

STUDY — 2 Timothy 2:15

This discourse was delivered by Dr. Lyle Cook at the Waco, Texas convention in October, 1969.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.”

Manna, Jan. 9, ““Who maketh thee to differ from another? And what hast thou that thou didst not receive?” (1 Cor. 4:7) All of the Lord’s consecrated people should realize that they have come into the present grace and truth, not by their own wisdom nor by the wisdom of others, but through the wisdom and grace of the Lord. The same thought should be entertained by all who serve the Church of God as ministers, servants, in any department, in any manner responsible to the Lord for their position in the household of faith, and their opportunities to serve as the Lord’s mouthpieces should be felt and confessed. But failure to confess it implies a failure rightly to appreciate it.”

Manna comment Sept. 17, “Every true child of God must have a definite individual Christian character which is not dependent for its existence upon the spiritual life of any other Christian. He must from the Word of Truth, proclaimed and exemplified by other Christians, draw those principles of life, etc., which give him an established character, a spiritual individuality of his own. So positive and definite should be the spiritual individuality of every one, that, should even the beloved brother or sister whose spiritual life first nourished ours and brought us forward to completeness of character fall away (which the Apostle shows is not impossible—Heb. 6:4-6; Gal. 1:8), we would still live, being able to appropriate for ourselves the Spirit of Truth.”

Manna comment, Dec. 20, “There is much significance in that word ‘*study*’ and only the studious find the narrow way to the divine approval and acceptance.” The comment goes on to list several ways that we can study in obedience to the text, but in this consideration the intent is to focus on the study of God’s Word to learn His will for us, to learn the Divine Truth. Learning is symbolized by eating and by drinking. Meat, bread and water are frequently used to denote the Divine Truth, for these every-day matters bring apt illustrations to our minds and help us to grasp spiritual applications more easily. All these must be divided into usable portions before they can be appropriated to our use. We might have access to a whole lake-full of water to quench our thirst, but for the majority of us, a glassful would be much more practical and satisfying portion than attempting to quench our thirst from the lake directly, especially if it were an “active” body of water with a moving surface. Likewise, meat is a staple of life for most, but we would not be able to satisfy our hunger even though we had a whole side of beef if we had no means of dividing it into usable portions. In the instance of bread, its division is taken for granted, and the saying, “breaking of bread” is proverbial, because it is practically impossible for

us to eat it in the loaf. It must be divided. Now the lesson—all that the Laodicean Messenger claimed was that he was used of the Lord to divide the Lord’s Word into edible portions, into “bite-sized” units, something we can understand and comprehend—into understandable language. (Reprint page 1868, par. 1)

“Thy words were found, and I did eat them.” (Jer. 15:16) “Drink, yea, drink abundantly, O Beloved.” (Cant. 5:1) “And I took the little book out of the angel’s hand, and ate it up.” (Rev. 10:10) “Blessed are they which do hunger and thirst after righteousness.” (Matt. 5:6) There are several points worth noting when contemplating these God-given symbols:

- 1.** One must have humility of mind, otherwise satisfaction with one’s low standard of righteousness will prevent discernment of the heights and grandeur of the divine perfection.
- 2.** One cannot hunger and thirst after that which one does not in some measure comprehend.
- 3.** One must be sympathetic to the world or one would not long for the incoming kingdom and its justice.
- 4.** This quality of hunger and thirst after righteousness uncontrolled by the other of these graces of the spirit has led many worldly people into wild excesses, whereas the child of God, although having this same hunger and thirst in a larger degree than others, yet, under the control of the spirit of a sound mind, instructed from the Word of God, rests in his promises and waits for their fulfillment, patiently submissive, and assured of the victory of righteousness in God’s due time, which he adopts as his also.
- 5.** The fulfillment of this promise is in the First Resurrection.
- 6.** Nothing in this promise implies a miraculous filling or satisfying: the thought connected with the illustration rather, is, that hungering and thirsting after righteousness, one will make use of one’s time, knowledge and opportunities for seeking the bread of eternal life, which satisfies, and the water of life, which truly refreshes; and that in proportion as these are sought and found will be the blessing. We have the Lord’s guarantee of the blessing for all who are in the attitude of mind to seek and to use the spiritual refreshments he provides.
- 7.** As part of our consecration vow “we are to manifest a hungering and thirsting after righteousness, that we may be filled!”
- 8.** This will require energy, as energy is expended in natural eating. Milk is given to babies and requires merely swallowing, for they have neither the energy nor the equipment (teeth, muscles, knives, etc.,) for assimilating solid nutriment, while meat and other items of diet that require considerable mastication and reduction to nutriment elements is given to adults who have this ability. (Heb. 5:13, 14)
- 9.** The object in giving babies milk is that they will grow and become strong enough to eat solid food and grow to adulthood. Malnutrition is one of the commonest causes of failure to properly develop. The spiritual application of these natural lessons is so obvious that explanation is not necessary.

Reprint page 3735, paragraphs 1 to 3; Reprint page 2586, paragraphs 7 to 9.

There is apprehension on the part of some in regard to studying the Lord’s Word voiced by the apostle in 1 Cor. 8:1, “Knowledge puffeth up.” It is well that we weigh every statement of the Lord with carefulness to be edified thereby. The balance of the scripture helps: “But charity edifieth.” Edify means to instruct, especially, to instruct or improve

morally or spiritually. Charity is defined by Strong as affection or benevolence. The goal the Lord has for giving us knowledge is that we will develop benevolent affection—the Christ-like character.

“The just shall live by faith.” “Without faith it is impossible to please Him.” “Earnestly contend for the faith once delivered.” “All men have not faith;”—do not have any knowledge of God, or any trust in him. “Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is of faith.” (1 Tim. 1:4) So, we are to study to show ourselves approved unto God, workmen that “need not be ashamed, rightly dividing the word of truth.” How could this proper faith be developed without study and the acquirement of knowledge of divine things? “Perfect love cannot be attained without knowledge, faith, courage and overcoming.” (Songs in the Night, Dec. 14th) “To grow thus in grace and not grow in knowledge is impossible...” Manna May 14th.

