'S service and the service of the Truth.

Before you speak

...THINK...

T ... Is it true?

H ... Is it helpful?

I ... Is it inspiring?

N ... Is it necessary?

K ... Is it kind?

Christian servants will come to be recognized as jewels even by those who have no sympathy with their religious convictions, and possibly would constitute the weightiest sermons these could deliver. Christian knowledge is the highest form of knowledge; it more than any other tends to restlessness. It

inculcates the thought that however widely different the conditions between the ruler and the poor as respects men and earthly things, they really are on a par as respects morals—on the same level from the standpoint of Divine justice. This thought once received into the humble mind destroys very much of the respect which otherwise might be felt toward those in earthly authority.

It is an uplifting thought to the poor that before the great King of all the earth they stand on the same footing with the richest, the most learned and the most powerful of earth. It causes them to realize that a person has human rights, and that they include liberty of mind and conscience and certain liberties of conduct. It is this very enlightenment which Christianity has brought to the world which will cause the great convulsion and revolution which will overthrow all present institutions in anarchy.

GOD'S PLAN of SALVATION

- 1. HEAR**
- 2. BELIEVE**
- 3. REPENT**
- 4. CONFESS**
- 5. CONSECRATE**
- 6. LIVE FAITHFULLY**

The Christian servant is to be more than merely an enlightened man: he is a man consecrated to God as well; one who has surrendered his "rights" to the will of God, and who, having placed himself in the

LORD'S hands to be taught of God, and to be fitted and prepared for the Kingdom, is full of faith that the LORD is both able and willing to keep the trust, to safeguard his interests, and to permit nothing to come upon him that will not be overruled for his spiritual development and welfare.

The true Christian servant (and all Christians must be servants if like their Master—Phil. 2:7) who is consecrated, realizes that under Divine providence he is not to expect his rights in the present time, nor to strive for them; but that on the contrary, he sacrifices them to the will of God—to the doing of the LORD'S will so far as he may have opportunity, and to the having of the LORD'S will done in him according to the LORD'S wisdom and providence. If oppressed and dealt with unjustly, he will look to the LORD for deliverance, and whatever way it may come will accept it as of Divine arrangement; and whatever God does not provide in the way of deliverance along reasonable and just lines, he will accept as the rulings of His providence, and render to the LORD thanks for His watch care and seek to learn the lessons of patience and experience and long-suffering, which these trials may inculcate; recognizing in such a case that these trials, from whomever they come, are permitted of the LORD, if not ordered by Him, and intended for his welfare and spiritual development.

Such servants, the Apostle assures us, adorn the doctrine of God our Savior. They show that it is not a doctrine of strife, but of peace and of good will toward men, not a doctrine merely of personal rights and of selfish strife for their attainment, but a doctrine of love, joy and peace in the holy Spirit.



As true servants of God the doctrine of love calls to our attention God's great love for us and our proper, just response in love for Him. Oh, "We love him, because he first loved us" (1 John 4:19). One of the most basic and heinous of all sins is the sin of ingratitude. Even

pride has ingratitude as an antecedent. A proper feeling of gratitude, or thankfulness in Lucifer to his great Benefactor for all of the abundant favors bestowed upon him, including life itself, would have prevented him from developing pride in his heart and plotting vainly to exalt his throne above the stars of God and to be like the Most High (Isa. 14:13, 14).

Ingratitude is a violation of justice—which as a character attribute is duty love, the good will that by right we owe to others. Our text shows that we have gratitude to God in our love for Him prompted by a realization of His prior

love for us. And how did He “first love us”? The Apostle explains in 1 John 4:9, 10: “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

In 1 John 4:19 the Apostle John expresses the beginning of our experience as Christians, and that a sense of justice told us that since God had so loved us as to redeem us at so great a cost, and to provide for us so great salvation (Heb. 2:3), the least we could do would be to show gratitude; it would be our duty to love and serve Him in return. This beginning of love we designate duty love. It is basic to all further developments of love. As we grow in knowledge and grace, we attain to higher developments of love; but all love that is in violation of justice toward God or toward fellow man is in vain, for such love is unacceptable to and is rejected by God.



DUTY LOVE TO GOD AND CHRIST

It is to God and Christ in justice that we are to give duty love with all our heart, mind, soul and strength. We love

Them with all our minds when we make every exercise of our perceptive, remembering, imaginative and reasoning powers flow out of our love for Them and we complete this part of our duty love for Them when we make our volitions, thoughts, words and acts flow out of such love and support it.

We love Them with all our souls when we make all the faculties of our beings exercise themselves out of duty love to Them and we perfect it when we make every pertinent volition, thought, word and act flow out of such duty love.

We love God and Christ as to justice with all our strength when we make every exercise of our will power, self-control and patience, cheerful perseverance—flow out of such duty love which comes to a completion when we make every volition, thought, word and act flow out of such duty love. This is all a part of Proper Christian Daily Living!

