

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

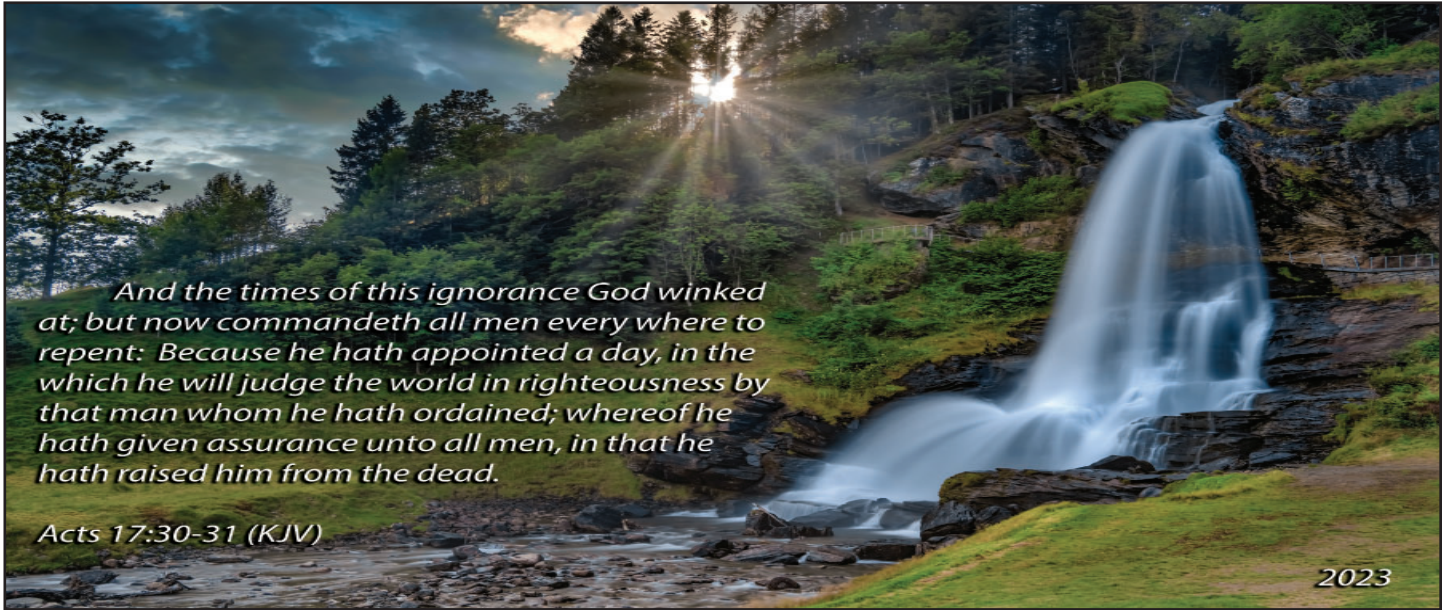
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ANNOUNCEMENTS

MOTTO TEXT 2023 – ACTS 17:30-31

WHAT GOD WINKED AT



And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 17:30-31 (KJV)

2023

In respect to Jehovah's Word, we carefully examine our text! Let us consider the time period of "this ignorance God winked at" which was from Adam to the death of our redeemer. In this time period God left men in ignorance; also He did not interfere, did not chide, but proceeded with His own work. Here is a definite statement from an inspired source informing us that the millions who lived and died in heathen darkness prior to the coming of Christ are not held responsible and will not be punished for that ignorance. However, as soon as Jesus had died, God offered forgiveness and reconciliation to those who would believe in Jesus. This He could not do until the ransom was paid at Calvary, "but now commandeth all men every where to repent." God had now provided a Redeemer: "In that day there shall be a fountain opened . . . for sin and for uncleanness" (Zech. 13:1); yes, those who had a change of heart could cleanse themselves in that day [in the Millennial Age]!

Jehovah, "he hath appointed a day, in the which he will judge the world in righteousness," has arranged for a period of time "a day" of one thousand years, "one day *is* with the Lord as a thousand years" (2 Pet. 3:8). The entire Millennial Age is to be a thousand-year Judgment Day, in which the whole world is to be brought to a knowledge of the truth. We are now 148 years into this Day of Christ, the Millennial day, 1,000 years long, in which the world will have its trial, its test with Christ and the Church being

its judges. The world's trial day of individual testing is during the "times of Restitution of all things" (Acts 3:21); My Word shall judge you in the last day (John 12:48). There can be no judgment without a trial, and there could be no trial without knowledge; hence all must be brought forth from the condition of death for the purpose of being tried for life, under the conditions of the New Covenant. Revelation 11:18 says: "the time of the dead, that they should be judged."

After being instructed in God's word, under full knowledge and opportunity, the world of mankind will receive a fair trial that will take cognizance of their weaknesses and frailties. John 5:22 says: "The Father judgeth no man, but hath committed all judgment unto the Son." Our Bible text says: "by that man [Jesus Christ] whom he hath ordained." "For he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psa. 96:13). Jesus head and body: "The saints shall judge the world" (1 Cor. 6:2).

The word "winked" here is used in a figurative sense to signify that God took *no notice of, paid no attention to*. During the long period of approximately 2500 years from the Flood to the First Advent of our Redeemer, Christ Jesus, the world of mankind lay in ignorance, weakness, and vice (1 John 5:19), but, as our text declares, God took no notice of it as a whole. He gave His attention entirely to a few

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patriarchs and to the little nation of Israel (Amos 3:2), the descendants of Abraham with whom He made a special Law Covenant.

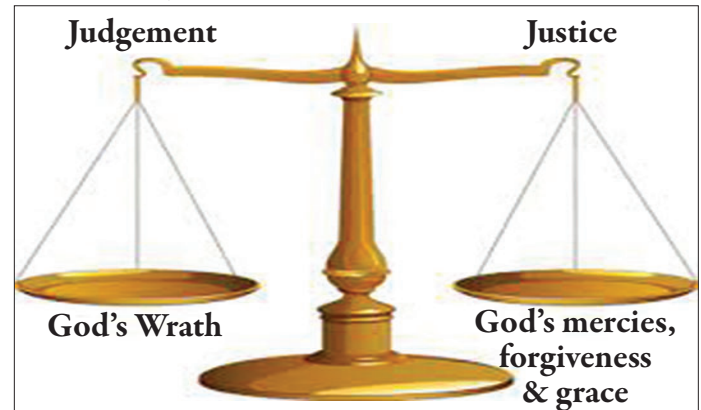
Israel entered upon a great schooling period: first, in a condition of subjection in Egypt, and later, under the command of Moses, passing from Egypt to Canaan, with a wandering of forty years in the wilderness; still later under judges, and then under kings, *etc.* God did not wink at sin among the Israelites, whom He adopted as His “peculiar people” under the Law Covenant mediated by Moses.

We read that every disobedience received a “just recompense of reward” (Heb. 2:2). Stripes, punishments, and captivities, under Divine supervision and predicted through the Prophets, were the portion of the chosen people of the Lord. Obedience on their part brought blessing, and disobedience and idolatry brought chastisements (Lev. 26)—God winked at nothing as respects His chosen people.