“If we could get love alone without getting knowledge it would be very much to be preferred above getting knowledge alone without getting love, but God has otherwise arranged, namely, that we must have knowledge as the basis for love, and that we must have love as the outgrowth of the knowledge if we would be acceptable to him as members of the elect church. Hence, we are to grow in grace, and to this end incidentally we must grow in knowledge, because how could we love God if we knew him not, and how could we develop his character-likeness except as we would be sanctified through the truth?” (Reprint page 4042, par. 8)

We are counseled not only to find the whole armor of God, but to put it on, and to wear it. “Every reasonable opportunity should be used by the Lord’s people to obtain a knowledge of the divine plan—even to the extent of sacrificing;...” “It is a great privilege for Christians to study the Lord’s Word, yet a great deal of study is done to no purpose. Study which is not put into practice is worse than a waste of time.” (Manna Jan. 19th) The goal or objective that the Lord has for giving us the Truth and the Holy Spirit, enabling us to understand His Truth, is that we might develop characters like unto our Master’s. What were the outstanding characteristics of our Master? **1.** Supreme love—reverence for God. **2.** Entire heart Loyalty—Reverence for the divine revelation, representative of God’s Word. **3.** Careful study to know and understand the divine revelation, and complete obedience thereto in letter and in spirit. **4.** Uncompromising devotion in promulgating the Truth. **5.** To summarize: he was led or activated by the spirit of the Truth. He demonstrated benevolent affection, (*agape*) divine love, for us to strive for as our goal. *Agape* (love) is based upon justice. How can we know Justice without knowledge? The acquiring of knowledge and understanding is not the goal, it is merely the necessary first step toward the development of benevolent affection—the Christ-like character.

That knowledge and its acquirement bring responsibility that few are willing to assume, and can be a dangerous thing, is recognized even by men of the world. This is also true of divine knowledge revealed for the Lord's people. "Many are called but few are chosen," and "A thousand shall fall at thy side, and ten thousand at thy right hand," are not just poetic phrases but are stark statements of the great numbers of those who will evidently fail to gain the spirit of the Truth and fail to gain the necessary Christ-like character resulting from the knowledge of divine things and its proper practice. These scriptures indicate great odds, but there is no other way to gain the desired 144,000 copies of our dear Master.

The basis of literal study is reading. Some of the following may prove helpful in reading:

1. Read as rapidly as you can—push yourself in reading, your comprehension will be greater. Don't try to think out all the ramifications while reading. leave them until later. If the meaning isn't clear after re-reading a sentence or paragraph, go on, then re-read the article or chapter again. (Bro. Russell recommended the friends read articles three times!)
2. Use a ruler under the line being read, or under the second line.
3. Use a pointer to "lead the eye" along smoothly, and thus avoiding the unconscious habit of many to go back to be sure of same word, thus interfering with smooth, progressive movements of the eye along the line.
4. Cover a chapter at a time, or as much as possible, the meaning will be better retained.
5. In studying, our thought should be, "What is the Lord's thought, message, lesson to me in this sentence or paragraph?"

What shall we study, what is safe to study, dependable? This seems to be a question in the hearts of many. The answer would most likely be, "The Bible, God's Word, His message to us!" However, this poses a problem, in that many have tried to comprehend the Bible teachings through diligent study and have not unlocked mysteries. Has not the Christian world had the Bible for centuries? How much have they comprehended of its teachings? Have we not all tried to study the Bible and found it difficult or impossible to understand? Have we anything that unlocks, or opens the Bible to our understanding—which makes the Bible clear, reasonable and harmonious? We know of only one source of such help—the *Studies in the Scriptures*, *The Tabernacle Shadows*, and the associated writings of Charles T. Russell, the Laodicean, Seventh or Harvest Messenger. We recommend the *Studies in the Scriptures* and *Tabernacle Shadows* for study, because they are organized Bible study. Organized topically, chronologically, dispensationally, and make the Scriptures reasonable and harmonious as nothing else can do!

It has been the policy of the Lord to use human messengers to explain and "update" his people's understanding of his Word throughout the ages. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11) "He shall give his angels [*messengers*] a charge concerning thee, to guard thee in all thy ways." (Psalm 91:11, Manna Nov. 17th) That is, God will raise up

some faithful pastors and teachers who will “watch for your souls as they that must give an account.” True, there shall arise false teachers, perverting the Word of the Lord and seeking by cunning sophistries to subvert your souls, but if in simplicity of heart God’s children require a “Thus saith the Lord” for every element of their faith, and carefully prove all things by the Word, they will be able to distinguish readily the true from the false. And having done so, the Apostle Paul (Heb. 13:17) counsels us to have confidence. The Lord, our Shepherd will care for the true sheep. “Light [*Truth*] is sown for the righteous, and gladness [*the joys of the Truth*] for the upright in heart.” (Psa. 97:11, Manna June 19th). “The true children of God love the Truth because they have an affinity for it... When they have found the Truth they recognize its value; they prize it, and meditate upon it... They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of the loving, benevolent, wise and just character. And therefore they love the Truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it.” (See Manna Dec. 27th).

Someone will say, “When I study God’s Word I study the Bible itself, for then I am sure that I have God’s Word!” Of course, the Bible is God’s Word in a condensed form. It might be likened to a reference manual which is the supreme authority or final resort. (Isa. 8:20) But which of us received the Truth from the Bible without the help of God through God’s Message to us through the Laodicean Messenger, Bro. Russell? The *Studies in the Scriptures* and the *Tabernacle Shadows* have proved to be the key to the unlocking of the treasures of Truth contained in the Bible, and none of us have gained that understanding directly from the Bible. “The ox knoweth his owner, and the ass his master’s crib; but Israel [my people—some of them] doth not know, my people doth not consider” (Isa. 1:3) where they got the Truth, and how great a miracle it was to be able to comprehend with all saints the glories of God’s Word (the Bible) by being enlightened as to its meaning by the Laodicean Message. (Reprint page 4044, paragraphs 1 to 4).

