

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

STRONG IN THE LORD

MOTTO TEXT 2022

“Finally, my brethren, be strong in the Lord, and in the power of his might” (Eph. 6:10).

What a clear and strong counsel the Apostle Paul is giving to the one true church during a time of testing. He admonishes the fully consecrated, sanctified student of God’s word to grow in knowledge, faith, and character development, trusting in God and not relying on ourselves. This exhortation is applicable to the consecrated children of God at all



*Eph. 6:10 Finally, my brethren,
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2022

times and under all conditions. Our Christian Warfare is against the trials and battles of the world, flesh, and Adversary. After reasonable instruction in the ways of righteousness, the Lord has every right to expect that we have formed a strong character so we can stand in this evil day now upon us. The developed Christian by setting the word of God above all other messages can buy the Truth at any cost and sell it not for any price.

In our battle of Christian Warfare, we must consider that the lawmakers and executives are all imperfect, biased, selfish, realizing that we are properly amazed at the amount of justice we do find in parts of the world, where men are free and the amount of liberty they have. The vast majority of the world’s population live in varying degrees of tyranny and poverty. If all the lawmakers were saints, fully in harmony with the Divine arrangements and merely limited by the imperfection of their mortal bodies, we could expect better laws than we find in the world today. We praise God to know the Scriptures clearly show us that the Church, as Kings and Priests in the future Mediatorial Reign, will be absolutely perfect in every respect and backed by Divine wisdom and power.

As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and the wisest and best execution of them and the greatest true liberty of the people within reasonable

bounds are found in those nations which have most revered the Divine message, the Bible, it is a strong argument that the Word of God has not only influenced the elect, who take it most seriously, and lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced the minds of many who have never

taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice, and of love; and in proportion as anyone has received the spirit of the Divine teaching, in that same proportion he is free.

We thank God, therefore, for the measure of national liberty which prevails in democracies around the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

The country [USA] set aside by Jehovah for the Truth message to go forth from will lose its favor the same as other nations: “I make a full end of all nations whither I have scattered thee” (Jer. 30:11). In non-Christian countries Selfishness controls in every granting of liberty, while Christian countries the purpose of liberty has been to serve and to do good to all men along the lines, not of selfishness, but of love for all. This Christian ideal is to the world in general foolishness. All the liberty there is in the world today has been paid for: none of it has been attained without those who sacrifice to obtain it. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves, to the disadvantage of

others, to the enslavement of others, were not the rights and liberties that have been fought for.

Looking back over the history of nations, without approving of wars, every reasoning mind can see, nevertheless, that only through wars have many liberties come to the race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress—that any progress beyond that limit must come from on high, through the establishment of the Kingdom of God's dear Son; that while wealth, influence and talents will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, as is the aim of socialism. Hence socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth it will effect a wreck of all these. Thanks be to God that His program is that on this wreck of present institutions He will establish the true reign of liberty on the plane of love, under the guidance of the Master and His joint heirs!

COURAGE IN THIS TIME OF TEMPTATION

As Consecrated Children of God we have noted the courage of our Lord Jesus Himself, with a whole nation against Him! The true people of God throughout the Gospel Age have been a humble class, yet they have been very strong and courageous. The people in the days of the Apostles "took knowledge of them, that they had been with Jesus" and had learned of Him (Acts 4:13). Those disciples of Jesus had seen His readiness to lay down His life in the Father's service. They had seen His courage when He was facing death of the most cruel kind, and so we who have followed the Master since then have taken note of the spirit which our dear Lord manifested at all times, under the most trying and crucial experiences; and it has proven to be a wonderful inspiration to us.

The Consecrated, Sanctified, Faithful ones have as a rule been little known in the world, nor have they usually been of the great, the learned or the rich. Throughout history to this day there have been many true saints who have lived quiet, uneventful lives, yet who have seemed to live up to all the light they possessed and to walk with God until

they fell asleep in death. The world has generally ignored these saints of God, even when they were not actively persecuted. We cannot surely know who are entirely loyal and sincere at heart; but we may be sure that "the Lord knoweth them that are his" (2 Tim. 2:19).



Coming down to our own day, there never was a time when more strength of character and more courage were needed than now. The iniquities of the whole world, and especially of so-called Christendom, have now nearly reached their end; and all present governments are about to be swept away, to make room for the glorious coming Kingdom of God under the whole heavens (Dan. 7:27)—the glorious Reign of the King of kings. All the ecclesiastical systems of today, calling themselves the Church of Christ, are arrayed on the side of error, and are battling against the Truth and its advocates. So, we need to be strong in the Lord and in the power of His might.

Whoever starts out to battle in his own strength against this stronghold of error will be sure to be defeated. But if he goes in the strength of the Lord of Hosts and has Divine direction as to what he shall do or say, he may well be of good courage. Many earnest hearts are now asking for the Bread of Life; they are captives in Babylon or are famishing out in the "field," the world. These need our assistance. "But the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME; shall teach You all things, and remind you of all things which I said to you" (John 14:26 Diaglott). The holy Spirit in this verse shows us things to come and explains to us things that are past!

Let us be assured that our strength will be tried to its limit; our hold upon God's Truth and our courage in defending the Truth will surely be put to the test. God will not have any in the Kingdom who have not faithfully taken up their cross to follow their master; yes, endured hardships! Let us look for the hungry and thirsty ones God has chosen and give them to eat and drink of the pure

waters of life. If someone is drowning in the restless sea of trouble it is our duty to get wet.

Jehovah, our Heavenly Father does not identify just what our trials and tribulations will be but, living in the end times of this evil day we recognize our need for instruction and fortifying such as Jehovah gave Joshua. As He admonished Joshua in Josh. 1:7, 8, so He admonishes us—not only to be strong in Him and the power of His might (Eph. 6:10) and very courageous, but also not to turn aside from the Truth, not to let it depart out of our mouths, but to keep on speaking it forth and pondering on it day and night, that we may carefully and faithfully follow His instructions, that our way as His true people may be spiritually prosperous and successful in the new year and eternally.

THE CHRISTIAN'S FIGHT

“There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*” (1 Cor. 10:13). If the world's liberty has required fighting for, much more may we expect to battle for those who take the still higher ground of the Bible, and who strive for the “liberty wherewith Christ hath made us free” (Gal. 5:1). For although this very Scripture declares that Christ gives this freedom, the Word shows us that He gives it only to those who desire it and who will fight for it. This begs the question: Against what do they battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries under the fall, sin has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the Word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of life with Christ through a full consecration to the service of righteousness and Truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the Chief Captain.

