

# 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**

<b>TOUCHING WORDS.....</b>	<b>50</b>
<b>THE POWER OF THE TONGUE .....</b>	<b>54</b>
<b>CONCLUSIVE COUNTING A NECESSITY .....</b>	<b>59</b>
<b>BIBLE TALKS .....</b>	<b>62</b>

### **BACK PAGE**

### **ANNOUNCEMENTS**

# TOUCHING WORDS

There is a beautiful Hymn written in 1932 that says:

“Precious Lord take my Hand,  
lead me on and let me stand;  
I am tired, I am weak, I am worn;  
through the storm,  
through the night,  
Lead me on to the light.”

Our precious Lord Jesus is the grace of all forgiveness of sins, and the very object of this grace is to permit or qualify us to be servants, acceptable to God through the great sacrifice of our precious Lord, Redeemer, and Judge. Oh yes, Jesus will judge His Israel. Let us consider the precious words written in John 5:22, God “hath committed all judgment unto the Son.” He is the Judge, and we are all to stand before the judgment seat of Christ; not only the One True Church, but in due time the entire world of mankind. God’s book of words says in Rev. 20:12, “And I saw the dead, small and great, stand before God; and the books were opened.” The books of this text are the Old and New Testament of which all consecrated children of God need to become familiar. “The books were opened” has the thought of being understood fully, clearly, so that “the wayfaring men, though fools, shall not err *therein*” (Isa. 35:8).

Rev. 20:12 continues, “And another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.” We take note that there are two books of life—one for the elect and another for the non-elect. These books will contain a record of those worthy of life everlasting, for recording the names of those who then shall be the Lord’s “sheep,” or worthy ones. This scripture concludes with the words “according to their works.” For the non-elect the great Mediator will accept imperfect works, according to ability; but as they rise up out of degradation, more and more will be required of them. Perfected in the end, absolute perfection of works will be required. By the end of the Millennial age perfect works will be possible to all who remain, and perfect works will be required of them.

“**Precious Lord take my Hand**”: The human hand is a most remarkable appendage. With our hands we express our emotions: the doubled-up fist usually represents wickedness with the intent of injuring another. The open hand demonstrates our friendship and solidarity with another by shaking hands, writing, or typing our thoughts and imaginations, climbing a tree, and picking its fruit, holding a new-born child tenderly and guiding them with the hand of security into their life, greeting a friend with the right hand of fellowship. Another scripture that fits this study is Psa. 16:11, “Thou wilt show me the path of life: in thy presence *is* fullness of joy; at thy right hand *there are* pleasures for evermore.” Our hand expresses who we are and demonstrates the power of an intelligent Creator. Just as our hand expresses our will and intention, so Christ, as the right hand of God, makes known the Heavenly Father to us and, as God’s Mighty One, accomplishes the purposes of His Plan. All things are *of* the Father, *through* the Son (1 Cor. 8:6).

Christ is the Right Hand of God; and it is by Christ, as God’s Hand, that the Father draws us to Himself, lifts us out of the pit of death, protects us from spiritual harm, fashions us as a potter shapes the clay, wipes away our tears of sorrow, gently pushes us on when our courage fails, chastens us when we go astray, and when we do well, pats us on the back and says, “Well done good and faithful servant!” And what do we do? 1 Pet. 5:6 says: “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”

How short-sighted was the Adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival kingdom! Soon Satan’s folly will be manifested. The One who *humbled Himself* in obedience to the Father’s will has been highly exalted to kingly authority, to the position at the Father’s right hand in the Kingdom of the universe; but the one who attempted the usurpation (Satan) shall eventually be fully bound and utterly destroyed.

“**Lead me on**”: Perhaps this brings our minds to a part of the Lord’s Prayer, “And lead us not into temptation, but deliver us from evil” (Matt. 6:13). In this text we are asking that God guide us so that no temptation will come upon us too severe to handle. Perhaps there was never a time when there was a greater need than this present



time. When we partake more and more of “the good Word of God,” it is found to be “sweet as honey”; and the more it is “eaten” the sweeter it becomes. However, the after-effects are always more or less of a blending of the bitterness of persecution with the sweetness of God’s Word of Truth. God has invited the consecrated, through His scripture, to eat of His honey, Jer. 15:16 says: “Thy words were found, and I did eat them and thy word was unto me the joy and rejoicing of mine heart.” Yes, Wisdom loves and benefits those who love it and diligently seek it. Wisdom is an expression of love from Jehovah its Source, as well as from our Lord Jesus who, acting for God, leads us into green pastures and beside still waters. Their ardent love is manifested especially in those who desire to be led into the deeper understanding of their Loving-kindness. For the child of God that wishes to be led, God’s word says in Matt. 7:7-8: “Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” And if that is not enough, Rev. 3:20 says: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Precious promises! Oh, God leads His children from many different starting points of Truth understanding, and recognizing His supreme love for us leads to self-humiliation. “Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day” (Psa. 25:5).

**“Let me stand”:** For many of us we stood alone in the wicked world of disarray. We walked in a tomb without ends, not knowing how to find a way out of worldly life. We in God’s due time became acquainted with some religious purposes and then were invited into some studies in the scriptures and found comfort in the numbers of people to lean on. Yes, but after some time of instruction in righteousness, God invited us to stand alone, go on to a full consecration and trust in the Lord’s guidance. We were then invited to add patience to our self-control, growing our character so we can rule ourselves in well doing amid obstacles. God asked us to stand alone that we might declare our independence from the world and its churchianity. He was asking us to stand alone on our own convictions. In this required action we were given the necessary help to overcome our old habits. Nevertheless, with all these helps it may require years of schooling and discipline under the Great Teacher before some of those who were deeply sunken in the mire of sin and selfishness, and having

many consequent meanness of disposition, become even moderately good and noble characters. If this life is to mean anything, we must stand for Christ and the Truth even if we stand alone. Yes, bless God, we find that we are not standing alone and have many friends that we did not know before. We have known for a long time that if a man perseveres long and hard enough and through our Lord and Master he can attain.

**“I am tired”:** Oh, weariness with bodily labor or mental exertion brings fatigue to mankind. As consecrated children we become a defender of the Word of Truth; oh, we are to fight so as to win which brings with it exhaustion. The Apostle Paul said: “So fight I, not as one that beateth the air” (1 Cor. 9:26). Pastor Russell described his weariness in this language: “I am tired; my flesh is tired; my bones are tired; the very marrow of my bones is tired; I am tired through and through.” Jer. 45:3 brings this thought to our mind, I am tired with the sound of my sorrow, and I get no rest. Thomas Cranmer, tired in mind and will by his suffering, was induced to sign a mild recantation and understood by doing so he would be freed. This, however, was not the intentions of the papists, who had all along intended to burn him as soon as he had made a public recantation. His courage revived, Cranmer, deeply penitent, expressed great sorrow for his cowardice and said that his right hand that had signed the recantation should first be put to the flames as proof of his wrongdoing.