It can be misleading to quote brief excerpts from an article, so it is strongly recommended that these articles be studied into. We quote that brief part that seems to bear out the point in discussion. So, another quote (Reprint pages 4684 and 4685), “The plan of reading twelve pages of the *Studies in the Scriptures* each day, tried by so many, results in more Bible study than any other way that we know of.” “The six volumes of *Scripture Studies* are not intended to supplant the Bible.” “If, then, the Lord has provided us with something in our day that other days than those of the Apostles knew nothing about, no matter how good nor how wise they were—for us to ignore the line of teaching which has been thus developed would be, in our judgement, to ignore the Lord’s providences. It is for each one to think for himself, however, and to guide his conduct in every way accordingly. If the six volumes of *Scripture Studies* are practically the Bible topically

arranged, with Bible proof-texts given, we might not improperly name the volumes—the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

“Furthermore, not only do we find that people cannot see the divine plan in studying the Bible itself (by itself), but we see, also, that if anyone lays the *Scripture Studies* aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he has merely read the *Scripture Studies* with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures...

“We might remark that quite a number of the friends in the Truth are making it a rule to read twelve pages of the *Scripture Studies* a day, and that we do not know one who has been following this course and making use of the various means of grace the Lord has provided (Dawn and testimony meetings and Sunday meetings and Pilgrim meetings and the Berean lessons, Manna texts, etc.), who has gone out of the Truth.”

“The Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and truly represent the message of God’s dear son. This brings the matter still more closely home, and it implies that we are not to be ashamed of any of the doctrines presented in the Bible, nor to be ashamed of any literature which in the Lord’s providence has been prepared and which represents his truth and expounds and illustrates it.” (Reprint page 3777, par. 6; *Songs in the Night*, Feb. 20th). If we have become ashamed of the *Scripture Studies*, it is equivalent to being ashamed of the Lord himself, and he apparently considers it so. (Luke 9:26)

Someone will ask, “How can we continue to have confidence in the *Scripture Studies* when they contain mistakes?” The question has an apparently logical basis in the expectation that the Church would be completed shortly after the ending of the Gentile Times in 1914. Let us note carefully what Bro. Russell brought to our attention as the teaching of the Scriptures regarding the date 1914 as the ending of the Gentile Times and the conclusion (with his reasoning and scriptures bearing upon same) as to what would occur soon thereafter. (Jer. 23:28) For the establishment of the 1914 date, please re-read Chapter IV “The Times of The Gentiles” in Volume II. For the latter see article entitled “LET YOUR MODERATION BE KNOWN,” Reprint page 5249; and Reprint page 5496, paragraphs 3 to 7; and Reprint page 5350 paragraphs 2, 9 and 11; and Reprint page 5449,

paragraphs 3 to 7; and to show that he did say that these were his expectations, see Reprint page 4110, paragraphs 1 to 3.

There is a problem of the 40-year harvest, too, in the minds of many (and used to trouble me also!). The 40-year harvest was shown by the parallels to end at 1914, but things are going on apparently as before (1914). Please re-study Study VII “The Parallel Dispensations” in Vol. II. We have the vantage point of time to help us appreciate just what has happened to the “Nominal Spiritual Israel” since 1914. They have fallen (from the Heavenly or spiritual realm or level to the earthly, natural or human level—as well as from Divine favor), the harvest having been completed before 1914. If anyone can point to a few who have come out of the nominal systems since then be not confused, for the few can be disregarded. Think how many came out before 1914! “These parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation!” (Foreword Vol. II)

Let us note a few of our Pastor’s comments on mistakes in the Harvest Message: “If I knew of errors in the Dawn, I assuredly would contradict and correct them!” (Reprint page 1537, par. 1) “During the 35 years of the harvest time in which we have been proclaiming these truths we have had nothing to discard, nothing to reject as erroneous.” (Reprint page 4472 last par.) “The fact is that we are teaching no new doctrine and disowning no old doctrine.” (Reprint page 4474, par. 1) “To cease to print and circulate the Scripture Studies because everything suggested therein has not been, apparently, fulfilled, would be like rejecting our Common Version of the Bible because the chronology given in the margin throughout is known to be incorrect to the extent of a number of years.” (Reprint page 5496, par. 7; see also Reprint page 5950 “Should our views change we will state the change in no uncertain terms.” Reprint page 5872, par. 4.

The ending of the Gentile Times in 1914, and also the ending of the forty-year Harvest Period of Nominal Spiritual Israel in 1914, led Bro. Russell, and the church also, to surmise that the Harvest would end, and that the Church would be glorified soon thereafter. This was a conclusion, and not the clear teaching of the Scriptures, and Bro. Russell stated it so, but this appears to be the basis for the feeling by some that the Messenger was wrong, had made mistakes, and hence was unreliable in the field of chronology. And, if wrong in the field of chronology, must be unreliable in other areas, too. Hence, the Adversary has dealt a master blow to the faith of some of the Lord’s people, causing them to doubt the Harvest Message along many lines, but especially as to just where we are on the stream of time. This was very evidently allowed by Divine Wisdom to act as a test, a sifting obstacle to eliminate those who do not study to be sure of what they believe and to find the answers to such questions as, “Why did the Messenger tell us that the Nominal Church Harvest would be only forty years long, when it appears to be still going on?” “The Parallel Dispensations,” Chapter VII, of Vol. II has previously been referred to, and it gives the basis (evidently divinely given) for the forty-

year length, and it is satisfying to us. “The Harvest Is Not Ended” (Reprint page 5950 Par. 14) explains that, “The parallel belongs to the nominal Jewish system, which went to destruction, and to the nominal Gospel church, which is now going to destruction.” (Written in Sept., 1916) At that time it was not so easily seen as today, sixty-four years after. Some will say, “Yes, but we still have the nominal church with us!”—But do we? Only by comparison can we really receive the full impact of what has really happened. Just because they meet in some of the same buildings, still follow some of the old forms and rituals, and call themselves by some of the old names is not sufficient proof that they are the same. “Babylon the great is fallen, is fallen [and is no more?—no she still exists] and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” (Reprint page 5050 par. 1 and 2) “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!” (Rev. 18:2) She must still be existing to be in line for her plagues. “And the stars of heaven fell unto the earth.” Rev. 6:13. “And his tail drew the third part of the stars of heaven, and did cast them to the earth.” (Rev. 12:4) All these symbols picture the fall of the nominal church from the heavenly realm of spiritual enlightenment and understanding to the earthly, natural realm of darkness pertaining to spiritual discernment—natural-mindedness. “Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstone, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations [all the nominal systems] shall serve the king of Babylon [Satan] seventy years.” (Jer. 25:10, 11) Thenceforth the combination of the fallen nominal church and the world, by whom she has been taken captive, will be called “Babylon.” They have lost The Faith, and have no faith, do not believe the Lord’s word, do not teach the Lord’s Word, even believe that God is dead! Only by comparing the church nominal at the early part of the Harvest Period with its plight today can we appreciate the great desolation it has sustained, and its great fall. (Jer. 51:42) And so we believe that Bro. Russell was faithful in relaying to us the Lord’s message accurately, as the Lord revealed it to him, and clearly indicated what were his conclusions resulting from that Message—and the reasoning leading thereto. The parallels were not mere conclusions, the result of reasoning alone, but were indicated in the Scriptures, and we believe they are correct.