To the surprise of every soldier, he finds that some of his greatest battles are within. True, he finds the world an



opponent to his full devotion of time and talent and influence for the service of the Truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness; the world, therefore, sneers and cries “hypocrite,” “saint,” *etc.*, and seeks to turn aside the consecrated. To be a good soldier one must be prepared for this and have on the sandals of preparation afforded by the Gospel, else the difficulties strewn in his path by worldly opposition would soon make him so footsore that he would be disposed to turn back notwithstanding the term of his enlistment—“even unto death.”

Especially at the start of a New Year a Consecrated Child of God works to be strong in the Lord, and in the power of his might. However, there is a tendency at times to fight each other rather than to fight the devil and the spirit of the world and the weaknesses within. Gal. 5:15 indicates this. The organs of combativeness and destructiveness, which serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren—often over nothing, or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that greater is he that ruleth his own spirit than he that takes a city (Prov. 16:32).

The Apostle refers to that misdirection of Christian energy which bites and devours one another and tends to the destruction of all that is spiritual among the Lord's people. Not that the Apostle favored slackness as respects the important principles of the Divine Revelation, for he himself urged that we contend earnestly for the faith once delivered to the saints (Jude 3). But this earnest contending is not to be done in a biting and devouring manner—it is to be with patience, long-suffering, brotherly kindness, love.

The consecrated people who wish to be strong in the Lord, and in the power of his might have enlisted to walk (to live) not after the flesh, but after the Spirit, and must continually recognize this fact, and keep watch that they are walking in line with the spirit of Truth. The Apostle states this as a positive rule, without exceptions, that the flesh, the natural inclinations, tendencies, lusts, desires, are contrary to the Spirit, and likewise the Spirit desires

are contrary to the flesh. These two desires being opposed one to the other, we cannot gratify both, and whichever is gratified, it will be so at the expense of the other (Gal. 5:16, 17).

If we ever want to attain to the true liberty wherewith Christ makes free, we should know that it can only be by a persistent warfare of the new mind against every sinful tendency and inclination of the old nature. It is not the new will warring against the old, for the old will, we have reckoned dead. It is the new will warring against the flesh, which the old will formerly controlled, and which flesh still has its evil tendencies. The new will, therefore, needs all the sustaining strength and assistance which it can secure. Many of these are provided for it as food, nourishment, strength, through the Word of God, whose exceeding great and precious promises are given in order that the new will may be strong in the Lord and in the power of His might through faith and conquer in all of its battles with the flesh.”

The Apostle’s declaration in Gal. 5:17: “Ye cannot do the things that ye would,” is in full accord with all our experiences. We can sometimes do as we would in some things, we can gain the victory over the flesh; but there are certain weaknesses, failings, blemishes, in our flesh which are so powerful that the new mind never gets as complete a mastery over them as it desires. Nevertheless, in all the battles being waged the new mind grows stronger and stronger while the flesh grows weaker and weaker.

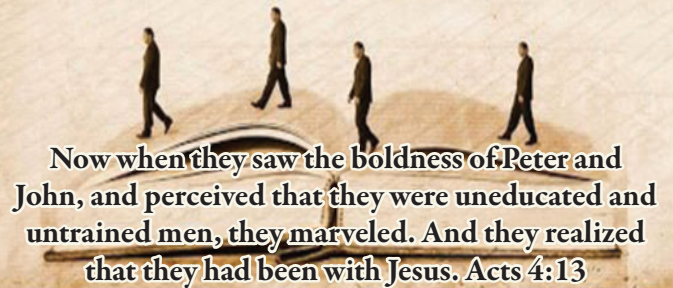
The minor Prophet Micah in 6:8 asks a poignant question of the Consecrated Child of God “What doeth the LORD require of thee?” The way this text is worded indicates that it does not treat of unselfish, disinterested, sacrificial love as distinct from duty love, or justice, is evident from the fact that it asks a question as to Jehovah’s requirements; for God does not require or demand sacrifice, which implies giving up one’s rights. It is true that God invites sacrifice, though never demanding it. This is evident from the facts that having given the justified the reckoned right to life with its life-rights, God does not make it a duty to sacrifice these rights; hence He does not demand, though He invites sacrifice. Therefore, consecration now is a matter of free will and privilege, not of duty as in the past.

In the next Age consecration will not be unto the sacrifice of one’s rights, *i.e.*, unto death; but it will be unto righteousness in order to attain perfect human life. Hence, then it will be a matter of justice, *i.e.*, duty love resulting in life on a paradisaic earth, as the sphere of life and rule,

and human perfection. Micah 6:8 teaches us that demands, commands, are three-fold so far as duty love or justice is concerned: (1) to do justly, (2) to love mercy, and (3) to walk humbly with God. Justice is what God’s law requires, demands; and it therefore demands duty love, which is what justice is; for it is what by right we owe. Some think justice is merely right or duty; but this is too narrow a view; for that would exclude love from it. They, accordingly, make it a cold, lifeless thing, which, if embraced, gives one a chill; while true justice is a warm, living thing, which, if embraced, gives one the warmth of life.

WALK BY FAITH—Strive To Live The Promises Of Joy, Peace, Patience And Love.

Maintain Your Relationship With The Father And His Son Jesus!



Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus. Acts 4:13

VALUE OF GOOD THOUGHTS

In proportion as we by faith grasp the promises, and in proportion as we daily strive to live so as to maintain our relationship with the Father and the Son and with their gracious promises, in that same proportion our faces will show all these—joy, peace, patience, love. These will gradually become more and more written in our features, visible to all. It is proper in this connection to remember the instruction of the Apostle, that we should not think about the evil and undesirable things, but think about the pure, good, noble things.

Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind. Undoubtedly also the body and mind are both strengthened by thinking about things noble, good, and pure. The Apostle’s words are, “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” (Phil. 4:8; John 13:34, 35; Rom. 13:8-10).

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 should also allow all of life’s experiences to bring us more and more of the peace of God which surpasses 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).