Then there was the time when our Lord was hot and tired and sat down at Jacob’s well (John 4:6). A Samaritan woman came to draw water and He asked her for a drink. This woman gave Him a drink and in return our Lord gave her the best He had, by telling her of the living water. What a fine lesson for us! Here was Jesus, the Son of God, who had been the great Logos and had come into the world to give Himself as our ransom sacrifice, and He exerts Himself, hot and tired though He is, for one woman. What a powerful example of doing good to all people as we have opportunity! If we are faithful in well-doing, we will inevitably be weary in well-doing; and this will be acceptable unto God as an inseparable part of loyalty in consecration.

**“I am weak”:** The Apostle Paul, one of the most faithful Christians mentioned in the Scriptures, lived most of his life with the chronic infirmity which he referred to as his “thorn in the flesh.” We are not told exactly what his infirmity was. But He tells us that on three separate occasions he made a special appeal to God for Divine healing. Yet this man of faith was not healed. God’s answer to his prayer was not a miracle, but a promise: “My grace

is sufficient for thee: for my strength is made perfect in weakness” (2 Cor 12:9). With this experience the Apostle Paul learned that he could trust God with his health. Indeed, he found a new depth in his relationship with the Father because of his infirmity. And so, “in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (2 Cor. 12:10). We must be careful not to misconstrue what the Apostle is saying. He is not happy about his infirmity; rather, he is happy in spite of his infirmity, in the midst of it, for he has found Christ to be sufficient. Everyone has problems. Everyone has sickness. The important thing is that we ask God how He would have us deal with it. The very center of our response must be trust. God knows what our destiny is. He knows what He would have us accomplish in life. Therefore, we can trust Him with the details. When we realize our own weakness, that we cannot successfully battle alone against the flesh and its infirmities, then are we strong in the Lord.

**“I am worn”:** We can become so weary and worn through persistent hardship or pressure with the challenge of living within the stress of this troubled world, that exhaustion begins to set in. Bro. Johnson made this comment in a discourse he gave on May 31, 1947, at a convention in Detroit, Michigan. Six months ago, you saw me comparatively in the bloom of health, and two days after that I was stricken (with coronary thrombosis). Yet that affliction was given me by God from love. Not pity love that God has given the world, rather the love of delight. God loves the hearts that are like His and Jesus’. He loves them all the more when they grow in obedience, and the more God delights in them while evidencing it in many ways that the world would not know. It is the greatest of all privileges to be able to be used by the King of Kings and to stand for truth and righteousness and holiness; and it was great love on God’s part, for it showed that the Father not only accepted my consecration but that He had given me so many opportunities of service that my consecration was nearly completed.

**“Through the storm”:** Psa.107:29 says, “He maketh the storm a calm.” The storm clouds have been in the process of gathering for many years past, are rapidly lowering and growing darker. The night wherein no man can work is surely drawing on. Let us, consecrated children of God, be fully alive to the perils of our time and be sober and watch unto prayer. The masses of mankind that have not the understanding we have are living in an extremely confused or agitated condition. These will have a terrible experience in the present Time of Trouble because they will not understand how and why the Omnipotent Jehovah will allow the storm of human passion and strife to work such terrible havoc in the world — even as

they do not understand why the same gracious Creator has permitted the storms and floods, earthquakes with resultant tsunamis, pestilences, and famines, which are the results of the earth’s imperfections (Gen. 3:24).

The full and satisfactory understanding of these matters is designed by the Lord to be granted only to His faithful few, the disciples of Jesus. Of these He declares, “The secret of the LORD *is* with them that fear [reverence] him; and he will show them his covenant” (Psa. 25:14). We consider the storm spoken of in Rev. 16:21, “And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent [about 75 pounds]: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” However, Jehovah has promised that just beyond the storm-clouds of trouble now breaking over the world in this evil day there shall come, from the presence of Messiah, the glorious fulfillment of all God’s promises for the eradication of evil and the blessing of all mankind. In that day Abraham will return and walk again on this earth. He, and all Israel with him, will see the great Oath-Bound Promise kept.

**“Through the night”:** The Truth coming from God’s Word enlightened us and its spirit has brought much joy and peace to our minds and hearts; we can see with compassion how the poor world, floundering in the darkness, being blinded with the splendor of mammon, is running after the riches and present goods. The gold’s splendor has blinded the people, and they didn’t see the sunrise of the Millennium which brings healing in His wings (Mal. 4:2). Paul says in 2 Tim. 4:3-4, “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.” We are living in the night of Trouble in which only the watchers and not those sleeping can rejoice in the present truth. How good is our God, who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son (Col. 1:13).

The prophet Isaiah states (21:12), “The morning cometh, and also the night.” This gives us a key to the present situation. God tells us here of the dark night of trouble now on the earth—after the morning dawn has been well ushered in, after over 6,000 years of the reign of sin already ended and the seventh 1,000-year day—the Millennium—has already begun. This great time of trouble is like a dark storm-cloud at sunrise, just after a new day begins. Despite the presence of the dark clouds of the Time of Trouble, it is an occasion for rejoicing, for the morn has come, and soon, after the dark clouds of trouble now overhanging




the world are dispelled, shall “the Sun of righteousness [Jesus and the Church] arise with healing in his wings [beams]” (Mal. 4:2). “Weeping may endure for a night, but joy *cometh* in the morning” (Psa. 30:5)!

Jehovah recognizes the multitudes, dissatisfied with the husks of human tradition and philosophy, hungering and thirsting after righteousness (truth), yet blinded from seeing it, by prejudice and superstition, and led of error by priestcraft and human subserviency. He sees the dark night of trouble approaching, but before sending the people away He instructs all who are his disciples to supply them with something to eat—with spiritual food, with truths pertaining to the Kingdom, which will afford them some strength and some encouragement during the dark hour of that “time of trouble such as never was since there was a nation” (Dan. 12:1).