There is something else that we sometimes hear brethren say, surely unthinking how damaging it can be to confidence in the reliability of the Harvest Message, which is, “His later thought is” “In the later Towers,” etc. Bro. Russell acknowledged the statement “the path of the just is as a shining light, that shineth more and more unto the perfect day,” (Prov. 4:18) as applying to himself, also. His understanding grew more clear, and he was able to express himself more accurately as the years drew on. This is not to say that he was wrong in earlier expressions. One item was in regard to the calling of the covenant covering the New Creation as the New Covenant, but later recognizing it to be the Grace or Sarah Covenant. His testimony was, however, that it didn’t change his thinking, but that a better understanding was passed on to those who might be interested in such. (1916

Foreword Vol. VI; Reprint page 4476, par. 9 to 11) In harmony with his better understanding, he did change a word occasionally, particularly when it would comply with Bible usage. A long article, but good, starts on Reprint page 4472, and deals with this subject of wording changes. On page 4474 par. 1, he summarizes: “The fact is that we are teaching no new doctrine and disowning no old doctrine... we debated for a time whether or not it would be worth while at all to make the very few changes in “*Scripture Studies*” necessary to bring them up to the light of the moment...” Other lists of wording changes: on page 5649 he says, “These are all trivial and do not alter the real sense and lesson...” On page 5794, paragraphs 13 and 14—“We know of nothing so good to give them as the six volumes of *Studies in the Scriptures*. In our opinion they need no change nor alteration. It is not necessary for us to print something and insert it in the books saying that our expectation of the ‘change’ of the Church before October, 1914, did not come true, for sensible people would not need such a notice.” “If they have a proper zeal for the Lord and a proper love for the plan, they should manifest that zeal by thorough and persevering study of the volumes. They cannot afford to do less! We find also that some of the dear friends who read the *Scripture Studies* years ago, and not recently, imagine that they remember their contents, when in reality they are quite ignorant of many of their teachings. We all have leaky earthen vessels and the precious treasures of divine Truth soon exhausts unless we keep replenishing. ... Such of our readers as have not read the *Studies in the Scriptures* this year can scarcely appreciate how much they probably have lost of what they originally learned therein.” (“To Show Thyself Approved” Reprint page 4930) In our humble opinion this is one of the basic difficulties with the understanding of many of the brethren—instead of refreshing their understanding of the Truth, by continually reading, studying, the *Studies in the Scriptures*, they begin to indulge in rationalizations and reasonings on their own, and begin to allow human reasonings to supplant the God-given knowledge. They evidently haven’t received a proper love for the Truth, appreciative love for divine enlightenment. 2 Thess. 2:10, Diaglott.

There are some questions that seem to logically present themselves in contemplating this subject, and some of them will be considered briefly. What is the difference between a nominal Christian and a true Christian regarding study? The nominal Christian studies the traditions and opinions of men, failing to prove them by God’s Word, the Bible, and has an undue respect or reverence for same, mistakenly called love (it is really emotional or ‘political’ love—love of those who love us and belong to our group). The true Christian studies to find the true message of God, and, no matter from whom he receives it, he proves it by God’s Word to be sure it is from God, and his loyalty, his reverence is to the Lord and His Word, and to those who similarly love and respect the Divine Word. The difference between the strong and steadfast Christian and a bigot is that the one is established in the truth, while the other is established in error. Reprint page 3215, par. 4; page 2299, par. 7 to 10.

Are we following a man? If we accept what he says without carefully proving it by the Bible, yes! Would it be safe to follow a man if we are sure he is the Laodicean Messenger? Again, if we accept what he says without proper Scriptural proof, we think it would be unsafe. We must prove all things, then hold fast that which is good. (1 Thess. 5:21) Accepting that which sounds good without proving it by the Scriptures and reasoning upon it, without mentally assimilating it, is not safe, for it is not a dependable basis for faith. We must know what we believe, and why we believe it! (Manna May 3rd) We must study to comprehend, to understand, the Truth, to “make it our own.” Reprint page 4838, par. 11-13; 4685, last par.

Is it safe to reason on the Scriptures? Since we are fallen our reasoning faculties are not perfect, hence we must be careful in reasoning—we might reason ourselves into a corner, into error. The Lord says, “Come let us reason together!” If we reason together with the Lord and we take his reasonings as ours, we will be guided to safe conclusions by Him. But we must take the message he has been pleased to send us to guide our reasonings, otherwise we are not competent to reason “on our own”! We have gained the spirit of a sound mind only in proportion as we take the Lord’s Word, his Message to us, as our guide and reason and mind. (Reprint 3153, par. 7, 9 to 11.)