**“For as he thinks in his heart, so is he”
Prov. 23:7.**

Pro. 23:7 brings this thought to our attention: “For as he [a man] thinketh in his heart, so *is* he.” This is not to be understood as meaning that whatever a man thinks is true. The correct thought is that what a man may seem to be outwardly is not necessarily

a correct view of his real character: his heart, his will, his intention—the real man as God sees him. If, therefore, our hearts condemn us not, we have peace with God; but if our hearts condemn us, we know that God is greater than our hearts and knoweth all things. Then we should not have peace but 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 seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man’s religion *is* vain” (Jas. 1:26). Outwardly he might have seeming 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.

The majority of mankind, fearful and discouraged, fail to make the best possible use of their talents and

opportunities. The Scriptures instruct those who have entered the School of Christ that the will is the first matter to be settled—that a doubleminded man who has not a settled purpose in his life, is unstable in all his ways. They urge positiveness—a full consecration of heart, mind, body, talents, everything, to the Lord. To those who take this position of a full consecration, the Scriptures give valuable assurances which should strengthen every fiber of the human soul.

As the Apostles Peter expresses it, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pet. 1:13). Oh, what marvelous power has come to weak and fainting hearts through the fixing of the will—the conversion of the will to do and to be in harmony with the Lord at any cost—and the appropriating then of these promises, exceeding great and precious, which belong to God’s Children. How many have found that the Lord’s strength was made perfect in their weakness after they had taken the proper step of consecration—after they had exercised the faith which He called for, and which is necessary for our development! No wonder these can rejoice in the Lord—no wonder the Apostle says that they rejoice in tribulation (Rom. 5:1-5)!

Our Motto Text for 2022 is especially profitable; yes, a grand opportunity for new consecrators that opened in Oct. 1954 and is to be open for a limited number of years yet [in the time before “restitution sets in”] is to become in the soon-coming Kingdom of God on earth antitypical Nethinim, the assistants to the antitypical Levities—“the Nethinim [Consecrated Epiphany Campers] whom David and the princes appointed for the service of the Levities” (Ezra 8:20; Neh. 3:26; 11:3).

These post-1954 pre-restitution consecrators, who we designate also as Consecrated Epiphany Campers because their standing before God is pictured in the Epiphany Camp as distinct from in the Epiphany Court, are the highest class among the quasi-elect, the “fifth order of the [pre-restitution] seed of Abraham” (E-12, p. 185), who will be “the special assistants of the Ancient and Youthful Worthies” and who will “be specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the Covenant” (E-11, p. 293). These present-day consecrators have (if faithful) the marvelous enlightenment (including an understanding of “deep things” of God’s Word), the heart-warming and the energizing of the holy Spirit, even as the Ancient Worthies did.

When we speak of the deep things of God, knowledge is to be highly esteemed among God's people, and to be regarded as evidence of progress, of growth; for none can grow "strong in the Lord, and in the power of his might" (Eph. 6:10)—in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for God and His Truth is evidenced by their being guided more and more into the deep things of God. Yes, the people of the LORD have both His Message in the inspired, written Word and the operation of the holy Spirit, as God's powerful influence for good, in their heart and mind. The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of "the deep things of God," some features of which were never revealed until the Harvest time through the ministry of the last two-star members—the Laodicean Angel (Rev 3:14). We are also told by the Apostle Paul that the things which were written by the servants of the LORD in past dispensations were written for our admonition and instruction and comfort, "upon whom the ends of the world are come" (1 Cor. 10:11).

When we start the New Year and sin is still in the ascendancy, and Satan is operating as the god of this world, as Consecrated Children of God our privilege will be to be loyal to the LORD, to sacrifice one's rights unto death in his opposition to sin and in his service of righteousness. The evil conditions that must be opposed in such a course wear out and take away life. To be faithful in consecration now requires the presentation of one's all to God in service amid conditions that lead to the death of him who presents his all. Not only do the conditions of the present deal out death to the faithful, but each of them is invited to make a covenant of service; deadness to self and the world and aliveness to God. There is not the slightest intimation in the Scriptures that those who consecrate too late to have a crown assigned to them, but before the highway of holiness is opened, make a different kind of a consecration from those whose consecration was accepted by the begetting of the Spirit.

This is the last class to go forward in consecration under the elective features of salvation. These arrangements are provided by Jehovah through the Parousia Truth (foundational) given through Bro. Russell (the Parousia Messenger) and the Epiphany Truth (the superstructure) given by Bro. Johnson (the Epiphany Messenger).

What does it mean to come into the Epiphany Truth? The accepting of the Epiphany Truth and Bro. Johnson as the LORD'S agent! As often stated, individuals vary in their knowledge and understanding of the Epiphany

Truth. The Consecrated (heart condition) Epiphany (Time period) Camper (place of residence) Class comprises those Christians, in or out of the Epiphany Truth movement, who consecrate during the time of the Epiphany Camp picture, that is, between 1954 and the setting up of the Mediatorial Kingdom. Their relationship to the Parousia or Epiphany Truth has no bearing on the matter; the Epiphany in the designation refers to time, not to the doctrinal affiliation; in other words, it is consecration made during the Epiphany, therefore the title Consecrated Epiphany Campers.

Those that have been developed in the Epiphany Truth are antitypical Queen of Sheba hopefuls, and have greater privileges, therefore much greater responsibility! Much the same as the Queen of Sheba heard of Solomon, we [CECs] heard of the Epiphany writings of antitypical Solomon [Bro. Johnson] and came to him with our hard questions and were satisfied with the wonderful answers to our hard questions. Like the Queen, we have sat at the table of Truth to feast until we understood even the deep things of God, advancing Truth in due season!

We do recognize that there are differences in the uses and requirements that God makes of those who consecrate, who give their own selves to Him (2 Cor. 8:5). However, these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God's plan, are for God, not the consecrator, to determine and should not make any difference in the kind of consecration that is made.

Finally, my brethren [those who seek, love, and do the will of the Father, in preference to their own], be strong in the Lord, and in the power of his might! The brethren who have answered our LORD'S call to special favor have recognized not only righteousness, justice, but have recognized, also, the promised reward of righteousness through Christ, which He has promised to them that love Him—namely, eternal life.