There is a solid basis and full justification for God in justice to demand such duty love for Himself and Jesus. It is also right that He makes this demand for our love because of the good that He has done to all mankind in creation and providence. It was kind of Him to let us come

into existence at all and He added to this kindness when He allowed us to come into being on the highest plane of earthly existence, that of humans gifted with bodies of marvelous organs and powers, with minds capable of perceiving, remembering, imagining and reasoning, with hearts endowed with wonderful moral powers, both along selfish and social lines, with remarkable artistic powers in the sublime and beautiful along the lines of nature and art, and with hearts graced with religious powers in faith, hope, self-control, patience, piety, neighborly love and charity. It was kind

of Him to put us into a beautiful and fruitful earth richly supplied in climate, atmosphere, seasons, fertility, shelter and goods to supply our earthly needs. To those that are truly His, He shields from calamities and builds a hedge about them against their oppressors, and daily loads them with benefits. These are some of His creative blessings.

Added to these blessings are religious benefits to the fully consecrated and some have been done for all mankind. He emptied heaven of His dearest treasure, and sent His only begotten Son, the Son of His bosom, into the world, in humiliation, from a nature, honor and office next to the Father's, to become a human being for all mankind's sake. And He added to that by giving Him up to a sacrificial death, that He might become the Redeemer of the entire race from alienation in sin, degradation and death into reconciliation for righteousness and life everlasting. On top of this He invites all to repent that they may obtain the blessings secured for them by Christ's sacrifice. Surely these are benefits that add to mankind's obligation to love God and Christ with all the heart, mind, soul and strength. This brings a question that must be asked: Do I tell God that I love Him for His graciousness as my Proper Christian Daily Living?

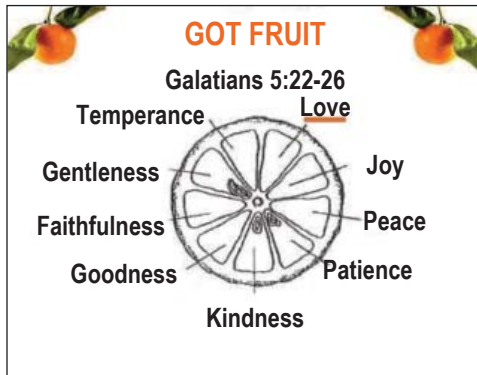


Oh! let us cultivate and practice justice toward God and Christ with all our heart, mind, soul and strength; for God as the Source, Jesus as the Agent have given us all of good that we are and have, and that we hope to be and to

have. This we must recognize when we properly consider Their creative, providential, redemptive, instructional, justifying, sanctifying and delivering benefits to us. These

GOD HAS PERFECT timing; never early, NEVER LATE. It takes a little patience and a whole lot OF FAITH . . . but it's worth the wait.

benefits obligate us to Them and it is perfectly proper for Them to demand as Their right all that we are and have and all that we hope to be and to have, and for us to yield as our obligation. Accordingly, we see that justice toward God and Christ is a reasonable thing for Them to demand and for us to give.



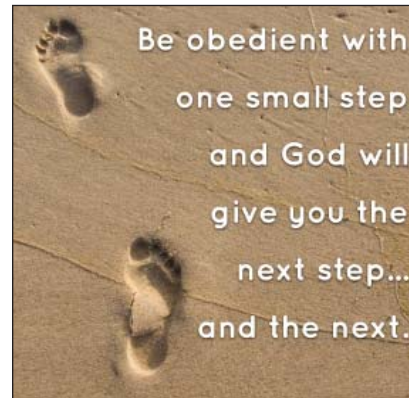
There are some blessings given to only those who respond properly to them, though offered by God in good faith to far more than respond to His

gracious offer of them. To all who heartily believe His promise for Christ's sake to forgive them their sins, to impute to them Christ's righteousness, to take them into fellowship with Him, and to help them live righteous lives, He graciously gives these four blessings. 1. Justification by faith. 2. Invitation to consecrate themselves to Him. 3. Walking in Christ's footsteps of suffering for God's Plan. 4. Developing in Christlikeness. These blessings add to their obligation to love God and Christ with all the heart, mind, soul and strength, and they give added stimulus to do so. Throughout the entire Gospel Age, God has invited and He still, during this expanded Gospel Age Harvest, invites those who have received these four blessings into an honest heart. "My son, give me thine heart and let thine eyes observe my ways" (Pro. 23:26).

Many of the world, those who have not through Christ dedicated their lives to God and so have not become His true people, give thanks to Him as their Creator and Provider for blessings received, expressing to Him their gratitude, which is proper for them to do. "The LORD is good to all: and his tender mercies are over all his works" (Psa. 145:9); "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). All, therefore, have much cause to thank their great Creator for His bounties so generously bestowed, including the gift of life itself.