At first glance this is perplexing. If we would not understand the Divine Plan, we would be inclined to expect that the favored nation would be excused more than others—that *it* would be the people whose imperfections would be winked at. But not so: Israel was chosen for a purpose. And in order to prepare them for their mission and to fit them to fill it, the Lord chastened and scourged them for their sins and thus educated and assisted them out of degradation more than others. As a result, when our Lord came into the world to be man’s Redeemer, Israel, under the chastising, scourging, instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines (Rom. 3:1, 2).

Thus, it was that when the Redeemer presented Himself, some, “a remnant,” were “Israelites indeed” and ready to receive Him (John 1:12)—five hundred during His earthly ministry and several thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah and consecrated fully to Him. Note, for instance, that St. Paul’s preaching to the Athenians on Mars Hill apparently touched very few (Acts 17:34). “Howbeit certain men clave unto him, and believed.” Paul anticipated the question of his hearers—Why do you come around now to tell us of this God? If he is our Creator and we are his children, why did he not long ago send us a message? And are we responsible for not having worshipped him when we knew him not? The Apostle’s answer is, you are not responsible up to the present time. Such ignorance or idolatry God winked at or let go unnoticed, because until now his great plan had

not reached that stage of development which authorized the sending of the message to you. Now the message is for you. God has sent it. He commands all men everywhere to repent—of sins, all unrighteousness, and to come back into harmony with himself.



THE JUSTICE OF GOD’S WINKING

The Almighty informs us that Justice is the very foundation of all of His dealings: “Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face” (Psa. 89:14). He cannot be less than just, although through Christ He has provided to be more than just—that is, loving and merciful. There must have been a justice in this winking mentioned by the Apostle. What was it?

The Apostle explains that owing to a death sentence that was upon the world in general, and no provision having yet been made for a redemption from that death penalty and a resurrection deliverance, it would have been illogical for God to give laws to the world of mankind commanding repentance, *etc.* Why? Because they were already condemned to death, the extreme penalty of the Divine Law. No more could be done to them than to destroy them, however badly they lived; and nothing that they could do would make them deserving of eternal life. So long as that death sentence rested upon them and no prospect was offered of release from it, God let them alone, and justly enough “winked” at their imperfection and did not lay it specially to their charge.

With the Jew it was different. God instructed that nation through the Law and the Prophets and chastenings for their wrongdoings, and thus prepared in them a group of “Israelites indeed,” ready for spiritual things. Additionally, He wished to use them and their experiences as types or lessons for Spiritual Israel yet future. These types, under the guidance of the Holy Spirit, through the New Testament, have constituted very helpful lessons to the One True Church of this Gospel Age—Spiritual Israel—for the Law Covenant had “a shadow of good

things to come” (Heb. 10:1; 8:5).

But before having this dealing with Israel, God made a covenant with them, promising them life eternal if they would obey (Neh. 9:29; Gal. 3:12). They gladly accepted the proposition and strove to live righteously, strove to keep the Law. They did not gain eternal life under the Law, because

they could not keep it; not that the Law was defective, but that they, like all other members of Adam’s fallen race, were imperfect. God knew of their weaknesses and allowed them to be disappointed in the outcome of their Covenant, but nevertheless He made it a great blessing to them—a means of instruction, which, as we have seen, ultimately prepared several thousand to be of so ripe a condition of heart as to be ready for the Savior and to become His disciples.

The Jew, then, had this advantage over the Gentile up to that time: He had God’s promises. He knew the Law of God. He was profited by striving to do the impossible thing of keeping it perfectly. Had God not chosen the nation of Israel to bring them under the schooling processes of the Law Covenant (Gal. 3:24), he would have “winked” at their ignorance, *etc.*, as He did at the transgressions of other nations up to that time.

NOW COMMANDETH ALL MEN EVERYWHERE TO REPENT

What is the secret of this change on God’s part—from winking at the sins and imperfections of the world to commanding them to repent? If it was just to wink at their sins for thousands of years, why did not God continue to wink at them? The Apostle answers the question, telling us that this change in God’s dealing which sent forth the message that the world should repent was based upon the fact that His eternal purposes had by that time reached the stage of development which justified the giving forth of such a message.

The Son of God had left the glory of the Father which He had before the world was: He had humbled Himself to become a man. As the Man Christ Jesus He had been obedient to the Heavenly Father’s wish and had laid down His life sacrificially—first, that it might benefit consecrated believers during this Gospel Age; secondly, that it might bless the world of mankind during the Messianic reign (1 Tim. 2:6; 1 John 2:2).

For a time, these good tidings were confined to the Jewish nation (Matt. 10:5, 6), but 3½ years after the crucifixion the limit of Israel’s exclusive favor respecting



the message came to an end, and then the good tidings of great joy were permitted to go to all the Gentiles on the same terms that the Jews had enjoyed.

The Gospel or “good news” consists of the information that God in His mercy has provided that the death sentence upon Adam and his race shall not

be perpetual, that there shall be a resurrection of the dead, both of the just and of the unjust (Acts 24:15), and that the provision for this has already been made in and through the death of the Redeemer. Is it inquired what advantage would there be in a resurrection awakening of the dead if therewith all were to be placed back just where they are at present?

The answer is that there would be no advantage in such a resurrection awakening. If the Jew could not keep the Law, and if the very best-intentioned of the Gentiles have found themselves to be imperfect and their efforts to stand approved before God in the present life to be failures, what good could result from merely awakening them from the sleep of death? Would it not be wiser and better every way to let them perish like the brute beast?

We answer that God’s Word reveals a very grand outcome to His Plan of Salvation. The word *resurrection*, as Scripturally used, signifies much more than resuscitation. It signifies awakening and more, uplifting out of all sin and death conditions, up, up, up to perfection (Luke 20:35, 36)—to all that was lost by Father Adam and redeemed through Jesus’ sacrifice.

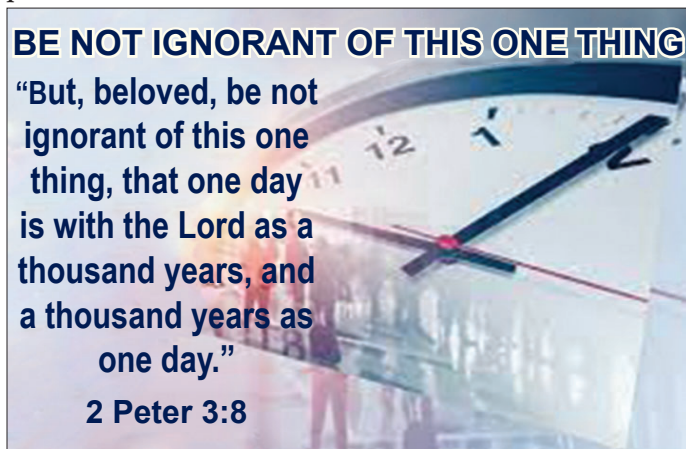
“GOD HATH APPOINTED A DAY”

This, then, is the meaning of the Apostle’s argument. By providing the Lord Jesus Christ as the Redeemer of the Church and the world, God has made possible a fresh trial or judgment for Adam and his race. Adam’s first judgment or trial day was in Eden. There he lost everything by his disobedience and brought upon himself and all of his race the Divine sentence of death. Christ appeared that He might redeem Adam and his race, for the very purpose of giving them individually another full, fair trial or judgment for life everlasting or death everlasting.