Nowhere else is there such a promise; from no other quarter comes such a hope; in no other service; therefore, how could we think of engaging in any other service, with the hope of obtaining eternal life. So it is that we rejoice even in laying down our human life in consecration to our great and eternal God. With such hopes before us, clearly understood, and with the way to everlasting life distinctly marked out, who could think for a moment of turning aside, or even listening, to the voices calling to wealth, honor, fame, pleasures of this life, *etc.*, seeing that even hearkening to them would interrupt our progress in the

way to the Kingdom, and frustrate our hopes and make the wonderful promises of none effect to us.

As the faithful disciples realized a meaning in the Master's teachings at the first harvest, which the majority could not understand, so now at the time of Jesus' Second Advent, His Words have a value and a force to those who are in heart-harmony with Him, which they do not have to others; now, as at the First Advent, some are stumbling and falling in the Christian racecourse, and others are being drawn to the LORD more closely than ever by the Truth as due, which He is supplying as "meat in due season." As we progress in the way, toward the close of this expanded harvest, we shall not be surprised if the way should grow still more restricted, more difficult, and if the tendencies to "stumble" should become more frequent. Let us each, therefore, more and more be on our guard against the wiles of the Adversary. Let the perfect love of God rule in our hearts, driving out self-love and world-love, and their pride and ambition and folly. Let

this devotion to God bring into our hearts the promised fullness of joy and rest and peace. Let us abide in Him, and be fruitful branches, responding to all the pruning of the great husbandman with more abundant fruitage; and if beguilements come to us, let us view the matter as did the apostles, and say, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

The dawn of another new year is properly a time for solemn reflection, both as to the past and as to the future. As to the past, how abundant is the cause for thanksgiving! "Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of *them*, they are more than can be numbered" (Psa. 40:5).

As to the future may the blessings you give and receive be many and blest of the great Jehovah. Please be assured of our continued prayers for the brethren and we ask for your prayers for the Bible House staff.

SEVEN STRONG CHARACTERS WHO SAID "NO"

"How then can I do this great wickedness, and sin against God?" (Gen. 39:9)

There are many outstanding examples of noble people mentioned in the Bible who under stressful circumstances and temptations to sin were strong enough in character to say "no." We will consider seven of these noble examples in this article.

1. JOB SAID "NO"

The story of Job is familiar to Bible students. Job 1 gives a description of some of the great afflictions that came upon him for his testing. But with absolute faith in his God, Job said, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (v. 21). "In all this Job sinned not, nor charged God foolishly" (v. 22).

In Job 2:1-8 it is recorded that God allowed Satan to afflict Job personally "with sore boils from the sole of his foot unto his crown" (v. 7). "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die" (v. 9). "But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (v. 10).

No wonder that Job is one of God's Ancient Worthies (James 5:10, 11)! He was strong in the Lord and in the power of His might. He was able under the most

unfavorable circumstances and adverse besetments and deprivations to say "no" to the temptations from his wife and counselors.

2. JOSEPH SAID "NO"

Joseph is a strong character, against whom no fault is found in the Bible. By jealousy, he was sold into slavery by his own brothers. We read in Gen. 39 that Potiphar, an officer of Pharaoh, bought Joseph and finally "made him overseer in his house, and over all that he had . . . and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured" (vs. 4-6). How trustworthy Joseph must have been! One day he was put to a great temptation. "His master's wife cast her eyes upon Joseph; and she said, Lie with me" (v. 7).

Here was an opportunity that many slaves would have welcomed. She was the wife of the captain of Pharaoh's guard, a woman of great wealth and influence, perhaps also of great beauty. Would he share with her in this sin? It would bring to him her favor, wealth and influence, and perhaps his freedom from slavery and a high and honored position in Egypt. Perhaps almost anything he ever desired could have been his by saying "yes."

"But he refused, and said unto his master's wife, Behold, my master wotteth [knoweth] not what is with me in the

house, and he hath committed all that he hath to my hand; (v. 8) there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?”(v. 9) Day by day she enticed him, but “he hearkened not unto her” (v. 10).

Joseph had that courage to say “no” to her demands even though he was her slave, and as a result, through her treachery, he was cast into prison. But God was with him, and in time exalted him next to Pharaoh to be the ruler over all Egypt, and He wrought great deliverance through him. Oh, that we had today more men like Joseph, who could say “no” to temptations to do evil, and reply, “How then can I do this great wickedness, and sin against God?”

3. MOSES SAID “NO”

Moses is another strong character who in the face of great odds dared to say “no.” As the adopted son of Pharaoh’s daughter, he might have been the future ruler of Egypt, but we read of him in Heb. 11:24-27: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the [typical] reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.”

4. RUTH SAID “NO”

We read in Ruth 1 that Naomi’s husband and two sons died while they were sojourning in the land of Moab and that she was left with her sons’ two Moabitish wives, Orpah and Ruth. When after about ten years she was minded to return to the land of Judah, her two daughters-in-law accompanied her, but she urged them to return each to her mother’s house and her own people, where they might again find desirable husbands, which she could no longer provide for them. After much weeping at the thought of parting from her, and in love for her, one of them, Orpah, kissed her mother-in-law and returned “unto her people, and unto her gods” (vs. 14, 15).

But Ruth said “no.” She said, “Intreat me not to leave thee or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (v. 16). Later on Boaz, a man of God, became her husband, and she was honored by becoming an ancestress

of Jesus, who was “made flesh”—a human being (John 1:14; Phil. 2:7, 8; Heb. 2:14).

God highly rewarded and honored Ruth because she said “no” to the worshiping of heathen gods and to staying with her father and her mother in the land of her nativity, and trusted fully in Jehovah and preferred to dwell with His people.

5. DAVID SAID “NO”

David was a man of a high and varied order of natural ability, a combination of the rare qualities of the successful statesman, warrior, musician, and poet. In the main, his disposition was noble, generous, humble, kind, enthusiastic and heroic. He was reverential toward God and seemed from his youth to have almost implicit faith in the promises and providences of God.

While David was young, when God was about to anoint him king of Israel, it was said of him, “The Lord hath sought him a man after his own heart” (1 Sam. 13:14; Acts 13:22); the same in many respects might also have been said of him later, notwithstanding his great faults, in view of his deep contrition, true repentance and earnest desire for God’s forgiveness. The record of David’s course from the time of his anointing to his establishment in the kingdom shows his implicit trust in God—that He who had called and anointed him was able also in His own good time to bring him to the throne and to establish his kingdom.