Is there any logical basis for the belief that the Lord would change the message during the Harvest Period?—that the message that was able to enlighten and bring to consecration and spirit begettal during the first portion of the period would become impotent and unable to do so during the latter portion of that period, because it had mistakes and needed to be corrected? If we can understand the Bible with any reasonable accuracy, there is but one Message to the Laodicean Period, the Harvest Period of the Gospel Age. Was there not but one Messenger indicated? Was he not prophesied to be a faithful servant, and hence made wise, and ruler over his household, and ruler over all his goods? (Matt. 24:45-47) “He will make him ruler over all that he hath!” (Luke 12:44) Did not the Lord record the matter in prophecy (which is accurate in the actual outworking of that prophesied), “I have done as thou hast commanded me!” (Ezek. 9:11) Hence, it is attested by the Lord himself that the Laodicean Messenger was faithful in reporting that which was revealed unto him. If we would say that the message changed, or was wrong, had mistakes, we are, in essence, ascribing error to the Lord! This is unthinkable! There is a saying that if the Bible were only discovered today the world would recognize it and hail it as a great discovery. In other words, familiarity, or long association with neglect, breeds contempt. Could there not be a parallel in the Harvest Message? That we have had it long enough for us to begin to view it as commonplace, especially so, since it seems to be working out so slowly! There is a saying that those who are the best acquainted with the subject, or a product, are the most favorable to it, and we find that this is true with the Lord’s Truth. This indicates that neglect is another cause for the growing disregard, in some, for the wonderful system of Truth the Lord sent us in this Harvest Period of the Gospel Age. Perhaps it would be more accurate to say that the Lord expects us to

manifest a growing heart loyalty to him, which is evidenced by a growing appreciative heart loyalty to the Truth, his representative, and if we are thoroughly loyal to the Truth (hence loyal also to God) he will keep us in the Truth. We cannot keep ourselves in the Truth. Divine Truth is revealed only to those the Lord deems worthy of it, (Rev. 3:4; John 13:20) and is withdrawn from those who prove unworthy of it. (Reprint page 5127, par. 7 to 9; Manna Sept. 2, March 25, and May 14) When we see brethren discarding parts of the Truth they once evidently espoused does it not make us more firm in our resolve to know the Truth thoroughly so that we can not only choose the proper paths, but be able to help those who might ask for help in seeking the correct understanding of the Lord's Truth in these trying times? Manna Sept. 23, March 26.

Does it lower our estimation of the Harvest Message when we hear the criticism that the messenger that the Lord used to convey it to us was not inspired? No indeed! There were but twelve foundation stones for the Church, only twelve that the Lord inspired, no doubt because it was necessary then, but none since, no doubt because it was not necessary. However, even though the apostles were inspired "we have no evidence of a word-for-word dictation—no evidence that they were merely amanuenses of the Lord speaking and writing in a mechanical manner as did the prophets of olden times. (2 Pet. 1:21) Rather, the Apostles' clear-sighted view was an illumination of the mind which enabled them to see and appreciate the divine purposes and thus to state them clearly." (Vol. VI pages 217 to 220) Does this not sound very nearly like the enlightenment that Bro. Russell had to have had, which surely must have been supervised by the Lord in order for his acquaintance with the necessary facts and understanding enabling him. to speak from mental appreciation, not just mechanically? Would not the message thus reflected have a greater depth, clarity, brilliance, spoken from understanding rather than by rote, mechanically? In our humble opinion it is a much greater honor to the Lord to realize that the great outpouring of the Harvest Message came from enlightenment of the mind of the messenger when the great increase of light was due, because it was The Dawn of the seventh day, the day of refreshment, enlightenment.

Who can fall? A foolish question? Ah! But it illustrates a profound lesson! One who is lying on the ground cannot fall. Only as elevation is accomplished does one become liable to the effects of gravity. We would not have much difficulty walking a 2 by 6 plank lying on the ground, but elevate it six feet in the air and many would falter. Elevate it seven stories and very few would even attempt to walk it for fear of loss. Now the lesson! The world is not in danger of loss, their judgment day is future. (They are lying on the ground!) Only those of us who have been called out of darkness into the marvelous Divine Light and thus elevated from the earthly to heavenly heights and been made partakers of the merit of our Redeemer are subject to loss. If we fall we are in jeopardy of the second death—eternal extinction. How expedient it is for us to be diligent in our studies that we are seeking the proper lesson the Lord has intended for us, and not

promoting our own theories and ideas. (Manna Dec. 11, May 2, second paragraph, May 3.)

Since Bro. Russell's expectations regarding the glorification of the Church soon after 1914 didn't materialize does it not prove that he was wrong and not reliable in other items also? No it does not. Let us be careful to distinguish in our minds between the items taught in the prophecies of God's Word (for instance, the ending of the Gentile Times in 1914) with the logical conclusions as to what would happen soon thereafter. Bro. Russell set before the reader the Bible testimony for the belief that the "Gentile Times," and the Harvest of the Nominal Gospel Church, also, would end in 1914, giving the reader the responsibility of proving these things by the Scriptures before accepting them (5350, par. 2, 9 to 11; 4110, par. 2 and 4; 5249, par. 8, 9, 11, 12.) It is unthinkable that his active mind would avoid conclusions that meditating upon these wonderful revelations would incite, and it is also unthinkable that his love for the household of faith would not seek to share with them these conclusions for their hope and encouragement. Nay, it even seems very logical that it was allowed by Divine Providence as a test of faithfulness upon the Household to see if such trivialities would overbalance the treasures of the Harvest Message! Nowhere did Bro. Russell say that his expectations regarding the glorification of the Church soon after 1914 were Bible teachings, but plainly stated it to be his conclusion, and he gave his reasoning for it. Incidentally, none of the brethren suggested it to be faulty reasoning before 1914! How this shows the need for study by the Lord's people, personal, individual study, and prayer for Divine Grace that we might be accounted worthy to look therein and to understand what has been revealed for our understanding. Manna September 17.

Are the Reprints safe for study? Since the *Studies in the Scriptures* and the *Tabernacle Shadows* are topically arranged Bible studies it seems logical that these should be the texts for our basic study. That these are the means of entry into the Truth, in this Harvest Period, most of the brethren will surely testify. After studying twelve pages of *Studies in the Scriptures* and *Tabernacle Shadows* a day we still have more time for study, then we think the Reprints would be a logical field for study. The Reprints are excellent, but are not arranged topically, and most of us study that with which we are already acquainted, so would not be so sure to have a "rounded-out" or balanced course of study if we pursued the Reprints only. The Reprints contain the Truth, but they are so voluminous that it would take the average reader several years to cover them. They are more what we might call "reference material" to which we would turn for research on questions not seemingly answered in the Volumes, for special study on special topics, etc., very valuable, but not organized to serve as a course of study. There is another point to keep in mind when studying the Reprints. In the Reprints Bro. Russell discusses minutely many topics and questions from various viewpoints. For instance, discussion from the viewpoint that the Millennium has not yet begun, and this can be true in certain respects although his clear teaching was that the millennium began chronologically in 1874. Now,

to those who are willing to form conclusions on scanty evidence, or in harmony with their preconceived ideas, this can be dangerous. Some claim that Bro. Russell taught things contrary to his clear teaching which would be the main or central teaching, the basic doctrines, of the Truth, pointing to some discussion where he took a limited or contrary viewpoint for the sake of answering a specific question, or to illustrate or make plain a point. True from the viewpoint taken, but contradictory to the Truth if the exception isn't kept in mind, and Bro. Russell expected the brethren to know the clear teachings of the Truth, and keep them in mind, and not discard them in favor of some highly unlikely proposition for the sake of discussion. 5346:18, 19.