If these others have cause for thanksgiving, how much more cause have those into whose hearts God has shined the light of knowledge, radiating from Jesus Christ our Savior and Lord. 2 Cor. 4:6 says "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Those favored can and should rejoice and give thanks under all circumstances and conditions—in sickness, pain,

sorrow, affliction and death, whether they are abased or whether they abound (Phil. 4:12). Surely thankfulness is an ingredient necessary to Christian living! It must be in our thoughts and words, and mixed with our songs of praise and our prayers; it must fill our hearts to enable us to render faithful and efficient service to God and Christ. It was this gratitude, thankfulness, that enabled Paul and Silas to serve our Master so faithfully that they could sing praise and offer thanks for the privilege of suffering for Christ in the jail at Philippi, while their backs were smarting from the cruel lashes received as the cost of their discipleship (Acts 16:23, 25, 33).



Let us have thankfulness and gratitude toward God and Jesus, in response to the great love They have manifested toward us. Let us ever be in the attitude of the true Christian that its loss even for a moment should be deplored as an

evidence of spiritual sickness and those so afflicted should go at once for healing to the Great Physician. Prayer and meditation on God's Word, especially on those portions that treat of all that He has done, is doing and will do for us, will bring refreshment and renewal of duty love and zeal toward God and Jesus because of all Their blessings for us given at such great cost. "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). "Let the peace of God rule in your hearts . . . and be ye thankful. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him" (Col. 3:15, 17). "For ye are bought with a price: therefore glorify God in your body, and in your spirit [mind], which are God's" (1 Cor. 6:20; 7:23; 10:31). Let us then be transformed by the renewing of our mind (Rom. 12:2).



TOPICAL TEXTISM GOD'S INSTRUCTION FOR STUDYING HIS WORD

TOPICAL TEXTISM IS GOD'S METHOD FOR STUDYING HIS WORD IT'S BOTH BIBLICAL AND PRACTICAL

Acts 17:10-12 *“And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews.”* V. 11 *“Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so.”* V. 12 *“Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.”*

Topical Textism as the study method is evidently the Bible ideal. The account of St. Paul's preaching and the Berean Jews studying proves this. Paul did not recommend to them that they take the Bible and “dig out” its contents for themselves. The procedure that was followed is this: Paul explained to them systematically, progressively and fully, certain Scriptural subjects, *e.g.*, the Messiahship of Jesus, His vicarious death, *etc.*, proving and illustrating them by various Scriptural texts and facts. Even then the Bereans did not begin to study a book of the Bible to find these matters out; but “they daily searched,” *i.e.*, hunted “here a little, and there a little,” in the Scriptures, looking up the Scriptures scattered about here and there and cited for their study by St. Paul. They did not with blank and unquestioning minds accept St. Paul's explanations. Rather they verified them by searching the Scriptures to SEE whether those things were so. No wonder the Scriptures speak of them as noble! No wonder that the Scriptures say that this method won many of them to faith in the Truth! And no wonder that St. Paul's method of teaching, and their method of studying topics with Scripture texts as proofs, *i.e.*, Topical Textism, has been called Berean Bible Study! Acts 17:10-12 proves the correctness of Topical Textism, *i.e.*, the Berean method of Bible Study.

Topical Textism is not only in harmony with the peculiar structure of the Bible, *i.e.*, uses it as a book of texts and not

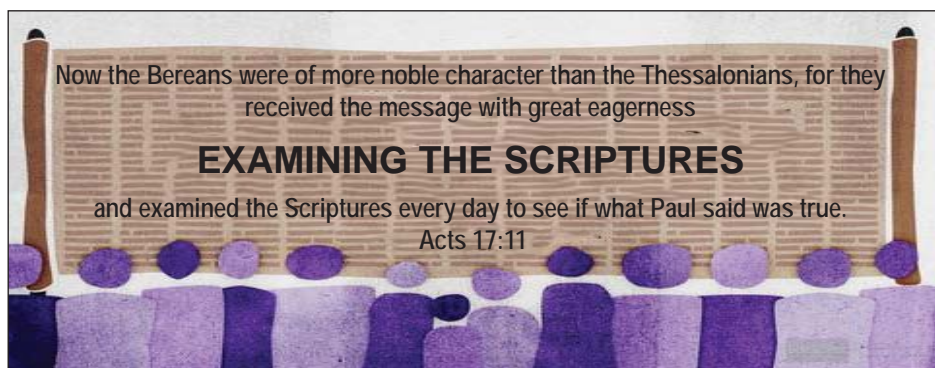
as a textbook, and is not only the method that the Bible recommends; but it is also in harmony with the office of the “Secondarily Prophets” in the general Church, and with the office of the “local teachers” in the local Churches. It gives such as the LORD chooses to present seasonal meat the opportunity to furnish the textbooks on Scriptural subjects with appropriate proof texts to the general Church; and it gives the local teachers the proper textbooks to use for teaching the classes in class study (See also E 9, pp. 120-128). It is a widely held view, both among some Bible students and among Protestants, that

it is the privilege of all Christians to do direct Bible study, *i.e.*, to use the Bible as a textbook, both privately and publicly, and from such study to learn the Truth. They treat the Bible as a textbook, and not as a book of texts.

