

## December 21

*Who is worthy? Revelation 5:2*

LET us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of His plan which has been unsealed for us by our blessed Lord Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein

and to read the wondrous things of His law, by faithful obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to have some part in the blessed ministry of reflecting the light of divine Truth; let us prove ourselves jewels of rarest value, diamonds indeed, heartily receiving and beautifully transmit-

ting to others the light of Truth, and faithfully enduring the severest pressure that God may permit to come upon us; for, if faithful in these small things we shall in due time be counted worthy also to reign with Christ in power and great glory. Z. '02-333 R3104:4

R3103 (From Harvest Truth Database V5.0 2006)

## WHO IS WORTHY?

IN THE VISIONS of the Apocalypse we read of a wonderful scroll in the right hand of the great King who sits upon the throne of universal dominion. This scroll is a forceful representation of the divine plan, originally existing only in the mind of God, and which could not be made known to men until some one was found worthy to open the seals and display it to view. But "no one in heaven nor in earth was able to open the scroll, neither to look thereon," until one came whom the Revelator describes as the "The Lion [the strong one] of the tribe of Judah, the root of David," of whom the testimony is given--"Thou art worthy to take the scroll and to open the seals thereof; for thou wast slain and hast redeemed to God by thy blood out of every kindred and people and nation; and hast made them unto our God a kingdom and priesthood; and they shall reign on the earth."--Rev. 5:1-5,9,10.

Excepting the bare promise (written on the outside of the scroll--verse 1) of salvation through the Seed of the woman, nothing could be known of the wonderful scheme for human restitution until the Son of God, having left the glory of the spiritual nature, took our nature and by the sacrifice of himself redeemed us from death. Then, having his righteousness imputed to us by faith, we are counted worthy to look upon the scroll as he opens the seals one after another.

Great was the favor bestowed upon the Strong One of the tribe of Judah, in being permitted to open the seals--to carry out and make manifest the grand designs of infinite love--and great is the privilege of those who are permitted to look thereon as the seals are opened. It is not our purpose here, however, to treat of the peculiar symbols relating to the opening of the seals, but rather of what constitutes worthiness in us to look thereon, and what favor of God to us is implied in this privilege of looking.

The knowledge of God's purposes is due only to those able and anxious to co-operate with him in their development; for God does not display his plans to satisfy mere idle curiosity. First, then, if we would comprehend what is revealed within the scroll we must have faith in what is written on the outside--the promised redemption through the precious blood of Christ--and must be sincerely desirous of knowing the details of God's plan in order to an earnest co-operation with it. In other words, there must be the earnest inquiry arising from a heart grateful for the promise of life through the Redeemer--"Lord, what wilt thou have me to do?" Such, and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God written within the scroll. Such are the called according to the divine purpose, to be educated in and to serve the truth. Such are the righteous for whom the light (truth) is sown. Such was our Lord's attitude when he said, "Lo, I come to do thy will, O God." (Heb. 10:7.) He was meek and lowly of heart and ever ready to render implicit obedience to the will of God; and it is to those who are similarly meek that he was sent to preach the good tidings (Isa. 61:1)--to open the scroll. "The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9.) If any man have this evidence of worthiness--this acquaintance with the truth--let him rejoice in his privilege and by his works manifest his continued worthiness.

This worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light! (Matt. 6:23.) To find the glorious hope that once inspired our hearts slipping away and the truth whereon we built that hope beginning to seem like an old song or an idle tale, or as relics of the past to be displaced at any time by any plausible subterfuge of error which our wily adversary may be pleased to palm off as advanced divine truth, are indications that should arouse any one who discovers them to a realization of the fact that he is going into darkness--a darkness that will only become the more intense as he slips and slides along the backward track.

All along the way, as we have said, we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to grace. Who is worthy?--worthy to receive the truth, worthy to continue in the truth, worthy to suffer and to endure hardness as a good soldier for the truth, and finally to be exalted to power and great glory when truth and righteousness shall be exalted in the earth and their glorious triumph begun?

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) At the very beginning of our course we each found the cross confronting us, and had we not taken it up we would not have been counted worthy even to look with intelligent appreciation into the precious truths of God's plan. And as we advance from step to step and find the truth increasingly precious--sweeter than honey from the honey comb--we have these additional evidences of continued worthiness and should greatly rejoice in them as such. Our possession of these truths has thus far proved us meek enough to discard the popular theology of the nominal church and be counted as heretics, turn-coats, fanatics, cranks, or whatever our former friends are, in their ignorance, now pleased to term us. And it has proved us meek enough to bear willingly this reproach for the great joy of thus realizing the Lord's approval, and of seeing by faith the great blessings in store for us if faithful unto the end.