In 1 Sam. 26 we have the account of David’s ability to say “no” to a very subtle suggestion of doing evil. It occurred during the seven years of his experiences as a fugitive from the envy and hatred of King Saul. The story shows how David with one trusty companion, Abishai, went into Saul’s camp. King Saul and the whole army were sleeping without tents, clothed in their outer robes, as was frequently the custom in Palestine. The king lay not in a “trench” but in a space or corral formed by the army wagons, and at his head, to distinguish him from the rest of the army, his spear was erected near his headrest, as was the custom among the chiefs.

Secure in the thought that David and his handful of followers would be afraid of the king and his army and would not think of coming nigh them, no provision had been made for watchmen, so that David and Abishai readily found the king, and could have murdered him in his sleep and escaped without detection had they so chosen to do. It was not that David was so obtuse that he could not see the advantage that would come to him that he refrained from killing the king, but

because of his respect for God and his loyalty to Him. David recognized fully that God was the King of Israel, and that God had *set* Saul in the position he occupied and anointed him as king, and that it was the duty of the people to honor the king as God's representative. (Kings among the Gentiles are not Divinely *set*.) He did not have so weak a conscience as would have permitted him to reason that as God had anointed him to be Saul's successor He had now providentially put Saul's life into his power. On the contrary, he reasoned properly that God was still King and that He had all the power necessary to dethrone Saul and to bring him to the throne in His own way, and that the Almighty needed not the assistance of murder on his part for the accomplishment of His plan.

To make the test still stronger Abishai suggested all this and proposed to carry it out, so that the entire matter might have been done without David saying a word or lifting a finger. To a weaker mind, this would have been an extremely strong temptation—he would have argued with himself that the crime would not be his—that by merely keeping silent and refusing to interfere the whole matter might be accomplished by another. But David knew that Abishai would not act without his consent, either formal or implied. He recognized that the responsibility still would be his, whoever might be the tool in the murder. He said “no,” “The LORD forbid that I should stretch forth mine hand against the LORD's anointed” (1 Sam. 26:11).

A certain part of the temptation which comes to the Lord's people is well illustrated in this testing of David, namely, the opportunity to favor another's doing an evil work which we ourselves would not wish to do. How easy it would have been for David to say to Abishai, Proceed to do according to your judgment, I will hold aloof; but will say to you privately that I believe you will be doing a noble work for our nation; and it will even be to the king's interest, because he is an enemy even to himself and might better die. Let us note how different a course David pursued, and let us judge that any other course would have been displeasing to God and would have meant David's failure in the test.

Similarly with us. Not only are we ourselves not to do unrighteousness, not to speak evil, not to think evil, not to do evil toward friend or foe; but we are to be so heartily in sympathy with this procedure that if another proposes to do an evil in our interest, we would be so in sympathy with the Divine Will and the law of brotherly love that we would oppose the act with all our energy.

6. DANIEL SAID “NO”

Passing by the outstanding examples of the three Hebrew youths (Dan. 3), even as we have passed by many other notable examples of people who had the courage to say “no,” we note here the case of Daniel as recorded in Dan. 6. The Medes and the Persians had conquered the Babylonian kingdom, and Darius the Mede was reigning as king. He organized the kingdom under 120 princes, with three presidents over these, of whom Daniel was first (vs. 1, 2).

Because of Daniel's excellent spirit and faithfulness, the king thought to set him over the whole realm (v. 3). The other presidents and princes became very jealous of him and sought occasion against him, but could find no error or fault in him (v. 4). So they plotted Daniel's destruction by inveigling the king to sign an unalterable decree that whoever would ask a petition of any god or man for thirty days, except of the king, would be cast into the den of lions (vs. 4-9).

What would Daniel do now? Would he cease to pray to his God, and make his requests to Darius alone for thirty days, or would he continue to pray to his covenant God and Benefactor and as a result be cast into the lions' den? Would he say “yes” to the king's demand, or would he have the courage to say “no”? Under such pressure some Christians today might see no harm in foregoing the privilege of praying to God for a month—in fact, some do neglect their prayer life and fail daily to commune with their Heavenly Father. They forget that Jesus tells us that men “ought always to pray, and not to faint” (Luke 18:1; 21:36; comp. Rom. 12:12; Eph. 6:18; 1 Thes. 5:17).

But Daniel did not forget his God nor neglect to come to Him in prayer. He would rather face the lions in the den; so he courageously and in faithfulness to his covenant God said “no” to the king's demand. Remembering Solomon's prayer (1 Kings 8:44-49; comp. Psa. 5:7; 28:2; 138:2), Daniel was accustomed to praying to God while facing toward the distant city of Jerusalem, “his windows being open in his chamber toward Jerusalem” (v. 10). So now “he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.”

Then Daniel's jealous enemies, spying on him, found him “praying and making supplication before his God” (v. 11). These treacherous men forthwith reported the matter to Darius. By their scheming they now had the king in a dilemma: either he must renounce his decree (and they were quick to remind him that according to the unalterable law of the Medes and Persians, “no

decree nor statute which the king establisheth may be changed”—v. 15) or he must deliver Daniel to the lion’s den, which was much against his wishes. As king he could not do the former, so he gave consent to the latter, telling Daniel, “Thy God whom thou servest continually, he will deliver thee” (v. 16).

Then the king went to his palace and passed a sleepless night fasting (v. 18). He arose very early in the morning and went in haste to the lions’ den and cried with a lamentable voice, “O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?” Daniel replied that all was well and that God had delivered him. “Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den” (vs. 18-23). Then Darius gave to Daniel’s accusers the same fate they had plotted for Daniel; and he “wrote unto all people, nations, and languages,” extolling the name of the God of Daniel: “for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end” (vs. 24-27). Oh, that we had more men like Daniel, who though facing a den of lions could faithfully and courageously say “no”! What a wonderful example we have in him!

7. JESUS SAID “NO”

For our seventh example of those who under stressful circumstances were strong enough to say “no,” let us consider the most beautiful character and the greatest example that mankind has ever known—our Lord Jesus. As a human being at thirty years of age, as soon as it was possible for Him to begin His ministry under the Law, He laid His human all on the altar of sacrifice, dedicating it to God and His service.

Jesus’ consecration is represented in these words (Psa. 40:7, 8; Heb. 10:7): “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” This full consecration to death involved every human power; and there, at Jordan, as sealing the engagement, the Father gave Him the holy Spirit, and then under its illuminating influence (Heb. 10:32) He could discern spiritual things.