That general Judgment Day mentioned by St. Paul in our text is neither a damnation day nor a 24-hour day. It is the thousand-year day of Christ—the period of His Mediatorial reign, when Satan will be fully bound, all evil influences will be removed and the light of the knowledge of the glory of God will be made to fill the whole earth. St. Peter reminds us, “Beloved, be not ignorant of this one

thing, that one day *is* with the Lord as a thousand years” (2 Pet. 3:8). This is the key to the expressions, “The Day of Christ,” “The Day of Judgment,” *etc.*

The Mediatorial reign will be the Day of Judgment, or trial, in the sense that all mankind, the living and the dead, will then be brought to a full knowledge of God and to full opportunity to regain by resurrection processes a complete uplift from all weaknesses, imperfections, *etc.*, which have resulted from our share in Adam’s sin and our own weakness and ignorance. Sins to the extent that they were willful will to the same extent be punishable and receive “a just recompense of reward” (Heb. 2:2). Every good endeavor will be rewarded and every transgression will be punished.



From this standpoint we see the force of the Apostle’s argument, that it is the Divine intention to grant to every member of Adam’s race another trial of four parts:

1. Instruction in righteousness;
2. Testing after extensive instruction;
3. Correction after extensive instruction and testing;
4. Sentencing after a full knowledge and understanding of God’s Plan of Salvation.

This is another show of God’s Loving-kindness, “Because thy lovingkindness *is* better than life, my lips shall praise thee” (Psa. 63:3), to determine afresh and individually the worthiness or unworthiness of each to have eternal life. But why should this fact make any difference to the world in the present life? Why did not God wait until the Messianic Age and give them all a surprise? Why did He send them the message of His love and a revelation of this knowledge of His future dealings? Did He not know what the past 19 centuries have proven, *viz.*, that few of mankind would have the “hearing ear,” and that fewer still, after hearing, would repent of sin, and so love righteousness and so hate iniquity as to sacrifice the interests of the present life by espousing the Gospel message, and seeking to live a

godly life, in opposition to all unrighteousness?

Yes, we answer, it is written, “Known unto God are all His works from the beginning of the world” (Acts 15:18). God surely knew that the message of His grace would generally fall upon ears that were dull of hearing. That we might know this He caused it to be written in the prophecies in advance, that few would have the hearing ear for His message of love and mercy. Why, then, did He send the message? We answer that there were two reasons for His so doing:

He intended that a witness should be given so that those comprehending would have an incentive to a reformation of life. He wished all to know that their responsibility in life would be proportionate to their knowledge of this fact of redemption. This principle is stated in the Scriptures by our Lord. He declares that he who knew not and was disobedient would be punished with comparatively few stripes, while those who knew better and sinned with deliberation would be punished with many stripes—in that New Dispensation (Luke 12:47, 48).

Another reason for the promulgation of this good message of the Day of the Lord’s Judgment is that God wishes to use this message as a primary lesson, to do a primary work of instruction for a special class called the “Consecrated Epiphany Campers,” whom He is seeking in the present time, before the inauguration of His Mediatorial Kingdom.

This class is specially called out of the world now in advance of the Millennial Mediatorial Reign of Christ, that they may eventually be Abraham’s seed, which will bless all the families of the earth (Gal. 3:8, 16, 29). These, according to the Scriptures, are to be associate judges of the world with Christ. St. Paul asks, “Do ye not know that the saints shall judge the world?” (1 Cor. 6:2). We do know it, thank God! And we know that they will be thoroughly competent for that work. Their experiences in their earthly lifetime, in battling against the world, the flesh and the devil and coming off conquerors through the assistance of the great High Priest, will make them competent judges of the world, competent to assist and to bless the world, and competent servants in assisting the Worthies with the work governed from the spirit plane.

BUILDING UP YOURSELVES

We are glad to warn all men everywhere to repent, and glad also to give them the good reason why they should repent—to tell them of God’s appointed time, the Messianic Epoch, in which all shall have a full opportunity of gaining eternal life through Christ. We are glad to assure them that every endeavor for righteousness put

forth now will bring large returns of character development and better position them. We warn them, with the Truth message, that every willful transgression, all willful ignorance, will react upon them to their disadvantage and make for their shame and lasting contempt, under the glorious sunlight of that New Day. It will search out and expose to all humanity their weaknesses, their sins, to the extent that these have been recognized or approved or have not been resisted.

There are some of the elect whose judgment or trial is in progress now. We trust that these are striving with might and main to make their calling and election sure through faith in the Redeemer's sacrifice and obedience to His law of the spirit of life—the law of love. Now is their Judgment Day, their day of testing or trial (1 Pet. 4:17). We will not stand or fall as congregations or denominations, or lodges or societies or families. Our testing is an individual one and nothing short of loyalty of heart to the Lord, to His Truth and to the brethren, will fit us for the Kingdom. May God give each one of us grace and patience to stand amid the testing, so that we may be perfect and entire, lacking nothing (Jas. 1:4)!

As Bible Students that study the times and seasons of God's Plan of the Ages, we now recognize the work of calling the very elect has been completed. We now view the post 1954 camp in 2022. There are many more brethren who have consecrated since the fall of 1954, who have their standing in the Camp, as Consecrated Epiphany Campers. The Consecrated Epiphany Campers in the Truth are the highest class of the antitypical Nethinim, who serve in sympathetic unity with their Youthful Worthy brethren, who are antitypical Levites in the Court. Furthermore, they are very closely related to these Youthful Worthy brethren, both being of the same antitypical tribe of Manasseh. We wish to bring our attention on progressive transition to examine carefully the pre-1954 use of God's Word and compare the same Scripture in a post-1954 use. Throughout all following ages to this day, we understand this to be the method God is using. Yes, during this expanded Gospel Age Harvest work, God has found chosen vessels to bring forward His present Truth.

We read in E 11, p. 340, "God gives Jesus the understanding of the truths respecting these stages as due. Jesus has been giving that understanding as due to the Parousia and Epiphany messengers as they have studied the pertinent



matters; and these have given them to the Priesthood, from whom they went out to the Levites, who in turn with the Priests have given it to the Campers." Our Great Jehovah has set in place *progressive arrangements* for the distribution of His Word. In PT 1983, p. 79 we read, "Since the Gospel-Age Church of the Firstborn has left the earth; the consecrated of our

day 'Those Consecrating Between the Ages' are God's place of residing, meeting with and blessing the people. Upon them the antitypical cloudy fiery pillar, the Truth as due and its Spirit, rest, and they are the depository of these." Let us now consider some thoughts on transition.