**“Lead me on to the light”**: As a faithful shepherd our Lord never failed to feed His sheep. Micah 5:4, “And He shall stand and feed *His flock* in the strength of the LORD.” (NKJV) Jesus gave His people the “present truth” in the Apostles’ day (2 Pet. 1:12). He gave them needed help in the Interim between the Harvests, giving them much light at the time of the Protestant Reformation which began in 1517 with the publication of Martin Luther’s 95 Theses, which in comparison with the great light given at the end of the Age is called “a little help” (Dan. 11:34). The Little Flock, Great Company, and Youthful Worthies were given the needed Truth at the hands of the Epiphany Messenger. With Bro. Russell’s death in 1916, Bro. Johnson’s death in 1950 and Bro. Jolly’s death in 1979, the thought was gendered that there would be no further unfolding of Truth; and many truth people have fought against Advancing Truth [this term appears in our writings about 700 times] to this very day.

The Lord’s sheep are under His constant shepherding care. He will never leave nor forsake them. This is well illustrated in the typical cloudy, fiery pillar, which “types the Truth as due and its Spirit, in their capacity of leading God’s people of the Gospel Age from antitypical Egypt to antitypical Canaan” (E-8, p. 622). “While He became darkness more or less to the unfaithful and measurably faithful, He never once failed His own with a sufficiency of His Truth as due and its Spirit to lead and guide them to His Holy Hill, the Kingdom. Nor will He ever fail them in this respect; for ‘so it was *always*:



**“For the Father judges no one,  
but has committed All  
judgment to the Son ...”**

**John 5:22**

the cloud covered it by day and the appearance of fire by night.’ And, beloved, so long as we abide faithful we may look for the antitypical fiery cloudy pillar among God’s real people, and we will always find it resting upon them; for God designed it thus to be” (E-8 pp. 631, 632).

The cloudy, fiery pillar rested directly only *on the Tabernacle proper*; it did not rest on the court or the camp. As it was with the Ancient Worthies, God now gives appropriate enlightenment and blessings to those in the antitypical Court and the “truly repentant and believing,” the tentatively justified ones, in the Camp who have consecrated. The consecrated in the Epiphany Court and the Epiphany Camp are therefore now God’s place of residing, meeting with and blessing the people, just as the Ancient Worthies were in their day [and since the spiritual elect all have been selected, ‘Those Consecrating Between the Ages,’ the Youthful Worthies and the Consecrated Epiphany Campers, are recipients of this great favor].

God’s real people, those consecrated to Him, were similarly given the Truth as it became due during Old Testament times, as seen markedly in the cases of Enoch, Noah, Abraham, Moses, Samuel, David, Isaiah, Jeremiah, Daniel, and John the Baptist. Certain basic Scriptures assure us that God will always give His people the Truth in due season, to supply their needs. We should by faith accept His promises in their proper application and make them our own.

Jehovah has given His light of Truth to His called, chosen and faithful only, to expose the deeds of darkness; by boldly and fearlessly calling attention to every pitfall of error. Yes, His Word is a lamp unto our feet and light unto our path! As a faithful Shepherd our Lord never failed to feed His sheep.

Resting in God’s Loving Care requires a good measure of discipline. We live in a time when to most of the people discipline is not popular. The majority seem to be governed by the selfish desire for pleasure and they seem to make this their chief aim in life. Many people seem to be governed chiefly by such desires as love for the opposite sex, love for food and drink, love for gaining and retaining money and other possessions, love for travel. As prophesied for “the last days” of this Expanded Gospel Age, “men shall be lovers of their own selves ... lovers of pleasures more than lovers of God” (2 Tim. 3:1-4).

# THE POWER OF THE TONGUE

**“I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me” (Psa. 39:1).**



This is indeed a good resolution, and every one of God's consecrated people should make it. Our Lord indicates that God judges His people, among other ways, by the words that they utter, “for out of the EXUBERANCE of the HEART the mouth speaks” and “for by thy WORDS thou wilt be acquitted; and by thy WORDS thou wilt be condemned” (Matt. 12:34, 37; Diaglott). From this we see that both the heart and the mouth are under His very special scrutiny, the former representing the individual character, and the latter being an index of the character. Therefore, “Keep thy heart with all diligence; for out of it *are* the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee” (Prov. 4:23, 24).

The indication is clear that a right condition of heart is necessary to the consistent use of right words, and that if one has a wrong heart condition, he will speak evil things. “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things” (Matt. 12:35). It is therefore proper that our words should be a criterion of judgment in the Lord's estimation, even as He tells us they are. It is true that honeyed words are sometimes only the masks of deep hypocrisy; but the mask is sure to slip down or drop off sometime—as soon as selfish policy renders a change of tactics necessary. The fact therefore remains that the words, the course of conversation and the conduct are an index of the heart.

Our first concern, then, should be for the heart—that its affections and dispositions may be fully under the control of Divine grace; that every principle of truth and righteousness may be enthroned there; that justice, mercy, brotherly kindness, love, faith, gentleness, supreme reverence for God and Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles are fixed, established, in the heart, then the mouth will speak forth words of truth, wisdom and grace.

Prov. 23:7 states, “As he thinketh in his heart, so *is* he.” Our general thoughts govern our language, and conduct. Whoever, therefore, possesses proper control of his heart will govern himself in every sense of the word. If our ways please the Lord, if our ways are ways of righteousness, then out of the abundance of the heart the mouth will speak good things to the edification of the hearers. When the ways are right and holy, the utterances will almost always be right and holy. People generally love themselves and therefore avoid saying anything bitter or unkind about themselves. But one who hates others or has ill will in his heart toward them will have very little difficulty in saying bitter or unkind things of them. “For in many things we offend all” (James 3:2).

Though the tongue is one of the most useful members, it is necessary to put a bridle, as a controlling influence, upon it. With the tongue we may honor our God, or we may blaspheme Him. When in the presence of the wicked, as our text indicates, we need to be still more on guard than when we are with the righteous; for with the wicked the tendencies and thoughts are toward evil. At such times, some who are of a sympathetic disposition may find special difficulty in bridling their tongues; but it is better to do so than to speak of even good things to the wicked, as we would feel at liberty to do with the righteous. Our Lord has suggested, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” (Matt. 7:6).

Besides the evilly inclined of the world, there is another class Scripturally called the wicked, namely, people who have a knowledge of the Lord, but who take their stand in opposition to Him. Judas was of this class. “It had been good for that man if he had not been born” (Matt. 26:24). There are among us those who are in an adverse attitude. None seem to be so cynical, so contemptuous, as those who have been partakers of the holy Spirit of understanding, but who have turned their backs upon “the way, the truth, and the life” (John 14:6; Heb. 6:4-6; 2 Pet. 2:1). Such seem to be more wicked than other wicked ones, in that they are in a more reprehensible attitude, having sinned against greater light. No matter how careful we are, these will deal treacherously with us, distorting our words and asserting that we have said things that we have not said.