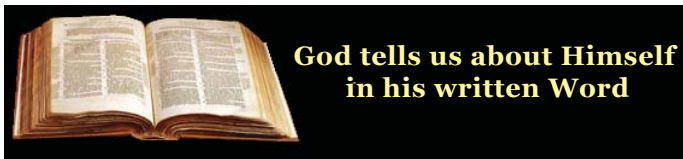
The Bible certainly is not a textbook, and should not be treated as such. A little consideration will show this. A textbook is a logical progressive and orderly treatise on some branch of learning. Any arithmetic will serve as an illustration. In it the subjects are presented as they logically belong together; each line of thought is kept separate and distinct. The subjects are presented so as to progress in each one from the simpler to the more complex, and in their relations so that one leads up to the next. They are never mixed up, but each one follows in its proper order. The same general course is followed in every other rightly prepared textbook.

But the Bible is not so arranged. In no one place in the Bible is everything on any given subject found, let alone discussed in its logical and progressive order. Matt. 13:35 *“I will open my mouth in parables; I will utter things which have been kept secret [in the Old Testament] from the foundation of the world.”* Isa. 28:10-13 tells us the same.

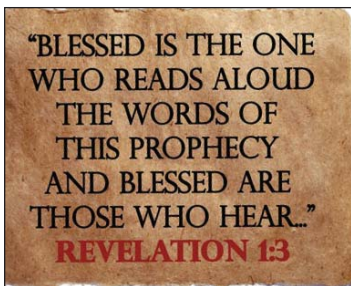
Topical Textism is the ideal method for the teachers in the Church, and best equips them for their work in the interests of the brethren. Both from the facts of experience and from the Bible this is seen to be true. Is not the fact that there are hundreds of sects, all basing their creeds



on the Bible, yet contradicting one another, a proof that the Bible is not a textbook, but a book of more or less scattered, disjointed and enigmatical texts? Does not the fact that those classes that take up a Bible book and study it verse by verse and chapter by chapter often come to as many opinions on the meaning of many verses as there are members in these classes, prove that the Bible is not a textbook! So if the Bible is not a textbook it should not be studied as such. Such study of it must result in evil; for it is a misuse of it; and to misuse it, of course, brings evil results.



If the textbook study of the Bible is harmful to the LORD's people, should they study the Bible at all? They should study it is evident from the fact that its study is commanded in, and approved by the Bible. John 5:39 *“Search the scriptures daily; for in them ye think ye have eternal life.”* Also (Isa. 8:20; 30:21; Deut. 29:29; 31:10-13; 2 Tim. 3:15-17; Acts 8:28, 30; 17:11; Psalms 1:2; 119:96-100, 103, 105, 140; 147:19; Jer. 15:16; Ezek. 3:10; Luke 11:28; Rom. 15:4; 2 Pet. 3:2). Rev. 1:3 *“Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand.”* These Scriptures show that it should be



regarded and studied as the source and rule of faith and practice. But how should it be studied? We answer: It should be studied as it is—as a book of texts. If one asks, what is meant by studying it as a book of texts? We reply: Studying

it like the Bereans of old. This is seen in Acts 17:11, where the Bereans are commended as more noble than the Thessalonians, because they listened with all readiness of mind to the things preached to them by Paul and daily searched in the Scriptures to see whether the things that he declared to them were true. Here we have the Divinely approved method of Bible study!

So is it also the ideal method of study for the class? It does not put into their hands as a textbook a collection of literature so complicated that almost everybody misconstrues it (Isa. 28:13; Acts 8:27-35); but it does put into their hands textbooks that they are able not only to understand, but to use with great profit for the elucidation of the Bible. It gives them a defense against

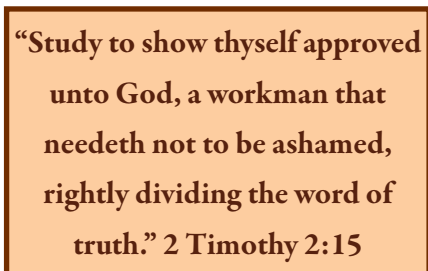
a local elder or others who might attempt to teach them error. It gives them for their continued use reference books of great value; and it gives them the help of the ablest teachers to assist their thoughts to proper conclusions. At the same time that it offers them the help that they need, it respects their individuality by putting them upon their own responsibility to think, analyze, prove and test the teachings that are presented to them. It is the ideal method for the class.

Finally, it is fruitful in its results. As it wrought great blessings for the noble Bereans, in times of old, so it now works great blessings for those who are like-minded and like-acting. The best informed and developed Christians are *not* those who are continually preached to, nor those who study the Scriptures as a textbook—for these generally have fallen in the various siftings, as is now manifest on all sides; but the best informed and developed Bible students are those who have used as their method of Bible study, true Topical Textism—not Textbookism.