The Bible uses virgins to represent consecrated people (Psa. 45:14, 15; Rev. 14:4; Cant. 1:3; 6:8; comp. Rev. 7:9; 2 Cor. 11:2; see E 17, p. 284). In E 6, p. 575, concerning "the women that publish the tidings" (Psa. 68:11, ARV), Bro. Johnson stated: "We understand the (pre-1954) thought as follows: The women here are symbolic. They refer to the consecrated, who consist or will ultimately consist of the Little Flock as one symbolic woman, the Great Company as 60 symbolic women, and the Youthful Worthies as 80 symbolic women. All of these symbolic women are referred to in Cant. 6:8, 9, while individually they are the virgins without number of v. 8." This obviously applies to that time in the Epiphany when the Little Flock was still in the flesh. Concerning the Little Flock in this period, Bro. Johnson stated (E 11, p. 708): "As one of her [the Little Flock's] spheres of work there are 60 Great Company groups (threescore queens) and 80 Youthful Worthy groups (fourscore concubines) and consecrated ones in both classes, whom to count no one is able (without number; Rev. 7:9)."

During the Little Flock's Epiphany sojourn in the flesh [1914-1954] there were only two other classes of the Lord's consecrated people—the Great Company and the Youthful Worthies. In expounding Cant. 6:9, in E 11, p. 709, Bro. Johnson stated: "The Great Company as individuals and as God's daughters (2 Cor. 6:18) came to an understanding of her (the Little Flock) daughters saw her and spoke highly of her (blessed her), as also did the 60 Great Company groups (queens) as such and the 80 Youthful Worthy groups as such (concubines); and they spoke very highly of her (praised her)" (comp. E 10, p. 274). We have three classes of God's consecrated people fulfilling their course in this life—the Little Flock, the Great Company and the Youthful Worthies referred to in

Cant. 6:8, 9. This was an acceptable pre-1954 application.

In Oct. 1954 the Youthful Worthy call ended (E 10, p. 114; PT '58, pp. 91-93) and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began (PT '59, p. 56). From that time onward, another class, the Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the quasi-elect, the "fifth order of the seed of Abraham" (E 11, p. 293; E 12, pp. 185, 188; PT '57, pp. 20-27; PT '70, p. 59). Then in the time since the completed rapture of Christ's Bride, (we leave the following statement to show the progressive transition) there were three classes of God's consecrated people fulfilling their course in this life—the Great Company [now completed], the Youthful Worthies and the Consecrated Epiphany Campers.

These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord. The Great Company, who are New Creatures, in the Kingdom's spiritual phase, are—next to the Little Flock—in the closest relationship with antitypical Solomon; therefore, they are fitly represented by Solomon's queens, who among these three groups had the closest relationship with him. The Youthful Worthies are in the next closest relationship; therefore, they are represented in Solomon's concubines, who had the next closest relationship with him. And the Consecrated Epiphany Campers are in the next closest relationship; therefore, they are well represented in the virgins, who had the next closest relationship to Solomon, though not yet in a connubial relationship.

Their standing is otherwise pictured by Israelites in the Camp, which is a lesser standing than that of the Great Company and Youthful Worthies, pictured by Levites in the Court. And like the Great Company and the Youthful

Worthies the C.E.C.s are "without number," for there is no specified number of any of these three classes. We thank and praise God and our Lord Jesus for this and other further unfoldings of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers and for the firm establishment of the faith of all of us upon the Word of God.

How wonderful it is to live during the great *transition* period, in the closing of the Gospel Age and the ushering in of the Millennial Age, to witness the stately steppings of our King of Righteousness, present in His Second Advent! Jehovah is now primarily dealing with the Consecrated Epiphany Campers under Millennial Camp regulations. What joy and peace the progress up to the Present Time brings to the consecrated child of God; as His prospective sons (Joel 2:28; Isa. 60:4).

How important it is then that the Consecrated Epiphany Campers, as well as the Youthful Worthies, write their names, inscribe their characters, carefully into the book of life, in harmony with the principles of truth, righteousness and holiness embodied in the earthly features of the Oath-bound Covenant, to which full loyalty and obedience will be required under the New Covenant soon to be inaugurated! Those who pass successfully the harder tests of the present time will doubtless prove themselves victorious also under the easier tests under the New Covenant and will be given everlasting life. But it is essential that they prove themselves faithful under the special testings with which God favors them now, if they would have His "Well done" and maintain their standing and have the special place of favor he has reserved for them in His Kingdom.

We can be assured that God has not "winked" at the required work necessary to develop the Consecrated Epiphany Campers; rather He is very focused on presenting all advancing Truth needed for the development of this fifth order of Abraham's seed.

THE NECESSITY AND DESIRABILITY OF FAITH

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

The theory that God is now trying to convert the world is not only at variance with His Word, the Bible, but also opposed to His attributes of wisdom, justice, power, and love. All-wise (Rom. 11:33, 34), His plans are arranged for the accomplishment of His purposes without fail at the pertinent times that He has arranged for them to be accomplished; all-harmonious with His justice (Deut. 32:4; Psa. 89:14), He in this Age continues to execute His sentence of



death and its concomitants upon Adam's sinful race; all-powerful, He knows no such feeble word as *trying* to save, but can do successfully whatever He will (Psa. 115:3; Isa. 46:9-11); and all-loving (1 John 4:8), He gave His only begotten Son to die for the world, to pay Adam's debt and eventually to set him and his race free from the curse (Gal. 3:8; Rev. 21:1-4; 22:3, 17). Eventually, in the incoming Millennial Age, Jesus, His Representative, "shall see [the fruits]

of the travail of his soul [including a converted world], and shall be satisfied:” (Isa. 53:11).

The time for the promised blessing of “all the families of the earth” and the conversion of the world is still future (though it will soon begin), for God first completes the selection of the seed of Abraham (Gen. 12:2, 3; 22:15-18), His elect, who are to be used by Him in accomplishing that blessing work and world conversion. He has set aside the Gospel Age, not for the conversion of the world, but for the taking out from among mankind of “a people for his name,” to be the Bride of Christ, the 144,000, after which He, Jesus His Vicegerent, returns (His favor to mankind in general) and will build again the tabernacle of David (erect again the family of David to royalty in the Messiah as King), which is fallen down (since the days of Zedekiah, the last king of Judah—Ezek. 21:25-27), and will build again the ruins thereof, and will set it up (as the ruling power over the whole world), in order that the residue of men (all the rest of the world of mankind) might (in the incoming Millennial Age) seek after the Lord, even all the Gentiles (nations), upon whom His name is called (Acts 15:14-17). God’s name is given to the 144,000 as the Bride of Christ, but in a different way it is called upon the non-elect, i.e., in that He owns them as His property by virtue of the Ransom price, which He provided by giving His only begotten Son, whose perfect human life was laid down at Calvary as a ransom (a corresponding price) for the perfect human life of Adam and the entire human race, that was in his loins when he sinned (Deut. 19:21; Rom. 5:12, 19).