Is history repeating itself? Even a casual acquaintance with the history of the gospel church with its various movements which unknowingly drifted off from original belief or what constituted the Gospel, should set us on guard that similar deflection be not allowed to fall our lot! Who cannot recognize that our J. W. brethren began to become confused and to doubt the Harvest Message over the disappointment that all expected in 1916, or sooner, didn't happen, and began to allow that confusion and doubt to overflow into other doctrines and beliefs formerly held, and that soon they began to discard the Truth. It was only a matter of time until they refuted much of what they had previously held (or claimed to have held) as Truth, and instead, espoused error—still claiming Bro. Russell as their leader, accepting what he said that they liked, or agreed with, and discarding the rest of his teachings as error or mistakes, as their inability to see clearly grew. The resulting mixture of truth and error was an intoxicating portion—the wine of Babylon. (Manna Aug. 9; Jer. 51:7; Rev. 17:2; 18:3) Is history repeating? Is there any evidence among us of similar dissatisfaction, confusion, on chronology, particularly, and a disposition to take exception to some points of the Harvest Message, a disposition to say the Messenger was wrong, had made mistakes, a willingness to help the Messenger change his mind to encompass the “new light” that is shining now, if only he were living today? Is there any evidence, today, of a similar tendency to accept the Message of the Harvest Messenger in the main, while rejecting other items of the same message? Is this logical? Does not the Harvest Message either stand or fall as a unit? For, if it is truth with an admixture of error, what distinguishes it from the dreaded wine of Babylon? Does someone ask, are not these items of minor nature, for instance, Bro. Russell spoke of chronology as a minor item not to be compared in importance with more basic doctrines? True, chronology is not taught in the Scriptures with the clarity and assurance that the basic doctrines of Ransom, Restitution, etc., are, so the counter-question might well be considered, why not avoid bringing up the subject at all, especially when the teaching is different from the Harvest Message, and merely sows a feeling of confusion among the Brethren, throws doubts on the Message, and actually fails to gain a useful end, fails to add to the Truth, actually detracts, sows discord, neither glorifying God nor edifying the Brethren? 1650, par. 7.

The very fullness and generosity of the Harvest Message, and its harmony as an integrated whole, is overwhelming evidence of its Divine authorship. To alter or remove any part spoils the harmony, the beauty. The jigsaw picture-puzzle furnishes an apt illustration. Remove one insignificant-appearing piece and its absence forms a glaring distraction. Alter its position, even a little, and it forces all the other pieces out of harmonious alignment and makes it impossible for the pieces to fit. So with the Harvest Message! Who will venture to say that any part is minor or nonessential? For instance, Bro. Russell said that the knowledge of the Lord's second presence was a gem second only, in importance, to the doctrine of the Ransom. (2972, par. 6; 2973, par. 1) "The most sanctifying single piece of present Truth!" The Truth is said to be simple, and it can be stated in simple outline form, but it is also very involved, so interrelated that to take away any part simply detracts from all the rest. We can study a lifetime and still find new aspects and interests for our mental comprehension, without going outside into unproved, undependable, writings to browse, or into unwarranted speculations. Having been granted the privilege of looking into this generous revealment, it is our desire to strive diligently to understand it as clearly as possible, but not to try to change it. There must have been excellent reasons for such an unprecedented outpouring of the Truth in the Harvest Period. But the Adversary is skillful in deception, and, even in this time of increased knowledge of the Truth, uses part-truths to divert the vision of some of our brethren away from the Truth. At the first advent he succeeded in getting men to see only Christ's exaltation, but now they see only his humility and shame! In 1911 some of our brethren couldn't "see" that our Lord was present, while now some of our brethren profess to see his presence, but can't see any evidences that he is doing what he came to do—to reign (Vol. II, page 105, par. 2), looking for the outward manifestations as proof he is reigning, when, as Mediator of the New Covenant, (and joined by his faithful Bride) his flaming judgments will awaken the sleepy and blinded, and humbled world to a realization he is indeed reigning, for that knowledge will be inescapable. (2 Thess. 1:7, 8) But blessed are the eyes of faith that can see that Messiah's Kingdom has various stages of inauguration. First in His *Parousia* the glorified Jesus quickens, or resurrects, the sleeping members of the Body of Christ. This is the first executive act of the Great One whom God has so highly exalted—the Heir of the Great Abrahamic promise. (Of course, this is during the first stage, the embryonic, the covered or unseen by human eyes stage of His reign.) His members must be completed before He will officially take His position as the King of the world. (That will be the second stage, the outwardly visible stage of His reign.) (Foreword Vol. III, page iv.) The first stage (the spiritual) precedes the second (the earthly). (286, par. 12 to 1.5; Vol. IV, pages 620 to 628) The first stage includes the judging and overthrow of the "Christian Nations" which are ignorant of the real cause of their downfall—our Reigning Lord. (Vol. III, pages 128, 129, 133, par. 2 and 3) Some of the Brethren insist that all the faithful ones must have gone beyond the veil and been exalted before our Lord can reign, but Bro. Russell taught differently—that our Lord would be present and reigning while some of the saints still remain here to witness and experience some of the trouble resulting from that Reign. (Vol. III, pages 233 to 238; Vol.