These considerations prompt us to conclude that God's people will do well to avoid Textbookism and to cultivate Topical Textism. Textbookism, as a part of the sixth “Slaughter Weapon,” Revolutionism, is still working havoc with the unstable among Truth people (E 5, p. 136). Let us avoid using this Slaughter Weapon. Let us use the Divinely approved Topical Textism in the study of the Truth literature, “the writer's inkhorn”; for it is the way of present blessing and helps us to gain future life.

USING BEREAN METHODS

Early in the Gospel Age Harvest time “that wise and faithful servant” introduced for the special blessing of Bible students the Berean methods of Bible study. They have proved to be profitable for teachers and pupils in Berean Bible class study, as well as in individual study. Other things being equal, the successful class study is the one in which both teacher and pupils take an interested part; and the best lessons are those that are prepared by all who participate in the class.



The elder who goes to the class unprepared, expecting a sudden inspiration to make good the lack caused by his indolence, and to enable him “to shake the lesson out of his sleeves,” comes under Divine disapproval, and in various ways injures himself and the class. And the brethren who do not prepare the lesson beforehand gain comparatively little profit, and

do an injustice both to themselves and to the one who conducts the class study. The ideal that the LORD holds before teachers and pupils is study as a preparation for the lesson (2 Tim. 2:15). The lesson well prepared by both teacher and pupil is profitable to head and heart, and gains the LORD's approval. These considerations prompt



us to offer some suggestions on the preparation of the lesson for class meetings and on the elder's (or qualified deacon's) presentation of, and the class's participation in the lesson.

THE LOVE OF GOD AND JESUS AND OUR RESPONSE

"We love him, because he first loved us" (1 John 4:19).

This has been and now is a world abounding in sin. *"By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"* (Rom. 5:12). *"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"* (Matt. 15:19). All mankind has fallen into sin, for *"All unrighteousness is sin"* (1 John 5:17), and *"there is none righteous, no, not one"* (Rom. 3:10). *"If we say that we have no sin, we deceive ourselves, and the truth is not in us"* (1 John 1:8; Eccl. 7:20).

So we ask, is there any antidote for the poison of sin? Is there any effective vaccine that can eradicate the virus of sin? Is there any physician that can heal this dread disease and return the dying human race to perfect health, restoring it physically, mentally, artistically, morally and religiously to the perfection that was once enjoyed by Father Adam, before he sinned? Is there any remedy that can remove the curse of death with all its concomitant evils of sorrow, pain, suffering, sickness, distress, etc., and give to *"whosoever will"* of mankind everlasting life, peace and joy?

Ah, yes! The terrible sinful condition in our dying human race is not hopeless; for in His great compassion *"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"* (John 3:16). *"God commended his love toward us, in that, while we were yet sinners, Christ died for us"* (Rom. 5:8). There is *"a fountain opened . . . for sin and for uncleanness"* (Zech. 13:1). It was Jesus, God's only begotten Son, *"who was delivered for our offences, and was raised again for our justification"* (Rom. 4:25). The living Christ is our great Physician, *"who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye*

were healed" (1 Pet. 2:24). *"For when we were yet without strength, in due time Christ died for the ungodly. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life"* (Rom. 5:6, 9, 10).

It is the living Christ who (as God's Agent) saves us *"through the blood of his cross"* (Col. 1:15-20). God *"hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his (God's) grace"* (Eph. 1:6, 7). It is the blood of Jesus Christ, God's Son that *"cleanseth us from all sin"* (1 John 1:7). It was *"by his own blood"* that he *"obtained eternal redemption"* (Heb. 9:12); *"and he is the propitiation for our [the Church's] sins: and not for ours only, but also for the sins of the whole world"* (1 John 2:2).

Thankfulness toward God and appreciation of His love to us *"while we were yet sinners"* (Rom. 5:8) are important causes not only of turning us to God but also of keeping our hearts in the way of righteousness. His love was first—not created, nor purchased (Isa. 52:3; 1 Pet. 1:18, 19), but original, self-motivated and inexhaustible. It can be known only by its fruit. Christ and His work in all of its parts are the fruit of the Father's love. To know God we must know Christ, for *"God was in Christ, reconciling the world unto himself"* (2 Cor. 5:19).