The seed of Abraham are children of faith: “Know ye therefore that they which are of faith, the same are the children of Abraham,” and “So then they which be of faith are blessed with faithful Abraham” (Gal. 3:7, 9). The Word of God declares faith as necessary to harmony with the mind of God; and the reasonableness of this requirement will be apparent, when it is seen that without faith it could not be otherwise than impossible to be at peace with God and to please Him. Faith is beautiful in its simplicity, as used in the grand Plan of the Ages, for the gathering together in one all things under Jesus (Eph. 1:10).

REPENTANCE AND FAITH

The first step that one takes in coming to God through faith is to believe that He is; for how could one even start to come to God without believing that He exists? Atheists do not believe that there is a God, hence do not seek Him,

“if haply they might . . . find him.” In their blindness, self-satisfaction, prejudice, and obtuseness of mind, they do



not reason carefully enough to see that every effect has a cause, every creation a creator, and that God is manifested by the wonderful order, design, *etc.*, of His works of creation as being, on every hand, very near to us indeed, “for in [by] him we live, and move, and have our being” (Acts 17: 27, 28). Only a foolish

person would deny God’s existence. “The fool hath said in his heart, *There is no God,*” (Psa. 14:1).

Believing that there is a God, the next step is to desire to come to Him. The human race, by reason of Father Adam’s disobedience and fall, has lost communion with God and by nature is under His wrath and curse, “having no hope, and without God in the world:” (Eph. 2:12). It is a proper yearning in the human heart (Luke 15:18, 19) that desires to come back to God and again to have fellowship with Him as our Creator, Benefactor and Father, even as Adam originally had it as God’s son (Luke 3:38). God is holy; He cannot approve of, nor fellowship with sin (Hab. 1:13); but in His pity for mankind in their fallen condition He has arranged a plan for releasing them from their bondage to sin through *redemption*, the full fruitage of which will come by and by in the “times of restitution,” (Acts 3:19-23), when eventually “all iniquity shall stop her mouth” and sin and sinners shall be no more, when “the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God” (Psa. 107:42; Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:3, 4).

Meanwhile God is pleased to receive back into fellowship those who repent for sin, turn to Him (Acts 26:20; 20:21; Rom. 2:4) and believe (Acts 13:39), and so are “justified by faith,” (Rom. 5:1); these by faith accept the salvation He has provided for them, which, since Jesus died for all, centers in belief in and acceptance of Him as our Savior (Rom. 3:26; 5:9). Jesus is the Good Shepherd, who gave His life for us (John 10:11), who said, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John 10:9); “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). “By grace are ye saved through faith” (Eph. 2:8).

There is no real salvation merit in faith; it is not

righteousness; nor does it justify us; but we are justified *through* faith, *i.e.*, by its instrumentality, and it is “counted for righteousness” (Rom. 4:5). Oh, faith is essential for justification before God through Jesus Christ, the merit of whose Ransom sacrifice is imputed on behalf of Gospel-Age believers when their justification is vitalized (Heb. 7:25; 9:24; Rom. 8:33, 34).

Being justified by faith and having received “peace with God through our Lord Jesus Christ,” the next step is knowledge and appreciation of, and growth in harmony with, the righteousness of Christ, in connection with which another step is taken—cleansing oneself from filthiness of the flesh and spirit by the Word of God, (2 Cor. 7:1; Eph. 5:26). These steps all bring us nearer to God, but do not really make us His, nor make us disciples of Christ.

DEDICATION TO JEHOVAH

Consecration, or dedication, to God is necessary. After we have been justified by faith and have peace with God, and as we grow properly in knowledge and grace, the great favors that we receive from God, “the mercies of God,” more and more awaken in us faith and love, a “faith which worketh by love” (Gal. 5:6). So, we are prompted to give up our own wills in consecration, as Jesus did (Psa. 40:8; Heb. 10:7), and to accept God’s will as our own, instead of our own will or the will of others (Matt. 10:37; Luke 14:26), as the ruling force in our lives. This important step is referred to in Prov. 23:26; Rom. 12:1; Matt. 16:24; Mark 8:34. This step brings us into the second great favor with God—the privilege of sonship—“this [second] grace wherein we stand,” access to which is also by faith, through the Ransom sacrifice of our Lord Jesus (Rom. 5:2). In this standing, we have not only the continued blessings of “peace *with* God,” but also the great favor of the “peace *of* God” ruling in our hearts and minds through Christ Jesus (Col. 3:15; Phil. 4:7).

Having taken these steps in faith, the consecrated sons of God (John 1:12; 1 John 3:1) have a closeness of fellowship with the Heavenly Father and with His Son Jesus Christ that no others are privileged to enjoy (1 John 1:3, 6, 7), and they realize the fulfillment of God’s promise: “Draw nigh to God, and he will draw nigh to you” (James 4:8). In addressing the Gospel-Age Church the Apostle Paul says that God “hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through

faith; and that not of yourselves: *it is* the gift of God” (Eph. 2:6-8). All this comes within the range of *faith*.



God’s highest rewards are for His children of the faith class. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9). However, Jesus is the propitiation, not only for the Church’s sins, “but

also for *the sins of* the whole world”; He tasted death “for every man” (1 John 2:2; Heb. 2:9). Now is the Church’s judgment day (1 Pet. 4:17); but God “hath appointed a day [the Thousand-year Judgment Day—2 Pet. 3:7, 8], in the which he will judge the world in righteousness by *that* man [Jesus Christ] whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead” (Acts 17:31).

The Scriptures by chronology and fulfilling prophecy, as evidenced by the signs of the times, show that the Gospel Age [in its narrow since] is ended; however, the expanded work of the harvest features continue into the dawning of the Millennial Age features of God’s plan. Soon, in God’s appointed time, the Millennial Mediatorial Reign of Christ will be established on earth. Satan’s empire will be fully overthrown, and Christ’s Thousand-year Reign of righteousness established on earth (Isa. 26:9; Rev. 20:1-6).

Then the dead of the non-elect world of mankind, who have not as yet had a trial for life, will come forth from their sleep of death and will be given their trial for everlasting life, their judgment (Dan. 12:2; John 5:28, 29; Rev. 20:12, 13). “An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:8, 10).

Then “the earth shall be full of the knowledge of the LORD, as the waters cover the sea,” and with Satan bound during Christ’s Thousand-year Reign so that he can deceive the world no more, all of the non-elect will be given the true Light; and eventually they all shall know the LORD, from the least unto the greatest of them (Isa. 11:9; John 1:9; 1 Tim. 2:4; Rev. 20:3; Jer. 31:34). God has provided salvation and a trial for everlasting life for the world, the non-faith class (2 Thes. 3:2), as well as for the Church, the faith class.

While the world in their judgment day will walk more

by sight than by faith, nevertheless it will be necessary for them also to develop and exercise faith; for they also must believe that God exists and that He is a rewarder of them that diligently seek Him. Without faith it is impossible to please God; but it will require less faith on the part of the world than it now requires of those who “walk by faith, not by sight,” who “walk in the steps of that faith of our father Abraham,” (2 Cor. 5:7; Rom. 4:12). Let us who believe and have the greater privileges granted by God to those who now walk by faith, and who diligently seek Him in all their ways, earnestly strive to learn and do His holy will and to ever find our rest of faith in Him, until we shall enter into that eternal rest that remains for the people of God. “For we which have believed do enter into rest . . . There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb. 4:3, 9-11).