II, pages 99 to 101, 147 to 152, 170, 363; Reprint page 3405, par. 4.) And the Lord approves of them in prophecy, saying, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ‘thy God reigneth.’” (Isa. 52:7) This is another instance in which all the testimony bearing on a point was not kept in mind in forming a conclusion contrary to that given us by the Harvest Messenger. Constant re-studying of the Harvest Message would have helped to keep these points in mind, and would have helped to keep the one, thus studying, in the Truth.

The question may well present itself, how could we, earthly beings, know whether our Lord, a spirit being, is reigning, exercising his authority as earth’s new ruler? To this a counter-question might be put, what evidence would satisfy, convince us? The Scriptures encourage us to compare spiritual things with spiritual. (1 Cor. 2:13) Since our Lord is a spirit being, some comprehension can be had regarding his reign by looking at the reign of Satan, also an unseen spirit being. Most of the Lord’s people have been able to recognize that Satan is the Prince of the Power of the Air (Eph. 2:2), the ruler of the Ecclesiastical Heavens of the present “evil world.” None of them have seen him literally, they can only appreciate or comprehend his reign by heeding what the Lord’s Word tells the results of that reign have been, and this takes some faith and the exercise of spiritual perception. There is no other way to know anything reliable about it. In 1Thess. 4:16, 17 we are told that When the Lord descends from Heaven, and is present again, that the “dead in Christ shall rise first” and then (thereafter) “we which are alive and remain shall be caught up together with them in the clouds [trouble], to meet the Lord in the air” (the new Prince of the Power of the Air). This indicates that he will be ruling. (Reprint 167, par. 11; 3032, par. 2 to 4; Rev. 14:13, 14; 19:11 to 16; 20:1, 2) The rule of Satan has been carried out partly, at least, by those who do his will, “the spirit that now worketh in the children of disobedience.” (Eph. 2:2) The reign of our Lord is somewhat similar, in that he is not visible to human eyes, (Luke 17:20, margin) and his work is partly carried out by those who do his will—both by those who do so willingly and intelligently, and also by those who do not know that they are carrying out his will, doing those things that help to accomplish the things he desires. (See “The Lord’s Great Army,” Foreword Vol. IV, page xv.) But we certainly wouldn’t want to think that because we couldn’t see all the activities and influences that Satan has, in the past, wielded that he was just sitting there impassive, present but not ruling, not exercising his authority. And, just as Satan must have accomplished many things in his own power that we couldn’t see, that his servants here on earth couldn’t do, just so with our Lord, there are things the other side the veil that can only be accomplished by the power and wisdom of our Lord, far beyond the ability of his servants this side the veil. He is directing the affairs of earth so that they will all culminate—not only in the eradication of evil and evildoers—but with the most helpful lessons to mankind to assist them in their eventual espousal of righteousness. (Joel 2:1, 2, 11; 3:1, 2, 14; Mal. 3:1-3; Rev. 11:17, 18) Let us contrast the trouble that has overtaken the world since 1874 with conditions before that time. (Dan. 12:1; Mark 13:19,

20) It would be inconceivable to attribute this trouble to Satan's bringing it upon his own kingdom, although it seems possible that some part of it might be due to his resistance of the encroachment of the power of Him that is greater than Satan—our Lord Jesus Christ. (Rev. 19:11-20; 12:7) It seems reasonable to expect great upheaval and turmoil where two such differing ideologies meet. (Matt. 12:29; Mark 3:27) The most logical explanation of all this trouble is that it is the result of our reigning Lord's bringing his righteous judgments of their unworthiness to bear against them, beginning to rule them with a rod of iron, beginning to dash the nations to pieces as a potter's vessel (Dan. 2:34, 35,44, 45), even though this trouble came on rather gradually, and in a seemingly natural way. That is the usual way the Lord conducts his affairs—avoiding the sudden and spectacular, allowing time to work all things well. It is only our limited and restricted viewpoint that considers our Lord's "take over" to be slow. The exercise of our Lord's authority over Satan's is not going to result in immediate peace and tranquility, but the upsetting of things long established and rather stable, bringing confusion and disruption and unsettling for a period. (Luke 12:51; Matt. 10:34; Reprint 621, par. 4, 13, 14; 622, par. 1) The evidences of our Lord's Reign begun are numerous and satisfying to the exercise of faith. Vol. II, Study X; Vol. III, Study IX.

Perhaps some of our misunderstandings could be attributed to failure to clearly define terms. At least this is sometimes spoken by brethren, that if we discuss our differences for a while we soon find that we are thinking essentially alike. It might be observed that if we are all studying the same textbooks there should be little room for differences. Discussion of the Truth is to be commended, and has been an outstanding characteristic of the Truth Brethren all during the Harvest Period. However, there should be recognition by the discussants of the final authority, not only of the Bible itself, but also of the latest means used by the Lord to explain and elucidate the Bible—the *Studies in the Scriptures* and the *Tabernacle Shadows*, and other explanatory Writings of Pastor Russell where needed in addition to the S.S. and T.S. Where this authority is thus recognized and respected, discussions will be found to be mutually beneficial and enlightening, whereas "free for all" Bible discussions will largely end up with each party still holding to his previous views, or perhaps being influenced by the most influential brother—likely to his confusion. (5364, par. 15) But there seems to be a reluctance by some of us to accept the definitions as given to us by the Harvest Messenger, clinging to individually preferred terms and interpretations. Since the Harvest Message was evidently used of the Lord to bring us the outpouring of the Truth called the Harvest Message, and since that Message is already stated in about as clear English as possible, would it not seem wise to content ourselves with that nomenclature already identified with its presentation, with which those who have studied the Truth are, or should be, already acquainted? Would it not be in harmony with our vow to accept the Headship of the Lord, with its denial of self, and rugged individualism and idiosyncrasies, being content to be subservient to that Head, and use the terminology he provided, bending our efforts to gaining as clear an understanding of it as possible, rather than attempting to change it to meet our own

standards of understanding? (4503 par. 1-3—whole article is good; Vol. II, page 164, par. 1 and 2, 1950 edition.)