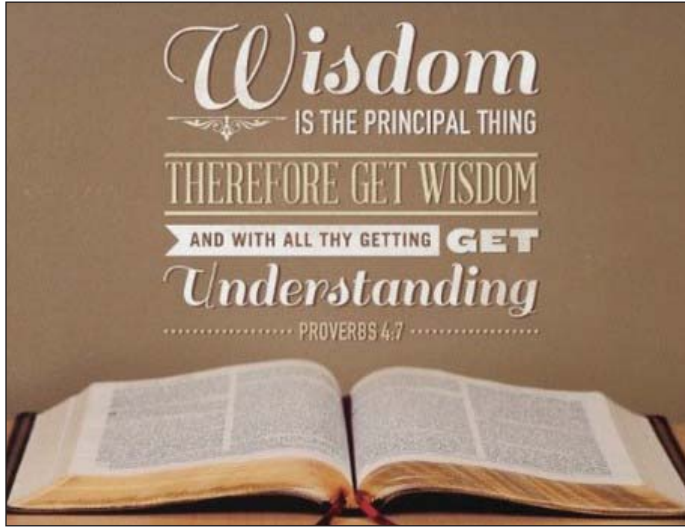
"For there is one God and one mediator between God and men, the man Christ JESUS who gave himself as a ransom for all men to be testified in due time."



The most prominent manifestation of God's great love in His Plan of salvation for the world of mankind is the sacrifice of His only begotten Son—the greatest sacrifice of all the Ages. *"Thanks be unto God for his unspeakable gift"* (2 Cor. 9:15)! He made Jesus' soul, His human life, *"an offering for sin"*; and Jesus, who was *"made flesh"* (John 1:14; Rom. 1:3; Phil. 2:7, 8; Heb. 2:14), *"poured out his soul unto death"* (Isa. 53:10, 12). *"Christ died for our sins according to the scriptures"* (1 Cor. 15:3).

He *"gave himself a ransom for all, to be testified in due time"* (1 Tim. 2:6). When here on earth, He said of Himself: *"I am the living bread which came down from*

heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world” (John 6:51). “No man takes it from me, but I lay it down of myself” (John 10:18).



The Apostle Paul stated of his ministry: “Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect” (1 Cor. 1:17). If Christ’s death of itself does nothing, then it is of no effect. “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (v. 18). “The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified” (vs. 22, 23). “I determined not to know anything among you, save Jesus Christ, and him crucified” (1 Cor. 2:2). From what we have just studied, we know that Paul made a special point of Christ’s death in his preaching. The cross is the basis of all the glory promised.

However, Paul did not neglect to emphasize also Christ’s resurrection and that the living Christ is our Savior; for, “if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished” (1 Cor. 15:17, 18). Thank God, we have a living Savior, who is “able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them” (Heb. 7:25)!

Jesus often spoke of His death on the cross and its glorious results. He said: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life”; “And I, if I be lifted up from the earth, will draw all men unto me” (John 3:14, 15; 12:32). God draws the Church to Christ during the Gospel Age (John 6:44), and Christ will draw all men (mankind in general) to Himself in the restitution time, in the Millennial Age; for Satan will be bound, imprisoned and sealed, “that he should deceive the nations no more,” and “the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Acts 3:19-21; Rev. 20:2, 3; Isa. 11:9). “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain”—no more curse (Rev. 21:4; 22:3).

We are confident that this information will be of some help to you in understanding how the Word of Jehovah (the Bible) teaches us through proper study habits. What a blessing comes to the student of God’s Word by learning Berean study habits. He now has the ability to properly understand the purpose of our dear Jesus’ coming to earth to seek and save that lost by Adam. Luke 19:10 “The Son of man is come to seek and save that which was lost.”

BIBLE QUESTIONS

INTERPRETATION OF SCRIPTURE

Question

What is meant by 2 Pet. 1:20: “No prophecy of the Scripture is of any private interpretation?”

Answer

We believe that the following is a better translation of the original: “No prophecy of Scripture is of [one’s] own interpretation,” *i.e.*, the Scriptures are not to be interpreted according to one’s own individual notions, guesses, speculations, caprices or whims. That this is the correct thought seems to be implied in the succeeding verse, which gives the reason for the statement that we are explaining: The reason why people should not interpret the Scriptures arbitrarily from their own notions, guesses, speculations, caprices or whims is

because they did not originate the Scriptures, for “no prophecy [Scriptural teaching] ever came by the will of man”—was not originated by man; for the writers of the Bible, moved by the holy Spirit, spoke and wrote by inspiration of God, who spoke and wrote through them. Accordingly, v. 21 (comp. 2 Tim. 3:16) shows that the Scriptures came into existence through the holy Spirit working (in various ways) on the minds of its writers.

V. 20 therefore suggests by contrast the thought that a proper interpretation of the Scriptures can come, not from the human mind, but only from the same mind as originated and inspired the Scriptures, namely, God’s holy Mind. Therefore only by the illumination of God’s holy Spirit can one understand and interpret the Scriptures, seeing

that they were given, not by man, but by God through the inspiration of His holy Spirit. V. 20 therefore condemns all human speculations, notions, guesses, caprices and whims as originating proper Scriptural interpretations.

How, then, are the Scriptures to be interpreted? We answer: As portions of the Bible have from time to time become due to be understood by God's people, the Lord by special illumination has worked on the minds of the special messengers or "angels" or servants of the Truth in the seven stages of the Church (Rev. 1:20; 2; 3)— usually since the days of the Apostles on the mind of one individual special servant of the Truth at a time— giving them the proper understanding of such portions of the Bible as have become due to be understood; and these servants have then transmitted these interpretations to God's people.