The warning of the Scriptures is not against the tongue

itself, but against the power we exercise against others in the wrong use of our tongues. Probably every person of experience will fully agree with the statement that the tongue is potent in its influence beyond any other member of the body, either for good or for evil. Yes, “The tongue can wag in many directions because it has no backbone.”

### **JAMES TESTIFIES TO TONGUE’S POWER**

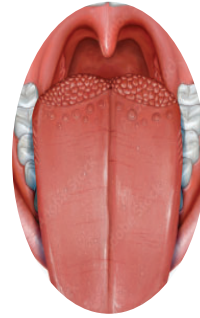
“Set a watch, O LORD, before my mouth; keep the door of my lips” (Psa. 141:3). The Apostle James (3:1-12) gives a vivid description of the power of the tongue. He declares, “In many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also” (v. 2, ARV). Those who in Christian growth are no longer babes, but adults, are in proportion to their development no longer incompetent but proficient in bridling the tongue, which, generally speaking, is the most rebellious part of their nature. They should therefore have comparatively little difficulty in controlling also their less rebellious members—their hands, feet, eyes, ears, in fact, “the whole body.” They thereby demonstrate that they are mature, well-developed characters, that in them patience has been doing her perfecting work, so that they may become “perfect and entire,” each with “a disposition crystallized in Christlikeness, which is certainly a Scriptural thought” (John 17:23; Heb. 13:21; 1 Pet. 5:10; 1 John 4:17, 18; E-6, p. 345, bottom).

We cannot expect in our fallen flesh to be free from sin in thought, word, and deed (1 John 1:8); but our faithfulness to the Lord and our gaining of His approval will be in proportion to our keeping the body under and bringing it into subjection to the doing of His good pleasure (1 Cor. 9:27). We keep the body under when we strongly resist its efforts to control us; and we bring it into subjection when we lay hold of it and force it to do God’s will. It is only as we “put off the old man with his deeds” and “put on the new *man*” (Col. 3:9, 10), “the hidden man of the heart” (1 Pet. 3:4), that we can be overcomers and expect to hear our Lord’s, “Well done, good and faithful servant.”

The most influential and yet the most difficult member of the body for us to control and bring into subjection to the doing only of God’s will is the tongue. “If any man among

## **Power Of The Tongue**

**Love - Hate**  
**Laughter - Tears**  
**Praise - Discouragement**  
**Healing - Hurt**  
**Life - Death**  
**Lessons - Lectures**  
**Faith - Fear**  
**Hope - Hopelessness**  
**Humility - Pride**  
**Truth - Lies**  
**Decent Speech - Cursing**  
**Build up - Tare Down**  
**Praise God - Mock God**



**Remember— The Tongue Is Used For More Than Just For Tasting**

you seem to be religious, [devout, pious] and bridleth not his tongue, but deceiveth his own heart [into thinking he is devout and pious], this man’s religion [devotion to God, piety] *is vain*” [useless, unprofitable] (James 1:26). If his devotion to God is real, it will take a practical shape in the habitual discharge of Christian duties and privileges; for “faith without works is dead” (James 2:20).

### **HORSES AND SHIPS AS ILLUSTRATIONS**

In his characteristic manner, the practical Apostle James turns to natural objects for illustrations to give force to what he has expressed in 3:2. If a man can govern his

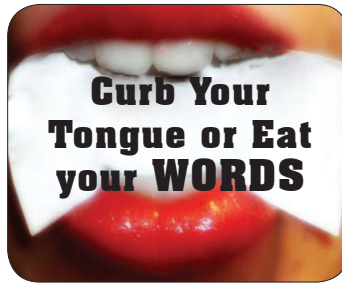
tongue he can govern his whole nature, just as a bridle controls, not merely the horse’s mouth, but the whole animal. This first metaphor (v. 3) is suggested by the Apostle’s own language. He has just spoken (v. 2) of the perfect man bridling his whole body, as before (1:26), he spoke of the impossibility of true, profitable devotion to God in one who does not bridle his tongue; and this naturally suggests the illustration of the horses. “Now if we put the horses’ bridles [*i.e.*, the part of the bridle called the bit] into their mouths that they may obey us, we turn about their whole body also” (v. 3, ARV). Then another, even stronger illustration: “Behold, the ships also [or, *even the ships*], *though they* are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth” (v. 4, ARV). As perfectly as the bit governs the horse, and the rudder the ship, the man who masters his tongue is master of his whole body; just so small is it in comparative size, and just so powerful in its effect.

We note the logical presentation here and that the whole forms a climax: first the statement of the case (v. 2), then the illustration from the horses (v. 3), then “even the ships” (v. 4), and finally “even so the tongue” (v. 5). If, as is certainly the case, we are able to govern irrational horses with a small bit, how much more we should govern ourselves through checking the tongue; for just as he who has lost his hold of the reins that are attached to the bit has lost control over the horse, so he who has lost his hold on his tongue has lost control over himself.

The case of the ship is still stronger. A ship is not only devoid of reason, but also devoid of life. It cannot be taught



obedience. It offers a dead resistance, which is all the greater because of its much greater size, and because it is driven by rough winds, yet its whole mass can be turned about by whoever has control of the little rudder, to lose command of which is to lose command of all. How much more, therefore, should we keep command over ourselves by having command over our tongues! “Whoso keepeth his mouth and his tongue keepeth his soul from troubles” (Prov. 21:23).



The tongue, like the bit and the rudder, is only “a little member” (v. 5), only a very small part of the whole, and yet, like them, it can do great things. The Apostle James says it “boasteth great things,” rather than “doeth great things,” not in order to insinuate that it boasts of what it cannot or does not do, which would spoil the argument, but in order to prepare the way for the change in the point of the argument.

Previously the point had been the immense influence which the small organ of speech has over our whole being, and the consequent need of controlling it when we want to control ourselves. We must take care to begin the control at the right place. This point being established, the argument takes a somewhat different turn, and the necessity of curbing the tongue is shown, not from its great power, but from its inherent spitefulness. It can be made to declare good things, but its natural bent is towards evil. If left unchecked it is certain to do incalculable mischief. The expression “boasteth great things” marks the transition from one point to the other, and in a measure combines them both. There are great things done—this shows the tongue’s power; and it boasts about them—this shows its bad character.

#### FIRE AS AN ILLUSTRATION

This second point, like the first, is emphasized by two illustrations taken from nature. The first was illustrated by the power of bits and rudders; the second is illustrated by the capacity for mischief in fire and wild animals. How much wood is enough to set a whole forest into flames? It is truly said that fire is a good servant, but a bad master, and precisely the same may with equal truth be said of the tongue. So long as it is kept under control it does excellent service but unchecked it can do untold mischief. There are people whose tongues run away with them, whose untamed and unbridled tongues say things which are not seriously thought about nor seriously meant.