It is the personal experience of the writer that when exception was taken to some of Bro. Russell's statements or deductions on a subject, that it was due to misunderstanding the message, not comprehending clearly what he taught. When enough attention was given to understanding what he presented, the objection gave way to assent and acceptance of his explanation as best. We were the one that was wrong! We naturally judge others by ourselves, in many respects, and so we think that if those who feel that Bro. Russell made mistakes, and was wrong, would carefully, prayerfully, study his presentations to be sure they understood clearly what he taught, that objection would vanish! Again, judging by self, it seems to be a common trait for difficulties one encounters to be attributed to others—not to self where they very frequently belong. It is difficult to be as generous and lenient with others as with self! To esteem others better than self!—Phil. 2:3. So, when studying the Truth, some seeming incongruity arises, our natural response is to think, Bro. Russell made a mistake, he just didn't weigh all the factors in this case, he lived so long ago he didn't have the vantage point we have, and he didn't have the right understanding (that I have), hence unreliable! (It couldn't be our own judgment that is faulty—that never enters our mind) These thoughts should be recognized as machinations of our fallen natures and as wedges of entry into our minds by the Adversary, and should be immediately eliminated from our thinking. We must, of course, have some confidence in self and our reasoning faculties, else we would not become established in the Truth, but there must be humility with it so that we do not think more highly of self than we ought to think. (Rom. 12:3) Surely the Lord's Messenger should have more weight than we have in reaching conclusions. A question to help keep a proper perspective might well be—did the Lord use me to bring the Harvest Message to the Household of Faith? If the answer is negative, then we should accredit more weight to the testimony of the one the Lord did use to bring the Harvest Message than to our own conclusions. John 13:20.

We are not impugning the motives of any. The Lord only, can judge these; however, it is proper for us to scrutinize our own motives to detect any possible impropriety therein. Are we truly seeking to honor our Lord, sincerely determined to comprehend what he has been pleased to reveal to us, to defend His Truth, and to conscientiously edify and establish the brethren in the Truth, to the best of our ability. Are we content to be used of the Lord as a finger to point to the Truth—to what he has already provided, or are we attempting to run ahead of the Lord, attempting to cerebrate—to act as brain cells, to originate Truth to give to the brethren? These are proper questions for each to ask self! A proper yardstick to measure our utterances in attempting to be helpful to the brethren in discussing the Truth might well be, does it honor our Lord, is it loyal to his Truth, and does it edify the Brethren—or the opposite? We must avoid that which sows confusion, doubt, mistrust, loss of faith among the brethren. (Prov. 6:16-19) Does it raise our esteem,

reliance, trust in our Heavenly Father, or does it raise our self-esteem, our self-reliance? Heb. 4:12; 2 Tim. 4:3, 4.

Do we see brotherly love, and peaceful co-existence with the brethren in spite of differing views, being promoted as the goal of Christian living to be striven for, and as a basis for the Lord's judgment of us, instead of the Lord's clear teaching that our primary loyalty is to our Heavenly Father (and his Truth as his representative, Luke 9:26; Mark 8:38; John 14:21, 23; 15:7), and love for the brethren as (important but) secondary thereto? (Matt. 22:37 to 40) The New Commandment he gave us (John 13:24) was not intended to replace the first and great commandment to love God first and supremely, or number two—the love of neighbor as self (simple justice), but was a special addition, for his followers, to these—to love the brethren as our Lord loved us (sacrificially), inviting us to follow in his (sacrificial) footsteps (4480, par. 9 to 13—whole article good; 2213, par. 2; 5430, par. 13), and it is the Truth and the love of the Truth that is to draw us together, and its understanding is to mark us as sons of God. (Vol. VI, 1949 edition, pages 240, 241; 5348, under "Let Brotherly Love Continue"; 4849, par. 8) If we love God supremely, we will just naturally love those who also love him supremely (John 8:42; 1 John 4:12, 16, 21); and manifest this love by careful attention to heeding His Word and studying to have it as nearly in its purity as possible, and as careful obedience thereto as we are able to render. (John 14:15, 23, 31; 15:10; 1 John 2:3-6; 3:16; 5:3) Do we see a tendency to disfellowship, or look with disfavor upon some who evidence great love for the Lord by loyalty to the Truth and diligent study to comprehend it clearly? Can this be love that overlooks the Lord's provision of Grace in the Harvest Message, and evidences of the Lord's spirit in those who have a clear understanding of the Truth (5948, par. 1 to 4 and 8 to 10); and speak out their understanding in harmony with the Harvest Message? (1 Cor. 14:8; James 3:17) The proper course for both the prevention, and the correction, of such a state is humble prayer for Grace to help, recognition of ourselves as fallen and helpless and in need of that Grace, and undivided attention to the receiving of the Lord's message, instruction, Truth, by re-studying the *Studies in the Scriptures* and the *Tabernacle Shadows* to receive their teachings, and humble application of their teachings to our lives—imbibing the spirit of the Truth. We cannot afford to do less! John 13:20; 5425, par. 9 to 12; 4685, par. 14, 3020 under "Keep Yourselves in the Love of God"; Jude 21; Manna March 9.

Summary:

1. The Lord has properly provided for the nourishment of his true people.
2. All the sincerely interested, fully consecrated, people of God have been, and will continue to be, enlightened and blessed by our Father.
3. God's message to his people has always been dependable, especially now, in the Harvest Period.
4. The path of the just is as the shining light that shineth more and more unto the perfect day, but it has been and it will continue to be, a walk of faith this side the veil.

Additional references—Gems of Truth: 5557 to 5559; 5594 to 5596; 5364 (Paragraph 9 has scrambled lines and should read as follows: These volumes make no pretense of being Divinely inspired but, on the contrary, show from the Scriptures that no such Divine inspiration beyond the twelve Apostles was ever intended. They show, however, that it is in full harmony with the Bible to expect that, from time to time as necessity demanded, the Lord would raise up pastors and teachers for the assistance of the faithful in the study of the Scriptures—teachers who, without having plenary inspiration, would have, in a special manner, the guidance and blessing of the Holy Spirit, granted to all the Church. It is the belief of many that God has used the *STUDIES IN THE SCRIPTURES* in the doing of such a teaching and pastoral work—guiding His people by pointing them to the Scriptures and suggesting interpretations which harmonize the Bible from Genesis to Revelation.); 5563 (especially par. 8); 3354, 3355, 3356; Manna 9-19; 9-18; 10-3; 8-25; Songs in the Night 4-30; 3-29; 3-15; 3-18; 8-25; 12-3.