The three temptations that Satan then presented to Jesus practically illustrate all the temptations that came to Him during His 3½ years of self-sacrifice, and likewise, they illustrate all the trials and temptations that come to His consecrated followers. He “was in all points tempted [tested] like as we are, yet without sin” (Heb. 4:15). We—not we the world, not we believers merely, but

we *the consecrated believers*—likewise are subject to the besetments of the Adversary along the lines in which the interests of the Spirit clash with the interests of the flesh, however good and pure the latter may be.

Immediately after His baptism at Jordan, Jesus was led into the wilderness by the holy Spirit, which was His own spirit, mind or will. He realized that He had a special mission in the world, different from others, and He wished to be away from all others and every distracting thing, that He might confer with His Father alone. After 40 days of prayer, fasting, study, and meditation on the Law and the Prophets, “he was afterward an hungred” (Matt. 4:2). It was then that Satan came to Him with these subtle temptations.

SPIRITUAL POWERS NOT FOR SELFISH USES

Hungry after His long fast, our Lord’s flesh cried out for nourishment, and the tempter, affecting a kindly interest in His welfare, suggested that, having received the holy Spirit, He now possessed the power of performing miracles and should use it to transform the stones into food. Jesus subsequently used this power in feeding multitudes, but it would have been sinful for Him to use it upon Himself—to sustain the human life which He had already consecrated to death. He might use any ordinary means to supply His physical needs, but the holy Spirit was given to Him for another purpose—not for the gratification of His flesh, even legitimately.

Jesus at once recognized the principle involved and despite His great hunger had the courage to say “no” to Satan’s temptation. He promptly refused the suggestion, declaring, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4).

Jesus recognized that the holy Spirit, the power that He had received at His anointing, was not intended to be used for self-gratification, but to enable Him to carry out His consecration. If He were to use this holy power in an opposite direction, to heal, restore or strengthen the mortal body which He had just delivered to death in God’s service, it would be wrong—it would be using the power of God in an opposite direction from the Divine intention. He knew that obedience and loyalty to God would bring eternal life and that God would supply to His faithful child whatever was needed. He therefore rested fully in His Father’s care.

The Lord’s consecrated people are similarly tempted, not in exactly the same form, nor in the same language, but

nevertheless with suggestions that the new relationship with God, and the strength which it brings, may be used to some extent at least for fleshly advantage—may be utilized in self-exaltation, in grasping for power and position, may be made to make us shine before others as very honorable and specially favored by God.

Let us bring forward the Consecrated Epiphany Campers at this time; God's regulations are for every consecrated child of God, which many have walked away from, or as Matt. 13:12 says, "For whoever has, to him more will be given, and he will have abundance; but whoever does not have (used properly), even what he has will be taken away from him" (NKJ). God removed from them that which they once had! Now those that were invited to become leaders and accepted that invitation and then misused that privilege; this becomes a willful act usually manifested in Clericalism. Our Pastor makes this statement: "Whoever loses the doctrines of Christ after once having had them, has surely done more than get his head confused, his heart must have been separated from the LORD previously; for so long as we abide in Him, it will not be possible for any of the snares of this 'evil day,' this 'hour of temptation,' to entrap us; none shall pluck us out of the Father's hand; He is fully able to take care of us!" This statement is true and accurate in regulations for the four "very elect" classes and is also true for the "fifth" elect class of Consecrated Epiphany Campers as taught by Pastor Johnson: E-11, p. 336.

God also charged Jesus to make a distinction between the people as to their relations to the Kingdom. He severed the classes from one another by the peculiar teachings, activities, gatherings, and siftings, belonging to each one: the Little Flock distinct from the Great Company, the Great Company from the Youthful Worthies, the Youthful Worthies from the Justified, the Justified from the Campers, and the Campers from those beyond the Camp. There was a charge made to each class to keep within the bounds set for it and not grasp for powers as to the Kingdom not belonging to it nor contaminate anything pertaining to the Kingdom either by false doctrine or wrong practice. Whoever would contaminate Kingdom matters would die from his standing in his class.

Our spiritual power should no more be used to procure temporal advantages than Peter's could properly be sold for money to Simon the sorcerer, who boasted himself as "some great one" (Acts 8:9-24). When Satan tempts us in any manner to acquire earthly blessings and comforts at the sacrifice of the spiritual, we should follow the

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example of Jesus (1 Pet. 2:21) and put God first, with the Truth and the Spirit of the Truth leading us unto everlasting life.

The Adversary has tempted some of the brethren by appealing to them in this form: If you follow too closely and very zealously the Truth and its Spirit, you may lose your secular job and the necessities of life, for the world's people with whom you must deal do not appreciate such things. They will dismiss you from their employ; they will cease to deal at your store; they will dismiss you from being their pastor, doctor, lawyer, or they will withdraw from you their fellowship, their society, *etc.*, and you will be deprived of all the good things of this present life.

The proper answer is that God is able to take care of all those who love Him supremely and who respect His spiritual blessings too much to sell them for a mess of pottage, as did Esau (Gen. 25:29-34; Heb. 12:16), and that we are convinced that whoever lives according to the Word of God, though he may lose some of the comforts of the present time, will eventually gain the far better reward, the life eternal with exceeding glory. Prompt and positive obedience to God and His holy Spirit is the only safe course for any of His consecrated children to pursue. May we ever use His all-sufficient strength to say "no" to Satan and his appealing suggestions.

TEMPTING GOD BY UNAUTHORIZED EFFORTS

Disappointed in his first effort to ensnare Jesus, Satan quickly turned the subject, not even dissenting from Jesus' Scriptural judgment in the matter. The second temptation he presented is like all others that came to our Lord and that come to His consecrated followers, namely, not a temptation to gross wickedness—to kill, to steal, *etc.*—but a temptation to serve God in another way than that which God has planned—the misuse of the Divine powers given to Him by endeavoring to use them to accomplish good results in an improper manner.

It is not necessary to suppose that Jesus went to Jerusalem and to the pinnacle of the Temple in person to experience this temptation. On the contrary, He was all the while in the wilderness and went to the Holy City merely mentally, guided there by Satan's friendly suggestion that He could bring Himself and His glorious mission quickly to the attention of all the people by performing a stupendous miracle—by leaping from the pinnacle of the Temple into the chasm below and then arising unhurt. He could then explain to the multitude His heavenly mission and awe them to faith.