The habit of saying “great things” and using strong language is a condition of constant peril, which will

inevitably lead the speaker into evil. It is reckless handling of highly dangerous material. It is playing with fire. “As the fire burneth up a forest, and as the flame setteth the mountains on fire” (Psa. 83:14, Isaac Leeser), so is the unrestrained tongue. And if the heart is evil, “wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest” (Isa. 9:18). The unbridled tongue, like fire, brings great destruction.

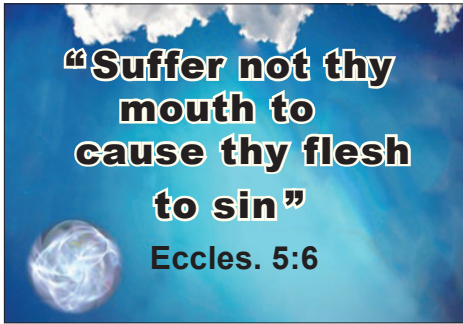
Yes, “the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body” (v. 6, ARV). There is such an abundance of sin in the tongue that it may well be called “the world of iniquity among our members.” How many defilements does it occasion! How many dreadful flames does it kindle! Defiling passions are kindled, vented, and cherished by this unruly member. And the whole body is often drawn into sin and guilt by the tongue. Therefore, Solomon, the wisest man on earth, says: “Suffer not thy mouth to cause thy flesh to sin” (Eccles. 5:6).

There is no sort of sin to which we are tempted in other parts of the body which cannot be inflamed by the tongue. The tongue can emphasize and dwell upon the details of sin. It impresses the memory, deepens the emotions, and makes the imagination livelier, favoring sin. It often excuses sin causing a less harsh effect. It dresses it up, embellishes it, and teaches men to admire it. So, it adds to the defilement of the rest of the body, and it does more in proportion to its own powers of eloquent and skillful speech.

The tongue “setteth on fire the wheel of nature, and is set on fire by hell [Gehenna]” (v. 6, ARV). The main thought here seems to be that the tongue is a center from which mischief radiates. A wheel that has caught fire at the axle is at last wholly consumed, as the fire spreads through the spokes to the circumference. So also, in society. Passions kindled by gossip spread rapidly through various channels and classes, till the whole cycle of human life is in flames. Reckless language, oral or written, first of all “defileth the whole” nature of the one who employs it, and then works destruction far and wide through the vast online capabilities of society. And to this there are no limits; so long as there is symbolic combustible material, the fire will continue to burn. Careless words, insinuations, hints, are dropped into the minds of neighbors or friends and, because these are already predisposed to evil-thinking, evil-surmising, *etc.*, these words are like lighted matches mixed with gasoline—apt to start a great conflagration which may do incalculable injury to the neighbor or



friend and from him the sparks may fly far, working moral and spiritual havoc.



The wheel of life, the course of nature from the cradle to the tomb, may easily be set on fire at any time. There are thousands of opportunities.

The tongue being the match. Possibly the Apostle James had especially in mind the course of the consecrated children and its dangers. What if it should be set on fire and the entire spiritual life and prospect be blighted, destroyed! That this is his thought seems to be implied by the words, "and it is set on fire of Gehenna."

For one's tongue to be set on fire of Gehenna signifies that it is set in evil by a perverse, self-willed, selfish, hateful, malicious sort of disposition; which, in spite of knowledge and opportunity, unless it is reformed and controlled, will be counted worthy to be destroyed, they constitute the class for whom Gehenna [symbolic of second death from which there is no hope of recovery] is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse the evil passions of the speaker, engender the same in others and react upon himself; and continuance in such an evil course finally corrupts the entire man and brings him under sentence as utterly unworthy of life.

While each one should be on guard against communications and other figurative sparks that would be injurious to others, he should also be on guard against allowing injurious sparks to fall upon himself and to ignite in his heart. The fire-quenching apparatus, the water of the Truth and its Spirit, should be continuously at hand, so that the baneful influence of any spark alighting may be quenched before injury is accomplished. "Keep thy heart with all diligence" would seem to imply the thought that we not only are not to give forth evil, as injurious sparks, to others, but also that we are to watch, guard our hearts, that no evil either originates there or be received into them. Let us remember the adage that we cannot keep crows from flying over our heads, but we can keep them from nesting in our hair. We cannot rid the world, Christian or non-Christian of evil-minded people,

but we can avoid fellowshipping with them, as the Apostle Paul directed, saying, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). Yes, avoid them, show them that you do not sympathize with such a strifeful, unholy spirit. Do not waste time investigating "the errors of the wicked" the more intimate our acquaintance with Jehovah, the more secure we are in our own steadfastness!

### WILD ANIMALS AS ILLUSTRATIONS

The second illustration used by the Apostle James (3:7, 8) to show the malignant propensity of the tongue is plain enough: Every kind of creature—those that walk, that fly, that creep, that swim—is tamable and has been tamed by mankind; but while man's art, skill and courage can tame lower animals and make them serviceable, he is unable to tame his own tongue—it is "an unruly evil, full of deadly poison," more treacherous and more venomous than a rattlesnake. No serpent bite contains so dangerous and violent poison. The serpent's bite may cause pain and physical death, but the tongue can do more: it can produce moral ravage, which will bite, devour, and cause madness to others, and its influence extends to death eternal. "Surely the serpent will bite without enchantment; and a babbler [Heb., *the owner of the tongue*] is no better" (Eccles. 10:11). The babbler in his fallen condition lacks self-control of which his tongue is an index.

The Apostle does not say that *none* can tame the tongues, but that "no man [no *anthropos*]" can (of himself) tame the tongue. He needs superhuman grace and assistance to keep it properly within bounds. Horses, camels, and elephants do not tame themselves; nor man himself. Man tames the beast, but *God tames man*; "it is God which worketh in you both to will and to do of *his* good pleasure" (Phil. 2:13). With God's help we can bring the tongue under control to the new heart, mind and will. It can be checked, can be disciplined, can be taught to speak good and useful things, but it must never be trusted. If care and watchfulness are laid aside, its evil nature will burst out again, and the results will be calamitous.