But one may ask, Since various groups, including some that are very sectarian, claim for their teachers this very illumination, how can it be determined who is giving the proper interpretation? We answer: Only the true explanations agree with the seven axioms of Biblical interpretation, *i.e.*, that a Scriptural passage or doctrine must be interpreted harmoniously with (1) itself, (2) all other Bible passages, (3) all other Bible doctrines, (4) God's Character, (5) the

Ransom, (6) facts and (7) the objects of God's Plan.

We must subject individually every interpretation offered to us, by those we have good reason to believe are teachers of Divine Truth, to these seven axioms as a touchstone, to reveal its truth or error. If an interpretation adheres to, is in harmony with, this sevenfold touchstone it is true; if not, it is erroneous. We are not to receive anyone's teachings with blank, unquestioning minds, but are to "try the spirits," *i.e.*, teachings, to "prove all things" by these seven axioms, and "hold fast that" only as "good" which stands the test of this sevenfold touchstone (1 John 4:1; 1 Thes. 5:21).



A GREATER ADVANTAGE OF CONSECRATION AND BEING IN THE TRUTH

Question:

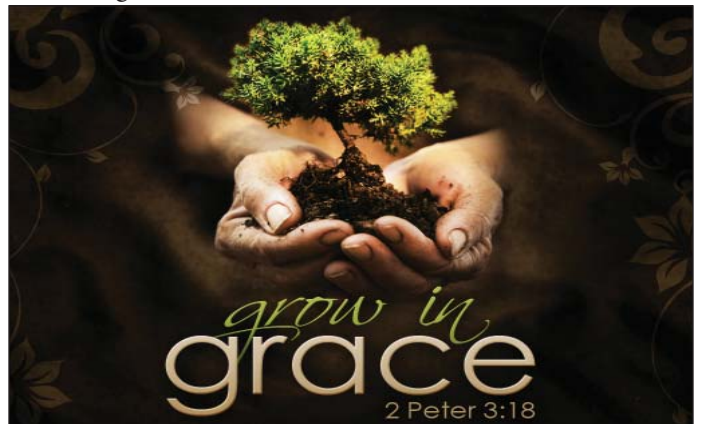
What is the Advantage of being Consecrated in the Truth over being Consecrated and not in the Truth? Now, wouldn't it be better to be ignorant and not have the Lord require so much of us than to know as much as we do know and have the Lord require more of us than if we didn't know anything? Is that the question?

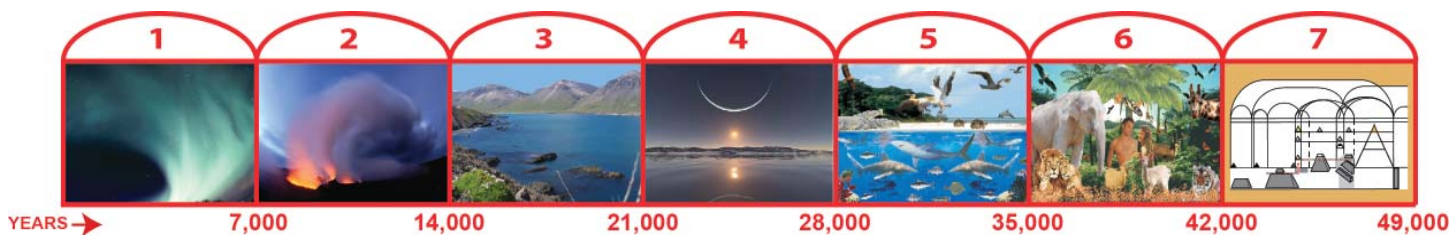
(Former Pastor Raymond Jolly rephrased the question) What is the advantage of being consecrated and in the Truth over being consecrated and in the nominal system where they don't have so much Truth? When being in the Truth requires more sacrificing than being in the nominal system. In other words why can't I in passing my examination in the school of Christ just get a passing mark instead of getting a high mark? Wouldn't it be better just to squeeze through and not have so much to worry about, so much to do? Is that the spirit that the Lord wants in His people?

Answer:

Why did the Lord pick out Peter, James and John, he was

no respecter of persons. Why out of the 12 apostles did he take Peter, James and John into the transfiguration mount? Why did he favor them more than the others? He's no respect of persons, it's because they were closer to the Lord, more developed and he found greater fellowship in them. They knew more, Yes, but they had the spirit to such an extent that Jesus found special assistance in fellowship from those three. Where would you rather be? 2 Peter 3:18. But grow in grace, that's the heart and in the knowledge of the Lord Jesus Christ.