But "let him that thinketh he standeth take heed lest he fall;" for sudden and sharp will be many of the tests applied to prove our continued faithfulness. The world, the flesh and the devil all conspire to allure, ensnare and overcome us. The world will present its allurements through friends or wife or husband or children. They will try to encroach upon the clearly defined line which you have drawn between yourself and the world. Then the flesh will grow weary in fighting the good fight of faith, weary of the reproaches of the world, weary of the alienation of former friends and weary of the self-denying, sacrificing and daily cross-bearing life. Then if you turn aside for a moment to ponder on these things the devil will quickly see his opportunity and will cunningly devise some trial specially suited to your peculiar condition of mind, and a crisis comes in your experience, the result of which will prove the exact strength of your devotion to God and his truth. These tests God permits and even desires to have come upon us, in order that we may be thoroughly tried and proved either worthy or unworthy of the great reward he has in keeping for those who remain faithful unto death.

The Lord is seeking his precious jewels. Many of them are indeed diamonds in the rough. The real diamond is a noble, loyal, faithful character, devoted and uncompromising in its allegiance to God. Sometimes the circumstances of life have deprived such of education or culture and have left them only sufficient means for the bare necessities of life. But no matter, God's eye is on them: character is what he is looking for, and in due time, when that character is sufficiently developed, confirmed, tested and proved worthy of exaltation, he can and will add to it all the glories of knowledge and wisdom and grace and beauty. But first he will subject it to all the necessary tests. If it is a true diamond it will receive and it will also transmit to others the light of divine truth. Nothing so gloriously reflects the light as the diamond; and nothing so gloriously reflects the truth as the worthy character of the true and faithful saint.

Another way of testing a diamond is to put it under pressure. If it is a real diamond it will stand the pressure, for the diamond is the hardest substance known; but if it is not a real diamond it will go to pieces and thus prove itself spurious. So God allows us to come under the constant pressure of years of toil and care and self-sacrifice to see how we will endure; and blessed is that diamond-proved character that endures to the end.--Jas. 1:12; Matt. 10:22.

Sometimes the tests come in the way of trials of faith, and we are called upon to prove ourselves whether we be in the faith (2 Cor. 13:5) when some subtle errors are presented to us as advanced truth. But if we know the voice of the "Good Shepherd" we will not be easily beguiled. We remember the inspired counsel, "To the law and

the testimony: if they speak not according to this word it is because there is no light in them" (Isa. 8:20); and to the law and the testimony we go, and, relying implicitly upon this as the infallible teaching of the Spirit of God, we are enabled to arrive at definite, clear and positive doctrine. We are not left in doubt as to what is truth, but are enabled to give a solid Scriptural reason for the hope that is in us, on which hope we dare implicitly to rest our faith, and with humble boldness to successfully withstand the assaults of error. But oh, how dead to selfish ambition, how fully devoted to the will of God such must be!

<sup>(1)</sup>Let us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of his plan which has been unsealed for us by our blessed Lord Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein and to read the wondrous things of his law, by faithful obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to suffer some reproach and some hardness as

good soldiers for the truth's sake; and also in being counted worthy to have some part in the blessed ministry of reflecting the light of divine truth; let us prove ourselves jewels of rarest value, diamonds indeed, heartily receiving and beautifully transmitting to others the light of truth, and faithfully enduring the severest pressure that God may permit to come upon us; for, if faithful in these small things we shall in due time be counted worthy also to reign with Christ in power and great glory. Let us not be like some who have only a little good earth on the surface of their hearts while the heart is really hard and stony. Let the good seed of divine truth sink down and take deep root, and then let it branch out in the light and bear its abundant fruitage to the Master's glory. So shall we be accounted worthy to see the King in his beauty and to live and reign with him as his beloved bride and joint-heir. And when to the "worthy Lamb that was slain" the voices of the multitudes ascribe blessing and honor and glory and power, they will also exclaim, "Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 5:13; 19:7.