### THE RECKLESS TONGUE WORKS CHAOS

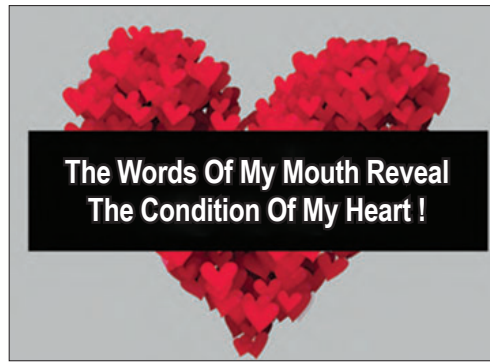
In James 3:9-12 the Apostle shows the moral chaos to which the Christian who fails to control his tongue is reduced, and he thereby shows how vain it is for such an one to hope that the worship he offers to the Heavenly Father can be pure and acceptable. "No man can serve two masters" (Matt. 6:24). A man who blesses (honors, praises) God and then curses (injures, defames, blights)

men, “which are [literally, *having been*] made after the similitude of God” (v. 9), is like one who professes respect for his sovereign, while he insults the royal family. It is another proof of the evil character of the tongue that it is capable of lending itself to such chaotic activity, such a moral contradiction. The Apostle James shows us that there is a real and a moral contradiction which goes far beyond this: “Out of the same mouth proceedeth blessing and cursing” (v. 10). Well does he add, with affectionate earnestness, “My brethren, these things ought not so to be.” But how often do we find it so!

There is perhaps no particular in which persons professing full devotion to God are more ready to invade His prerogatives than in venturing to judge, condemn and denounce those of His people who differ with them. “They have a zeal for God, but not according to knowledge. For being ignorant of God’s righteousness, and seeking to establish their own, they do not subject themselves to the righteousness of God” (Rom. 10:2, 3, ARV). They rush in where angels fear to tread and do that which even Balaam refused to do (PT ‘81 p. 27); thus they curse, whom God has not cursed and defy whom the LORD hath not defied (Num. 23:8). The praise of God is not seasonable in the mouth of one who is ever sinning in speaking evil of and reviling God’s children (see 1 John 4:20, 21).

If we could only get a proper conception of the mighty potentialities of the tongue for evil, it would make us almost afraid to speak a word, lest we speak amiss. Such a fear would be very helpful to us, as gradually then a desire to speak only words of truth, justice, love and soberness; the good tidings would burst the restraint and find utterance, while the dread of the evil would still guard every expression. The result would be greater Godlikeness. As God’s consecrated people we use our tongues in praising Him, in confessing His grace, mercy and love, and in witnessing to the precious Truth of His Word. This is proper. How can we do otherwise? But, alas, that it should be true that the same tongue which thus praises our Heavenly Father so often proves a curse, an injury, a world of iniquity to self and to others, and especially to fellow members of the Household of Faith setting on fire the course of nature by slanders, evil-surmising, evil-speaking, hints, insinuations, *etc.*

“My brethren, these things ought not so to be”; they are contrary to law and nature. We must see to it that we



learn this great lesson in the School of Christ, that out of the mouth which praises God there shall not come forth that which would be injurious to the brethren—or anyone. Did anyone ever know of a fountain sending forth at the same opening both sweet water and bitter (James 3:11)? No! As the same fountain cannot yield both sweet water and bitter, so we cannot be copies of God’s dear Son, nor fit for the Kingdom, so long as we have such a disposition.

### TREES AS ILLUSTRATIONS

The Apostle strengthens this illustration from nature and its obvious conclusion with another—that of trees, each bearing fruit after its own kind. “Can the fig tree, my brethren, bear olive berries? either a vine, figs?” (James 3:12). Surely not! This would be contrary to God’s law of nature. So, the Apostle concludes, “so *can* no fountain both yield salt water and fresh.” (ARV; comp. Matt. 7:16-18). And can it be that while physical contradictions are not permitted in the lower classes of unconscious objects, moral contradictions of a very monstrous kind are allowed in the highest of all earthly creatures?

The “double-minded man,” who prays and doubts, receives nothing from the Lord, because his petition is only in form a prayer; it lacks the essential characteristic of prayer, which is faith (James 1:5-8). But the double-tongued man, who blesses God and curses men, what does he receive? Just as the double-minded man is judged by his doubts, and not by his forms of prayer, so the double-tongued man is judged by his curses, and not by his forms of praise.

If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that in any way our words have been dishonoring to God, we should remember that “if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). In the name of our Advocate we should go confidently to our Father, explaining our realization of our error, our deep regret at our failure to honor His name and His cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge but be forgiven through His gracious provision for our cleansing through Christ’s merit imputed on our behalf, humbly acknowledging that in His precious blood is all our hope and trust.

Since “we shall all stand before the judgment seat of Christ” (Rom. 14:10), and since the present



order of affairs, its “heavens” and its “earth,” is being “dissolved,” “what manner *of persons* ought we to be in *all* holy conversation and godliness?” (2 Pet. 3:11). Godlikeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let such things be put far away from all who name the name of Christ in sincerity and truth. Let us remember daily to settle our accounts with the Lord, to make sure that no record of idle, improper words, injurious to ourselves and to others,

unrepented of and consequently unforgiven, stands against us. “Let your conversation be as it becometh the gospel of Christ” (Phil. 1:27).

If daily we render up our accounts to God and seek His grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God, through Christ, having the testimony of His holy Spirit with our spirits that we are pleasing and acceptable to Him. So, dear brethren, let us “take heed to our ways, that we sin not with our tongues.”

## CONCLUSIVE COUNTING A NECESSITY

“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).

The consecrated Child of God of necessity must reckon his accounts before Jehovah and himself. This is admittedly a wise procedure. If the case be such with those who are seeking temporal wealth and its honors, how much more careful accounting should be attempted in connection with spiritual matters! The Lord’s people are not merely seeking for wealth, which will last for a few years, and then must be parted with—at the tomb, if not sooner; they are seeking for the riches which perish not, and which thieves do not break into and steal. More than this, with the Kingdom riches they are assuredly seeking also Kingdom honors and glories—Heavenly or Earthly. In harmony with our scripture the wonderful works of kindness are already performed toward us; also, the thoughts, plans, purposes, promises for the future. Yes, the conclusive [a logical consequence of a reasoning process] counting is a necessity.

Let us hold tight the strong hand of God so that we have not relinquished our share in the exceeding great and precious promises of His Word. Let every consecrated child of God during this day of reckoning and reviewing of accounts find themselves desirous of being on the Lord’s side, yes, in His comforting care. As we examine this text, we recognize how nicely the subject is divided into two parts: (1) Thankfulness to God for His wonderful work of grace already done or accomplished; and (2) for His thoughts, His plans, His purposes, toward us, which are not yet accomplished, and which we have grasped by His promises, with faith’s arm.