The Valley of Dry Bones Lesson 53

Ezekiel's vision of the valley of dry bones, which came together, were clothed with sinews, and then with skin, an exceeding great army, is supposed to represent the resurrection of the dead. But this conjecture seems to be erroneous. The Prophet declares that this picture represents the revival of Israel's Hopes. First the dry bones of hope, then sinews of strength, and finally comeliness and completion. We read, "This is the whole House of Israel, which say, Our hope [of again becoming a nation] is dried; we are cut off from our parts."—Ezekiel 37:1-14.

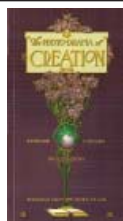
The fulfilment of this prediction seems to be in progress now amongst the Jewish people. Only a short time ago they had no hope; then came Zionism, the dry bones of hope for amelioration from suffering, but without any faith in the Abrahamic promise. Later, we see the Jews growing in trust in the Abrahamic promise and coming together with strength, wealth and faith. The time is evidently not far distant when their national hope will be rehabilitated and they shall rejoice again as a people.—Isaiah 40:1, 2; Romans 11:25-33.

The Scriptures tell about the resurrection of the dead; that it will not be the body which dies that will be resurrected. The body returns to dust. In the morning of Messiah's Reign, God through Him will grant each of Adam's race "a body as it hath pleased Him." The saintly few will share in the First Resurrection, to glory, honor and immortality, the divine nature, far above angels. Then will come God's blessing upon the world, to give them Restitution—earthly bodies. It is manifestly much easier for God to give as He purposes, a new body, than, as we once surmised, to gather each atom of dust from every quarter to restore it as the same body. Not a passage of Scripture mentions the resurrection of the body, but many passages mention the resurrection of the soul, which will be awakened and given a new body, earthly for the earthly class, Heavenly for the Heavenly class.—1 Cor. 15:37-40.

Questions for Lesson 53

- 1* What is a vision? See Dictionary.
- 2* What was Ezekiel's vision? Ezek. 37: 1-14. Par. 1
- 3 Which valley is referred to in Ezek. 37: 1? What does that valley type? See Expanded Biblical Comments.
- 4* Does the exceeding great army mentioned in Ezek. 37: 10 represent the resurrection of the dead?
- 5 Did the Prophet declare what this picture represents? Ezek. 37: 11, Reprint, page 2505.
- 6* Do we see the fulfillment of this prediction in our day? What took place in 1948? See Encyclopedia "Israel."
- 7 Are Jews coming together with strength, wealth and faith? Par. 2
- 8* Does God have a fixed or appointed time for favoring Israel? Isa. 40: 1, 2, Studies, Vol. 2, page 227.
- 9 When will God's special favor pass again to Israel? Rom. 11: 25-32, Studies, Vol. 6, page 119.
- 10* Do the Scriptures tell that the body which dies will be resurrected? Par. 3
- 11* In Messiah's Reign, who grants each of Adam's race a body?
- 12* Who shares in the First Resurrection? What is their reward?
- 13* What will be God's blessing upon the world?
- 14* Are there Scriptures that mention the resurrection of the body?
- 15* What is the soul? What is meant by the resurrection of the soul? Gen. 2: 7, Studies, Vol. 5, pages 349, 377.

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



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Pittsfield, MA, August 23;

Richard Piquene

Tulsa, OK Convention September 11, 12, 13; Minneapolis, MN, September 26, 27; Norman, OK, October 18

Jon Hanning

Tulsa, OK Convention September 11, 12, 13

Lawrence Williams

Tulsa, OK Convention September 11, 12, 13; Detroit, MI, September 26; Grand Rapids, MI, September 27

Michael Hanning

Tulsa, OK Convention September 11, 12, 13; Galloway, OH, September 20

Brandon Penney

Tulsa, OK Convention September 11, 12, 13; West Palm Beach, October 8; Englewood, FL, October 9; Keystone Heights, FL, October 11

James Shaw

Norman, OK, October 18

David Hanning

Tulsa, OK Convention September 11, 12, 13; North Canton, OH, October 3; Erie, PA, October 4; Cincinnati, OH, October 25

Jesse Julien

Chester Springs, PA, September 26, 27; Springfield, MA, October 4

David Lounsbury

Tulsa, OK Convention September 11, 12, 13

Ainsley Maine

Carlstadt, NJ, October 18

Roger Mullen

Tulsa, OK Convention September 11, 12, 13; Boston, MA, October 25

Walter Onyszko

Tulsa, OK Convention September 11, 12, 13

David Seebald

Tulsa, OK Convention September 11, 12, 13; Detroit, MI, October 24

Harold Solomon

Roanoke Rapids, NC, September 20

Krzysztof Witko

Tulsa, OK Convention September 11, 12, 13; New Haven, CT, October 4

Michael Williams

Athens/Nelsonville, OH, October 18

Lawrence Williams II

West Frankfort, Il. September 20

BIBLE STANDARD MINISTRIES USA 2015 CONVENTIONS

**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

EVANGELISTIC SERVICES

Kenneth Arends

Tulsa, OK Convention September 11, 12, 13

Michael Dukette

Pittsfield, MA, October 11