REMAINING CHEERFUL WHILE WAITING

“Be of good cheer: it is I; be not afraid” (Mark 6:50). While it is enjoined upon all the Lord’s followers to be sober, earnest, and moderate in all of life’s affairs, it is a mistake to suppose that this means that they must be morose, gloomy, or have a dejected appearance. Quite to the contrary. Everything in the Scriptures agrees with the facts as we know them, that those who are full of faith in the Lord and in His Word, and whose hearts are fully consecrated to Him and His service, are cheerful, happy, even in the midst of untoward, unsatisfactory, and painful conditions. It is true also that their faces usually show this cheerfulness of their hearts. They have less of the worried and anxious look, are less fearful and foreboding. The calmness of joy and peace resulting from their relationship to the Lord and their reception of His holy Spirit shows itself in them, not only in the tone of voice, but also in the glance of the eye; and gradually, if this is the result of an acute conversion, the wrinkles and other marks of care sometimes will begin to fade, although they may not fully disappear.

There is a difference, however. We are not describing merely nominal Christians; but we are describing the very special class of Christians who know their Lord and His Word and are known of Him, who have pledged themselves to walk in Jesus’ footsteps, and who are seeking daily to lay aside every weight and besetting sin, that they may run with patience the race set before them (Heb. 12:1). On the contrary, one may attend religious services in large church buildings and scan the faces of those whom he meets there, and usually find on them various marks that belong to sin, care, sorrow, fear, pain, and trouble. Indeed, he is sure to find very few of the kind we have just described

whose possession of the peace of God which passes all understanding ruling their hearts and minds shows itself in their faces.

Those of us who have been able to rejoice with joy unspeakable, even in the midst of temptations and trials and difficulties, surely belong to the class which the Lord addresses in this text, “Be of good cheer: it is I; be not afraid.” It is because the consecrated children of God have heard this voice and have come into harmony with the Speaker and His words that they find cause for rejoicing under all circumstances and conditions.

KNOWLEDGE AND EMOTION

Some professed Christians who are deep students of God’s Word, acute reasoners, and can explain many things of the Bible, seem to be rather cold and prosaic, and show little if any fervency of love or deep emotions of Christian experience. On the other hand, we meet some who are quite emotional and demonstrative, who attend emotional religious meetings and join with others in waving arms, calling out Hallelujah, Praise God, *etc.*, but who seem to care little about studying or learning the Truth of God’s Word, particularly the deeper features. As some, especially new believers, come to learn of these differing kinds of professed Christians, they are quite perplexed as to the proper course for the Christian to pursue.

Satan is an extremist. He would like to divert the Christian from the proper course by causing him to misdevelop in various ways, such as “all head and no heart,” or “all heart and no head.” And with many he succeeds, getting them to become extremists either in one direction or another, to a greater or lesser extent. The Christian should be moderate, sober-minded, should “think soberly,” (Rom. 12:3; Phil. 4:5), taking heed both unto *himself* and unto the *doctrine* (1 Tim. 4:16), continuing “in faith, and love, and holiness, with sobriety of mind” (1 Tim. 2:15—*Diaglott*).

On the one hand, some may be gifted with the power of oratory, and be able to understand mysteries, and have much knowledge, but neglect to grow in the graces of the Spirit, especially love—in God’s estimation they are “nothing” (1 Cor. 13:2); and on the other hand, some may manifest much emotionalism, and may even “leap up and down at the altar” (1 Kings 18:26—margin), and draw nigh unto the Lord with their mouth and honor Him with their lips, and yet not have their mind and their heart affections truly centered on Him and His Word enough to want to learn His purpose, plan and will for them, thus worshiping Him in vain, teaching for doctrines the commandments of men (Matt. 15:8, 9) and resenting and refusing to study carefully the Truth of God’s Word, especially the deeper

features, when called to their attention—these likewise are displeasing to the Lord.

God does not desire us to remain weak and undeveloped in knowledge (1 Cor. 13:11; 14:20; Eph. 4:13, 14; Col. 1:9, 10; Heb. 5:12-14; 6:1, 2; 2 Pet. 1:5, 8-11; Hosea 4:6; 6:6). He is very pleased with our growth in knowledge of His Word and plan.

We are exhorted to search the Scriptures daily, to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of Truth (John 5:39; Acts 17:11; 2 Tim. 2:15); “Incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear [reverence] of the LORD, and find the knowledge of God; for the LORD giveth wisdom: out of his mouth [the Bible, through which He speaks] *cometh* knowledge and understanding” (Prov. 2:2-6; comp. 3:13-18; 4:4-9; James 1:5, 6; 3:17, 18). From these and other Scriptures we see that knowledge is essential; it is not to be despised.

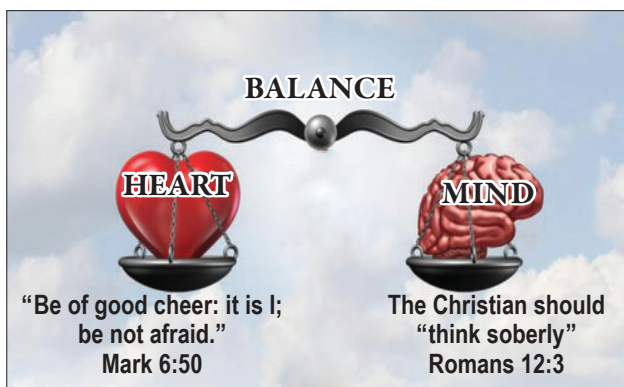
John Wesley did not neglect growth in knowledge, but many others of his day despised knowledge, and seemed to take pride in their ignorance, even as some do today. One day the scholarly Wesley received a letter from a disgruntled member of an audience that he had addressed. The writer said:

“The Lord has directed me to write you and tell you that while you know both Greek and Hebrew, He can do without your book larnin.”

“Your letter received,” Wesley replied to his critic, “And I may say it was superfluous, as I already knew that the Lord could do without my larnin. While the Lord does not direct me to tell you, yet I wish to say, on my own responsibility, that the Lord does not need your ignorance, either.”

SAUCY LETTER ANSWER: “We still, with but rarest exceptions, continue to carry out our rule not to answer saucy, scolding, faultfinding, and contentious letters. E. g., a sifter wrote us a saucy letter several months ago. How did we treat her? We took a loaf of silence, cut off a large slice of it, and handed it to her. If we think that there is even a slight hope that we may be able to help such writers, we will answer them. But if we see no such hope, we leave them with the Lord; to deal with them further.” Paul S. L. Johnson

Love that is degraded to the level of emotionalism,



expressing itself merely in an excited state of mind—mental agitation—and heart, may do more harm than good. It seems that “feeling” is one of the Devil’s greatest weapons for keeping people from coming to a place of true confidence and assurance in their Christian experience. Satan causes people to seek for “feeling,” and thus throws them

off the track. Salvation is not by feeling; it is by faith. It is not by seeking an experience, but by accepting a Person. As long as the Devil can keep the inquiring mind and the seeking heart struggling to arrive at a certain emotional experience, perhaps an ecstasy, an emotional thrill, a state of heart and mind uncontrollably swayed by excessive emotion, “dancing in the spirit,” *etc.*, rather than repenting, believing, consecrating to God, and studying the Truth of God’s Word, including its deeper features, in order to know what to believe and accept, whereby to be made free and to be sanctified (John 8:32; 17:17), just so long he can keep that soul in darkness, measurably blinded to the marvelous light of God’s Word (1 Pet. 2:9).