Looking back at the things that God already has done for us, we see that the Prophet has defined some of these, saying, “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings” (Psa. 40:2). If we can apply this heartily to ourselves, what a cause it is for thankfulness! As we look about us and see the whole world lying in the Wicked One, without God and having no real hope, then we look back and see how the Lord has delivered us from the horrible pit of condemnation and sin, how He has had mercy upon us and delivered us and established our

feet of faith upon the rock foundation, Christ and His redemptive work; well may we give thanks, and tell His mercies all abroad.

Looking back, we may see that happy day that fixed our choice upon our Savior and our God, as being the time from which our goings have been *established*—our course no longer vacillating. It was there that we obtained a fixed purpose, a ballast which has hindered us from being upset when tossed, this way and that way by the varying winds of philosophy and human speculation. Praise God for this which He already has done for us! No wonder, as the Prophet proceeds to say, we realize that “He has put a new song into my mouth, even praise unto our God” (Psa. 40:3). The new song is not one of doubt nor of fear, nor concerning anguish of sinners, but a song of God’s justice, mercy, and love. Thank God! Conclusive counting has brought a new life to us; a new pleasure in life, as well as new aspirations and new hopes for others as well as

for ourselves. We can never thank the Lord enough for the blessings which we have already received at His hands—for the things which He has done for us.

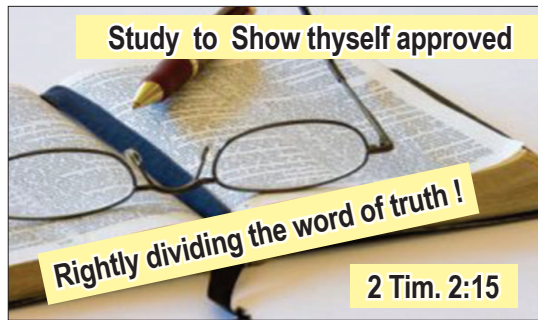
And yet the things that we already enjoy of the Lord's favor we are assured are but a foretaste of the blessings yet in reservation for them that love Him—blessings which eye hath not seen, nor ear heard, neither hath entered into the heart of man to see or appreciate, but which God has lovingly declared, and which we grasp by faith, now only obscurely seeing through a glass the glory and honor promised to the faithful. What we now have are not realities so much as promises and hopes. Present experiences being but the beginning of our comfort we agree with the Prophet, that the number of God's favors cannot be reckoned or computed. Let us never desire to discharge this obligation.

When we are accepted as God's consecrated children, He is pleased to *give* us these things, and His request in return is that we shall act toward Him in such a manner as will show our gratitude, and that we are indeed His offspring, indwelt of His Spirit. Let us proceed in our calculation of present assets and let us not be content simply with generalities in the balance. Let us retrospectively scrutinize the privileges and mercies enjoyed during the years of service, and the use we made of them.

Let us carefully note which features of our daily course have been most helpful to us, and with the same diligence note which have to any extent retarded our spiritual progress, hindered our fellowship with the Lord, prevented our running with patience or with best results the race set before us in the Gospel. These items will necessarily vary with each individual—for no two are alike in temperament or environment. Each in his counting should weigh the advantages derived from fellowship and communion with the Lord in prayer!

#### BEING ATTENTIVE TO THE LORD'S VOICE

Recognized as a consecrated child of God, each should consider not merely how much time he has spent in *talking* to the Lord, but also how much time he has spent in listening to the Lord's voice—in searching the Scriptures, in seeking to know the Divine mind, the Divine Plan, as it pertains to himself individually and to the Church and to the world. Included in this matter of listening to the Lord's voice, he should reckon the helps to Bible study provided by the Lord through the brethren, the members of the family of Christ—remembering the statement of the Apostle, that God Himself had set the various



members as it has pleased Him and that He set these for the very purpose of blessing one another, edifying the church, building it up in the most holy faith.

True, we are to consider that the Apostles were set first and foremost and with that information we can fully accept their teachings as

being paramount and that all other teachings are to be submitted to the test of harmony with the testimonies of the Apostles and the Prophets. If any, on reckoning up, shall find that they have not made such good progress as they had hoped, or perhaps apparently less progress in their narrow way, than some others about them, let them consider to what extent this failure to progress was due to a *failure to use* the Divinely appointed means for growth in grace and knowledge and love—namely, the Word and the brotherhood. If the progress has not been so great as could be hoped, let another point be examined to see whether or not you have been as active as possible in serving the Truth. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). Let us be active as given in the words, “I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (John 9:4).

Consider that you have consecrated your entire life to the Lord, and that by His direction it is to be laid down, yielded up in the interests of His brethren, the one true church. Consider, count, reckon, whether or not you have been faithful in this matter of laying down your life and faithful in serving the brethren to the best of your ability. Remember that it is a part of the Lord's provision, that he who waters shall himself be watered, that he who serves the Truth to others may appropriate to himself the more abundantly at the Lord's table of grace and Truth.

#### EXAMPLES OF PROPER COUNTING

In our conclusive counting let us take some hints and suggestions from the inspired Apostles; let us note how they counted matters and things. Let us take note which matters they set down to the profit account, and which to the loss account. Harken to the Apostle Paul's words: “neither count I my [earthly] life dear [precious, valuable] unto myself” (Acts 20:24). “I count all things [earthly] *but* loss for the excellency of the knowledge of Christ Jesus my Lord” (Phil. 3:8). “I do not reckon [count] Myself to have attained” (Phil. 3:13; Diaglot).

Paul's estimation was not merely that the future glories were worthy of some loss in the present time, but that



even the *knowledge* of Christ (including the knowledge of God's grace toward us through Him, and the knowledge and consequent opportunities of running the race for the prize) was alone worth the price; he estimated that the loss of all things, in order to obtain this *knowledge* and its opportunities, would be a great bargain. Let us thank God if we have this good asset—a knowledge of Christ—a knowledge of His character, and a deep appreciation of it, a knowledge of the Plan which centers in Him—no matter what it has cost us of earthly good; if we have this knowledge, if to us He is precious, we are rich today, thank God!

The same Apostle proceeds to say that already he had suffered the loss of all things and did “*count* them but dung,” that he might “win Christ, and be found in him” as a member of His Body. A further suggestion as to how to count is found in the Apostle James' words, “Count it all joy when ye fall into divers temptations; Knowing *this*, that the trying of your faith worketh patience” *etc.* (James 1:2, 3). No doubt, as each looks back at our consecrated life, we see that there were numerous snares and temptations in our pathway. Over some, no doubt, we gained victories readily; others perhaps we conquered with a severer struggle; and still others perhaps were only partial victories; they were partially reverses, partially victories for our enemy.