Seeing that Jesus had repulsed his first temptation by quoting Scripture, Satan now attempted to support the second temptation with a text of Scripture, which, on its face, might appear to be properly applied by him. The passage reads much as though it were specially intended as a suggestion to our Lord to perform the very feat suggested—“For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone” (Psa. 91:11, 12; Matt. 4:6). Again our Lord answered with a positive “no.” He promptly discerned the fallacy of the argument and the misapplication of the Scripture, and He answered correctly: “It is written again, Thou shalt not tempt the Lord thy God.”

Similar are the temptations which Satan presents to all Jesus’ consecrated followers. He would like to have us walk by sight, not by faith. He would like to have us continually tempting God, putting Him to a test, demanding some ocular demonstration of His protection or favor—such as protection from bites from poisonous snakes while willfully handling them, *etc.*, or a gift of speaking in tongues or a miraculous physical healing (see our free “Tongues” and “Faith Healing” booklets), *etc.*—instead of accepting the testimony of His Word and relying on it with implicit faith.

Satan tempts God’s consecrated people to make a great show before the world and the nominal church, to attract their attention by any means, to use the God-given spiritual powers and blessings for doing some great and striking work which will appeal to the natural man, and secure quick and great success, and not simply attract attention by the preaching of the cross of Christ. Satan would have us use unauthorized methods instead of doing the quiet and less conspicuous work of looking for the hearing ear and presenting spiritual things to the spiritually minded.

This can be done by witnessing to the Truth (John 18:37), by word of mouth and by the printed page. It will bring persecution, especially from sectarianists and the religious heads of popular beliefs, the same class as persecuted Jesus (John 15:18-21; 2 Tim. 3:12). If you are not conformed to this world (Rom. 12:2) the majority will shun you, consider you peculiar and persecute you.

SHALL WE SEEK RESULTS BY COMPROMISE?

Satan’s third temptation we may assume was presented likewise in a friendly and sympathetic manner, indicative of a desire to co-operate in Jesus’ great work. He took Him to a high mountain—not literally, but mentally. Indeed,

there is no literal high mountain near Jerusalem, nor anywhere else in the world, from which all the kingdoms of the world and their glory could be seen. Satan took our Lord mentally to a very high symbolic mountain (kingdom). He pictured before Jesus the immensity of his (Satan’s) own power throughout the world, his control of all the nations of the world, and this our Lord subsequently acknowledged when He referred to Satan as “the prince [ruler] of this world” (John 14:30).

The panoramic presentation of Satan’s power and influence throughout the world was designed to impress upon the mind of Jesus the thought that Satan’s friendship and assistance would be most valuable—almost of vital importance to the success of His mission—and therefore that it was very fortunate indeed that at this juncture Satan had called upon Him in so friendly a mood, and that he apparently so sincerely welcomed Jesus’ efforts and was ready to co-operate therewith.

Satan proposed to Jesus a kingdom embracing all the nations of the earth, and that Jesus would have control of all these, and be able to bring in the blessed reforms which were designed by God. Only one condition was stipulated, namely, that he, a spirit being, should be recognized as having the chief place of influence in connection with mankind.

The Adversary seemed to see what he thought to be a favorable opportunity for consummating his original plans, for we cannot suppose that his original intention was to gain control of a dying and depraved race, but that he much rather would have been the lord or ruler of a highly enlightened and well-endowed people. He was willing, therefore, to see carried into effect all the gracious work which God had designed, and willing to reform himself and to become the leader of reform, provided only that he should be recognized as being the chief ruler on earth. It was after this manner that he wished Jesus to do worship or reverence to him—to recognize his influence and co-operation in the work. Not for a moment can we suppose that Satan expected Jesus to kneel down before him and to worship him as God.

Here again, our Lord answered with an emphatic “no.” He saw that there was no real reformation at work in Satan’s heart, that he was still ambitious, self-seeking, as at the beginning of his downward course. He realized that to discuss the matter with one who had avowed his real sentiments would be disloyalty to the Father; therefore His words, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Jesus in full loyalty to His Father made no compromise with the Adversary. He could not be a party to any program that is contrary to the Divine Will, however alluring some of its features might be in promising a speedy conquest of the world, and a speedy establishment of a reign of righteousness and blessing for all mankind and an avoidance of personal suffering for Himself, even unto death, the ignominious death of the cross.

A similar temptation is sure to come to every follower of our Lord, from the same Adversary, in one form or another. God permits these for the testing of our characters, even as Jesus was tested. Satan, through various mouthpieces, is continually saying to Jesus' followers, "Here is a more successful way of accomplishing your object than that which you are pursuing, a more successful way than God's way. Bend a little; make compromise with the worldly spirit; do not hold too close to the line of God's Word and the example of Jesus and the Apostles; you must be more like the world, in order to influence them—mix a little into their unsanctified, ungodly conduct, including

their *permissiveness*; don't be *virtuous*, or they will laugh at you; go along with the crowd, and increase your influence with them, that grace may abound."

We may be tempted to connive with sinful institutions because they have power and because to oppose them would bring their opposition and necessitate the braving of scorn and shame, and possibly would bring death upon us. Many political, social and religious institutions in Babylon offer temptations, saying: Serve us, and we will assist you. But in every case behind the temptation is the Adversary.

Those who have not learned to love righteousness and to hate iniquity—all who have not come to the point of full submission of their wills to God's will—are in danger of falling under such a temptation. But those whose hearts are in full unity with God and loyal to the core, as was our Lord's, will say "no" to the Adversary and disdain his proffer of assistance on such terms or any terms. May the above-noted seven strong characters who said "no" to Satan's temptations be helpful to us by their examples!

REFLECTIONS ON THE PAST YEAR

At the end of the business year, careful businessmen take stock to see just what their year's business has been, and to learn certain lessons for the future order of their business operations. Without such a taking of stock they would not know how properly to plan for their future. We who have been recognized as Consecrated Children of God must be about our Father's business. For this purpose, we have guidelines given in God's Word (Luke 19:13, 16-26). Unless we take stock of our spiritual wares, we will not know what our profits or losses for the year have been, nor would we know wherein to decrease or increase. Hence the necessity of such stock-taking, *i.e.*, Self-examination.