Proper emotion, of course, has its proper place in, and is essential to, the Christian life. Every Christian must have “heartfelt religion,” “experimental salvation.” The soul that never mounts upon the wings of holy and fervent emotion, that is never stirred to its depths by a sense of the Divine goodness and beneficence and one’s relationship to God, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his Heavenly Father the perfection of every grace, the crowning glory of all excellence, who lives in close communion and fellowship with Him, and who has the constant witness in himself of God’s love and approval.

We all have emotions. Every human being is an emotional being. God has given us all the capacity to weep, to laugh, to rejoice, *etc.*; but since no two people are exactly alike, there are many gradations of development and degrees of expression. Some may weep, others laugh and others sit quietly by, all equally enjoying the same thing. With some there is a marked expression of emotions; with others there is little outward expression though there may be equal feeling. There is a familiar saying that reads, “Still waters run deep.” So, we must be careful not to judge others. Every Christian, whether more expressive or less expressive, should seek to be developed both in

the Truth and in the spirit of the Truth—in Truth and in righteousness and holiness.

The Lord Christ Jesus ask this pertinent question: “Why are ye fearful, O ye of little faith?” Yes, even a consecrated child of God can be plagued with weakness! As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the Divine promise, our case would be all the more pitiable. How great that darkness would be! Still another lesson there is for us along the same line. The serving of mammon would bless us in the present life but be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and the loss of some legitimate worldly blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. And additionally, there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters. We cannot serve both. We cannot get the rewards of both. As Joshua did, so let us determine, “As for me and my house, we will serve the Lord.” The Master urges us to commit all of our interests to God and wholly to resolve to be obedient to Him, to the extent of our ability, and then to realize the Divine care which is over all creation to be specially over us, because of having come into special relationship to Him, in accordance with His promises. Such need no *anxiety* with respect to their earthly affairs but may trust all their interests to their Heavenly Father. Our eternal life is worth more than the food and raiment of the present life. If wise, we will seek the future life at any cost, at any sacrifice of the present one.

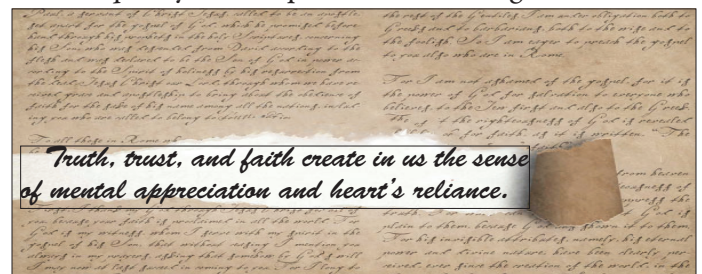
As for the ability of our Heavenly Father to care for our interests, we should consider the manifestations in nature of His power and wisdom and grace, in His provision for the fowl of the air and for the lily of the field. We should realize that He has equal power to provide for our best interests; thus, faith should firmly trust Him, come what may. Should we suppose that God, who cares for the lilies and the birds, would not much more care for us after we had become His children through faith in Christ and through the consecration of our lives? Let us then cast off all anxious care. To be without worry would not mean to be without *proper concern* and due diligence to find work and to do it. But our Father knows better than we the things that we really need, and faith is not merely to trust Him, but to accept what He gives as being for our best interests.

We have our Master’s assurance for it that whoever pursues this course will do wisely and that God will look out for his

earthly interests, for his highest welfare. So doing, our lives will be crowned with peace and joy and rest in the Lord, which He has promised those who trust Him.

We consider this subject and the study of it a method of showing the perversion of thought and mannerism of the non-Christian world; sometimes even the Christian must remind himself of God’s Word in Matt. 6:33, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” We, as fully consecrated Christians who know God, look forward to a share in Jehovah’s glorious Kingdom, in its righteousness, the righteousness which it will require of the world, and the righteousness which must be attained by all who would be sharers in the Kingdom work. This is what we are to seek first, chiefly, and to be content in respect to all the testings and hardships of life. We are to trust to our Father’s wisdom and grace that He will withhold no good thing, joys or sorrows, trials or blessings and that He will make all things work together for our good, giving us the needful things of life, according to His wisdom of what would help us make our calling and election sure to whatever place He may have for us in His coming Kingdom that is to be established on this earth. Let us as consecrated children of God make a firm resolve to study to show ourselves approved of God, a workman filled with faith and being full of faith, there will be no room for doubt.

Truth, trust, and faith create in us the sense of mental appreciation and heart’s reliance; and when we are filled with faith in the sense of mental appreciation and heart’s reliance, we become faithful. Faithfulness is a tertiary grace and is a quality that must permeate all our other graces, and as such it becomes an ingredient of all our other graces. As such it is also an ingredient of our consecration. It is the only one of our tertiary graces that is universal in its operation. It is fidelity to God, Christ, the Truth, the brethren, and all others with whom we have to do, in everything, in accord with proper principles. Faith, with patience, is the final overcoming quality. In ultimate analysis it is even more final than patience since patience must be expressed ultimately in terms of faithfulness. Thus, it is the final overcoming grace. Let us defend faith, since it implies fidelity, more than any other of our qualities, since it is the quality that keeps all the others afloat.



Bible Talks in Simple Language Introduction

(NO LONGER AVAILABLE IN BOOK FORM).

The Photo Drama of Creation has been published, lesson by lesson, as a series since 2007. The intent was to provide the wonderful basic Bible Lessons contained in Bro. Russell's original publication in a modern format. These lessons were valuable to all, but also to the young and the youth in truth studies. This series is now complete with the November/December 2022 issue of the Bible Standard.

We wondered what the Lord's will might be in filling this space now open to something else. We considered just filling with text of articles or possibly Bible Questions. After considerable thought of various possibilities, we reviewed the text of the book, Bible Talks in Simple Language (No longer available in book form). After much prayerful reflection we decided to publish the subjects in this book, in the Bible Standard, in a similar fashion as we did with the Photo Drama of Creation.

Bible Talks In Simple Language was originally published in 1896 by Horace C. Fry and was widely circulated by Bro. Russell for parents to use with their children to help educate them in Scriptural topics. The author says of this work, "Adapted to all ages, but especially to the young." In the August 1942 issue (page 123) of the Present Truth magazine, Bro. Johnson published a list of the subjects in the book and added the pertinent Scriptural references. Bro. Johnson indicated a desire to re-publish the book in the future if sufficient funds became available but never did. Here, some 80 years later we are excited to reproduce the subjects (with the Scripture references) in a series fashion as we did with the Photo Drama.