What did these temptations bring us? What has been their value? One value, as the Apostle suggests, is the lesson of forbearance. They proved to us that we are still in the schooling time, in the testing time—to demonstrate our loyalty to the Lord, and our worthiness, through His merit, to a share in His Kingdom. All wish frequently, no doubt, that the testings were all over, and that we were accepted to a place among the overcomers; but patience and faith and trust are to do a refining work in our hearts, making us mellow, willing, and obedient to the Lord. Let the good work go on.

Let us rejoice if our trials have brought us lessons of any kind that are profitable to us, that have tended to make us stronger in character, more firm for truth and righteousness, more aware of our own weaknesses and more on guard against the same. Job speaks very distinctly in 2:10, [Blessing] “shall we accept from God,” and [misfortune] “shall we not accept?” (Rotherham). Even those conflicts which have resulted in only partial victories have possibly been to our advantage—surely so, in proportion as we contended *earnestly* against our weaknesses or against the besetments of the Adversary. Even on points in which there may have been absolute failure, the result may be a strengthening of character, a

crystallization of determination for greater zeal in that direction again, and a humility of heart before the Lord in prayer, which has caused us to remember the privilege of prayer afresh; and with this renewed privilege we may flee in every moment of temptation and find the succor which we need.

The Apostle Paul summed up his account, and balanced it, as follows: “I reckon that the sufferings of this present time *are* not worthy to *be compared* with the glory which shall be revealed in us”—the faithful (Rom. 8:18). In our reckoning, in our account every year, let us similarly reckon the things which we have suffered, whether they be few or many, small or great—whatever we suffered for Christ's sake, for righteousness' sake, for the Truth's sake—let us rejoice therein and endeavor to be so much more faithful in all these respects, that it may be our high privilege of suffering something further for the name of Christ, for His cause and for His brethren.

Jehovah invites the consecrated to “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). This principle shows that nothing short of purity of heart, intention, will, can be acceptable to God. God has set no lower standard than absolute perfection, but he has provided for us grace, mercy, and peace through Christ if we walk in his footsteps. Poor results come from comparing ourselves with ourselves and neglecting to keep constantly before our minds the perfect copy. He cannot have one standard of perfection for you, another for me, and another for someone else. God's perfection is the standard. As consecrated children of God we have His disposition in us and “He hath covered me with the robe of righteousness” (Isa. 61:10).

We must reckon the profit and loss sides of our account of life; and in so doing let us be thankful that among the shortcomings which all may have to deplore, none of *us* find one item of evil which the Apostle mentions, *viz.*, none of *us* “counted the blood of the covenant, . . . an unholy [ordinary or unclean] thing,” Heb. 10:29.



# Bible Talks

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

## JOSEPH AND HIS BRETHREN.

Gen. 37:1-28, 31-36; 39:2-10, 16—40:23

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock at Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it will be well with thy brethren, and well with the flocks and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was

wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan feeding their flocks.

### “Behold this Dreamer Cometh.”

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what shall become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother. Then there passed by Midianite merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors: and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.



And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person and well favored.

And the wife of Potiphar tempted Joseph to sin. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her to be with her. Then did she accuse him falsely to her husband, and Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

### **Joseph made Keeper of the Prison.**

But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where

Joseph was bound. And the captain of the guard charged Joseph with them, and he served them.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying: Wherefore look ye so sadly today? And they said unto him, We have dreamed a dream, and there is no interpreter of it.

And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him. And Joseph continued in prison.



**HAS YOUR SUBSCRIPTION LAPSED?**

**HAVE YOU MOVED OR**

**ARE YOU GOING TO BE MOVING?**

**PLEASE SUPPLY YOUR NEW ADDRESS.**

**RENEW YOUR  
SUBSCRIPTION TODAY**



TO:

## **BIBLE STANDARD MINISTRIES 2024 CONVENTIONS\***

### **CHESTER SPRINGS, PA CONVENTION**

**JULY 18, 19, 20, 21 2024**

Chester Hotel & Conference Center,  
815 N. Pottstown Pike,  
Exton, PA 19341,  
Phone: 484-879-2506.

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 June 20. Mention you are attending the Bible Standard Ministries Convention for the special rate.**

A Service will be held in the Bible House Wednesday evening \*July 17 at 7:30 and the picnic will be July 18; Picnic Lunch & Dinner will be served. Please let the Bible House know if you will be attending. For more information contact: L. Lounsbury, 610-827-7665.

**\*NOTE:** Error in the May-June Bible Standard had incorrect information. There WILL be a Picnic on June 18th and a service on Wednesday evening at the Bible House: 1156 St. Matthews Rd., Chester Springs, PA.

### **CINCINNATI OHIO CONVENTION**

**OCTOBER 4, 5, 6, 2024**

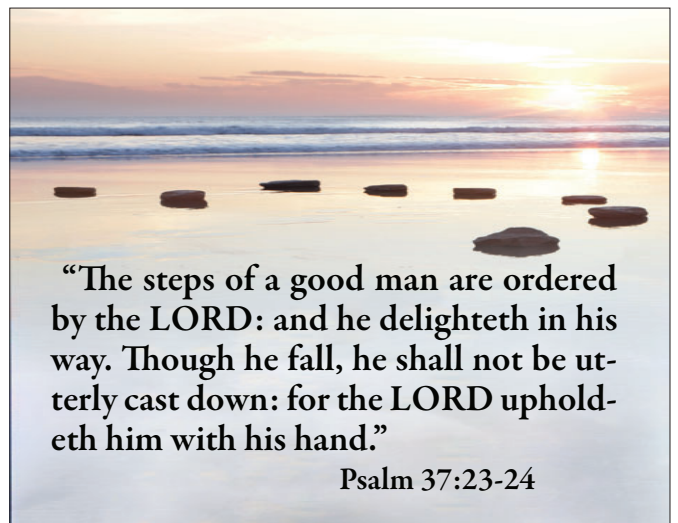
Embassy Suites  
4554 Lake Forest Drive  
Blue Ash, Ohio 45242  
Cincinnati-Northeast (Blue Ash)  
Phone 800-362-2779

Room Rates: 2 Double beds: \$129 + applicable tax  
1 King Basic: \$119. + applicable tax. **Make reservations directly with the hotel by September 16, 2024. Mention you are attending the Bible Standard Ministries Convention for the special rate.** Breakfast is included with the room rate. Cincinnati class will provide a buffet lunch on Friday & Saturday. For further information please contact: Sr. Jennifer Williams - 513-312-2341 or Bro. Lawrence Williams, Sr. - 513-702-1337.

The class will assist those in need of transportation to/from the airports.

[www.biblestandard.com](http://www.biblestandard.com)

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



**“The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.”**

**Psalm 37:23-24**