My dear Brethren in the Lord, looking back over the year of 2021 may God's grace, peace and justice continue to unfold in your heart! By His favor we end the year with joy amid His bountiful blessings. Analyzing the past year in the sphere of matters pertaining to God's people, we recognize the importance of the practice of Self-examination as a spiritual exercise. Jehovah's words in both the New and Old Testaments exhort us in this matter (2 Cor. 13:5; Gal. 6:3, 4; Psa. 119:59; Lam. 3:40; Hag. 1:7). These scriptures imply an inspection of ourselves along the lines of our dispositions, thoughts, motives, words, attainments,

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and faults for the purpose of encouraging the good by supplying the lacks and overthrowing the evil in us. What Self-examination means we see from the signification of the word. To examine a thing means to inspect, to study, to analyze a subject.

As God's Consecrated Children, we have God's disposition in these mortal bodies which are more or less unadapted to serve God's cause, especially amid difficult internal and external conditions; but the Apostle assures us that God's disposition in us will lay hold on these dying bodies and energize them unto God's service. Proverbs 4:26 says: "Ponder the path of thy feet, and let all thy ways be established." Self-examination as a spiritual exercise is necessary for many reasons. Without it we would not know ourselves as to our dispositions. This begs the question what is our guide? We respond that we are to examine ourselves with the Word of God. It supplies us with a proper yard stick by which we can take our spiritual measurement as given in 2 Cor. 10:13: "But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you." It is the looking glass that gives a perfect reflection of us,

Continued on Back Page



“KNOWLEDGE SHALL BE INCREASED”

Daniel not only declared that our day would be marked by running to and fro, but also gave another indication: "Knowledge shall be increased." Surely we have this fulfilment also. Instead of plowing with a crooked stick, we have up-to-date steam-plows which accomplish a hundred times the work. Contrast writing upon stone and upon parchment, laborious and expensive, with our modern printing. Contrast the beginning of printing with today!

No printing establishment in the world better illustrates the perfection of this art in our day than does the U.S. Government Printing Office at Washington. No library better illustrates modern learning than does the Congressional Library. Today the learning is not confined to the great, the wealthy, or the few; it is general. The Schools of the civilized world are full, and thus, too, knowledge is increasing.

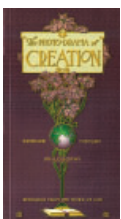
How wonderful that God foreknew all these things and foretold them through Daniel's prophecy twenty-five centuries ago, saying, "Many shall run to and fro, and *knowledge* shall be increased!" Here we have it! We are evidently in the Time of the End mentioned, and well we may rejoice in the oncoming New Age! No longer do we hold that the world will literally end, and with a combustion which will reduce it to a cinder. We are ready to believe God's Word—that He created not the Earth in vain, He formed it to be inhabited—to be the Paradise home of humanity, regenerated under Messiah's Kingdom.—Isaiah 45:18.

Year by year we see the Earth preparing for full inhabitation. Recent earthquakes closed some and opened other channels of the Japan Stream, affecting the climate of Alaska and the Arctic zone remarkably. Gradually the glaciers in the form of icebergs are running out and dissolving in the more Equatorial waters. Gradually the Earth is preparing to blossom as the rose. Gradually the curse will be removed and the blessing of God will be substituted.—Isaiah 35:1.

LESSON 91

- 1* Besides declaring that many shall run to and fro what else did Daniel foretell? Dan. 12:4. Par. 1
- 2* Has this been fulfilled? How so?
- 3* What are some labor-saving devices we enjoy today?
- 4* What can we say about our institutions of learning, our libraries? Par. 2
- 5* Is the opportunity for a higher education available to most?
- 6* Daniel's prophecy over twenty-five centuries ago that "many shall run to and fro . . ." marks what event in Bible chronology? Par. 3
- 7 What should be our attitude as to this event?
- 8* No longer do we hold that the world will end in what way?
- 9* God created the Earth for what purpose? Isa. 45:18
- 10* Have changes occurred in the Earth that are preparing it for full inhabitation? What are some of these? Par. 4
- 11* What changes are happening in our day?
- 12 Will global warming prepare the Earth further and what effect will it have on the four seasons?
- 13* Will the curse that is on the Earth be removed? Isa. 35: 1
- 14* What will be substituted?

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



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TO:

REFLECTIONS (Continued from Page 14)
 revealing our blemishes, lacks and good features.

Confidence in the utility of self-examination will help us to cultivate it. Firmness of will and perseverance in its exercise will also help us to develop it. To do it will also enable us to cultivate it, since we learn to do by doing. Indeed, it should be done daily. Then there are special occasions like our birth and wedding anniversaries, the anniversary of our turning from sin to righteousness, of our consecration, of our coming into the Truth, the Memorial season, sifting times and times of temptation are also very appropriate for Self-examination. So, too, at the end of the year Self-examination will prove especially appropriate.

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Phone: 904-741-1997

Rate: \$109.00 per night plus tax*
 BSM guests qualify for a discounted
 breakfast voucher of \$10.00 per person.
 *Mention that you are with the Bible Standard
 Ministries to get the special room rate.

Luncheons are provided on Friday and Saturday.

Make reservations directly with the hotel by February 4th. The Hotel provides shuttle service from the airport to the hotel.

For further information please contact:

Derek Witko 732-520-9735 or
 Indra Chong 561-601-8868

MUSKEGON MICHIGAN

MAY 20, 21, 22 2022

The Holiday Inn Grand Haven/Spring Lake,
 940 West Savidge Street, Spring Lake, MI
 49456, Phone 616-846-1000.

Room Rate: \$119 plus tax (two queen room).

Make reservations directly with the hotel by April 19. Mention you are attending the Bible Standard Ministries Convention for the special rate.

The Muskegon class will provide a buffet lunch Friday & Saturday.

For more information please contact David Seebald at 231- 670-7281

CHESTER SPRINGS, PA

JULY 21, 22, 23, 24

Clarion Hotel & Conference Center, 815 N. Pottstown Pike, Exton, PA 19341, Phone: 610-363-1100. Rate per night \$79.00 plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday. **Make reservations directly with the hotel by April 15. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. There will be a Bible House Service on Thursday evening May 2, at 7:30. Location: 1156 St. Matthews Road, Chester Springs, PA

*Additional Bible Standard Ministries 2022 Conventions will be announced when arrangements are finalized.

www.biblestandard.com

Bible Standard Ministries
 1156 Saint Matthews Rd.
 Chester Springs, PA 19425