Bro. Leon Snyder, editor.

As an introduction to the series, we quote Bro. Johnson from the August 1942 Present Truth, page 123:

"DURING THE Parousia our Pastor supplied a Bible History entitled, Bible Talks In Simple Language, for the use of parents and children, to the end that the former might be helped to bring up the latter in the nurture and admonition of the Lord. After his death the Society for a while continued to supply it, but after some years discontinued so to do, and in process of time through the change of publishers of the book, it no more knew where it could be gotten. We have frequently

sought to locate them; but have failed. In our search we learned that despite the copyright entry in the book, the copyright office has no record of its being copyrighted, and assured us that we could publish it without copyright infringement. *D.v.*, when we receive the funds needed thereto, we will publish this book, which may not be for several years. In the meantime parents need a helpful text-book on Bible history and to meet this in a measure we are in this article publishing the subjects of the Bible Talks and the citations of the Bible texts on which the subjects are based. Instead, therefore, of having the book, the friends can by the aid of these subjects and citations find and read in the Bible the stories as they are given in the book and have their children who are able to read sufficiently study these stories in the Bible. To the children not able to read the parents should read the stories, explain them in their own words and then question the children on the stories, varying the questions to suit the varying capacities of the children. Then to help the children to develop good qualities in the nurture and admonition of the Lord, the parents should draw out, by suitable questions, lessons for the heart culture of their children, *e.g.*, if the story is on Cain and Abel the following hortatory lessons might be drawn out from it: The older children should be their younger brethren's keepers. We should all seek to serve the Lord. We should serve the Lord in ways pleasing to Him, as Abel did, and not in ways displeasing to Him, as Cain did. We should love our brothers and sisters. We should rejoice in their successes. We should seek to imitate their good. The following warnings against wrong may be drawn out of the story: Let us not envy our brothers and sisters, if they are more successful than we, as Cain did. Let us not hurt our brothers and sisters, as Cain did. Let us not disobey the Lord's corrections, as Cain did. Let us not grieve our parents by wronging our brothers and sisters, as Cain did. If the parents have pictures illustrative of the stories, these should be used to impress the stories, especially for the benefit of the younger children; indeed for the latter the story should be told from the picture, to which reference should be made at each point of the story shown in the picture. May the Lord bless the parents to their children in this matter as they discharge their parental religious duties and privileges as to them!"

Lesson 1
Creation*
Gen. 1-1—2:25

Bible Talks

Stories In Simple Language
From The One Book That Never Grows Old

HEAVEN and earth were created by God. The earth did not at first appear as it does now. It was without form, and was one great waste; and darkness was upon the face of the deep. We are told that then the Spirit of God moved upon the face of the waters. There was no light until God said, Let there be light; then the light burst forth in splendor. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the Heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

Fish in the Waters and Fowl in the Air

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed

the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Man Formed of the Dust of the Ground

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree

of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

THOUGHTS FOR THE NEW YEAR

Let us renew the leadings of Divine providence in our lives during the years that have past, let God's goodness and mercy stimulate our faith and confidence in Him as respects the incoming year.

A proper retrospect on our part must surely prompt heartfelt thanks for past blessings, and also stir us to greater trust as to the future, realizing that our deliverance is nearer than when we first believed.

REFLECTION

It is appropriate to make a personal assessment of our relationship with God at the turn of the year, and ask oneself: How do I stand, Lord? Did the past year draw me closer to you? Was I diligent in studying your Word? Did I keep your holy will paramount in my life? Above all, did I seek your presence as often as I should — did I commit each day to your charge, and remember to thank you for every blessing at each day's close? Is my love for you greater than a year ago? Do I love my companions in the faith more than I did a year ago? Are we closer? More understanding? Less critical? Have I grown more sympathetic and loving even towards those in the world,



remembering that Jesus died for them all? Have I been always simple and sincere toward all?

RENEWAL

Probably most of us have some cause for regret and feel we should have done better, but a new year is a new opportunity to walk in newness of life. “Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2).

As we wait for the establishment of the new heavens and new earth, let us resolve at the beginning of this new year to make it the best year thus far of our lives; the year of largest hopes, of greatest endeavors and, by the Lord's grace, of largest successes in overcoming the world and its spirit, in conquering self, in glorifying God, and in blessing His people. May God bless us, one and all as we seek to serve him and His Words of Truth!

Let our lips praise and honor Jehovah, for His loving-kindness is better than life (Psa. 63:3). May your fellowship be pleasant, and your learning be blessed!



**HAS YOUR SUBSCRIPTION LAPSED?
HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
PLEASE SUPPLY YOUR NEW ADDRESS.**

**RENEW YOUR
SUBSCRIPTION TO-
DAY**



TO:

ANNOUNCEMENTS

OUR LORD'S MEMORIAL 2023

Monday April 3rd
After 6:00 PM

Hymn of the year for 2023

#64 To Thee I Call

(Hymns of the Millennial Dawn)

BIBLE STANDARD MINISTRIES 2023 CONVENTIONS

CHESTER SPRINGS, PA

MAY 12, 13, 14, 2023

Clarion Hotel & Conference Center, 815 N. Pottstown Pike, Exton, PA 19341, Phone: 610-363-1100. Rate per night \$79.99 plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday. **Make reservations directly with the hotel by April 12. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. There will be a Bible House Service on Thursday evening May 2, at 7:30. Location: 1156 St. Matthews Road, Chester Springs, PA

JACKSONVILLE, FLORIDA

FEBRUARY 24, 25, 26, 2023

Site: Double Tree Hotel by Hilton,
2101 Dixie Clipper Rd.,
Jacksonville, FL 32218.

Phone: 904-741-1997

Rate: \$112.00 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

ATHENS, OHIO

JULY 14, 15, 16, 2023

*Additional Bible Standard Ministries 2023
Information and Conventions will be announced
when arrangements are finalized.

LETTERS

Dear Servants of the most high God!

We want to rejoice with you for being part of this Noble ministry. We have not heard of this kind of presentation for a long time. We were among the few privileged people to have attended the seminar that was presided over by Br. Edwine. He talked about Walking to please God. This message was such a blessing and a challenge to most of us. We should walk to please God but not man. The message personally helped me and we appreciate this kind of messages. God be with you and bless you very much. It is our prayer that the God we serve will continue uplifting you and giving you strength to carry on so that those who are unreached can also be reached through this ministry so that the lies of the devil can be seen and the truth be set forth! Amen!

Receive calvary greetings. The meeting yesterday was very great. We do thank you for what you have. You people talk about the plan of God passionately and with much zeal. This is the true word of God and the true ministry of Christ Jesus as preached by Pastors Russell, Johnson and Jolly.
God bless you dear friends, Sr. Ruth

www.biblestandard.com
Bible Standard Ministries
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Chester Springs, PA 19425

PRAYING YOU'LL SEE

the Blessing of God's Plans

UNFOLDING FOR YOU IN THE

NEW YEAR.