<sup>(1)</sup> Dec. 21 Manna, Rev 5:2

## R2208 "DIVINE SECRETS REVEALED

*"The Secret of the Lord is with them that fear him; and he will show them his Covenant."—Psa. 25:14...*

John was shown in a vision a symbolic panorama, illustrative of the subject. The heavenly glories were symbolized and the Father shown seated upon the throne of his glory, holding in his right hand a scroll sealed with seven seals. This was the *Mystery*, the *Secret* of the Lord, unknown to any one but himself—his plan for the salvation of the world. John in the symbol hears the proclamation, "Who is worthy to open the Book and to loose the seals?"—who is worthy to have committed to his care, *the execution* of the great divine plan, wonderful for its wisdom and love, and its lengths and breadths and depths and heights past human comprehension—that he may open it and execute it? A silence followed; and John fearing that this signified that none would be found worthy, and that hence the divine plan would never be fully revealed, and therefore could not be fully executed, wept much. But in the symbol the angel again touched him and said, "Weep not! for the Lion of the tribe of Judah, the 'Root of David,' hath prevailed to open the Book, and to loose the seven seals thereon."...

In the midst of the throne "a lamb, as it had been slain:" how forceful the illustration to those whose eyes are anointed that they may discern its meaning. And now the symbolical panorama proceeds, and shows us the Lamb approaching Jehovah and receiving from him "the mystery of his will," the great plan of the ages, as mapped out in the divine purpose from before the foundation of the world. As soon as the "mystery of God" was committed to "the Lamb of God;" who had already fulfilled an important part of that plan by redeeming the world with his own precious blood, he receives homage, as it is written: "Him hath God highly exalted, and given him a name that is above every name, that at the name of Jesus every knee should bow of things in heaven and things on earth," and "that all men should honor the Son even as they honor the Father."

Then came the opening of the seals: the disclosing of one after another of the various features connected with the divine purpose. Each seal as it was loosed permitted the scroll as a whole to open a little wider, and a little wider, thus permitting "the mystery of God" to be a little more clearly discerned. And so God's people down through

this Gospel age have been privileged to know something of the "Secret of the Lord;"—the divine plan. But not until the last seal was broken, did the scroll fly wide open, permitting the "Mystery of God" to be fully disclosed; as it is written: "In the days of the voice of the seventh angel, when he shall begin to sound, the *Mystery of God should be finished*, as he hath declared to his servants the prophets."—Rev. 5:1; 10:7.

This same thought, that God's consecrated people will have intelligence respecting his plans far different from any the world will have, is everywhere kept prominently before us in the Scriptures...

Our text speaks merely of the fear (reverence) of the Lord, but, as we have seen, this reverence *continued* leads into the very deepest work of grace obtainable;—to a fullness of consecration to the Father's will and service. It is of this class who fear (reverence) the Lord that we read,—"*They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his word [esteeming his Name, his Honor, his Will above any earthly, sectarian name or work]. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them [they "shall be accounted worthy to escape" the severity of the great time of trouble with which this age shall end], as a man spareth his own son that serveth him.*" These who reverence the Lord, in this full and Scriptural sense, are surely the Lord's "elect," "the body of Christ," the "overcomers," the "little flock," the "royal priesthood," who shall reign with Christ, and with him bless all the families of the earth in due time.

The privilege of this "royal priesthood" to know "the Secret of the Lord," to comprehend "the deep things of God" hidden from others, was beautifully symbolized and typified in the privileges of the Jewish priesthood. When the Tabernacle was set up, with its beautiful golden furniture, lamp stand, table of shew bread, golden altar, etc., all symbolizing spiritual things, they were covered over, hidden, not only from the ordinary Israelite, but even from the Levitical "servants" of the Tabernacle, who were not even permitted to *look therein*. The privilege of seeing those typical secret things, reserved exclusively for the priests, thus typified "the royal priesthood" and

their exclusive privilege of understanding the mysteries of God, his Secret.

## "HE WILL SHOW THEM HIS COVENANT"

But our text adds, "He will show *them* his covenant." This is stated as tho it were a very important matter to see or clearly understand God's Covenant: and it is an important matter, for God's Covenant is really the key to the entire divine plan. What God promised to Abraham in the Covenant, "In thee and in thy seed shall all the families of the earth be blessed," included directly and indirectly all the riches of divine grace. Yet, how few see this...

But with our eyes anointed, and our hearts fully consecrated to the Lord and fully desirous to know just what is his will and his way, we look at the Great Covenant, and behold, it opens gloriously before us into three parts: (1) All the families of the earth—every member of the human family is to receive a blessing. (2) The Seed of Abraham is to be the *channel* of these divine blessing to every creature. (3) This Seed in its primary sense we find meant our Lord Jesus Christ; but in its secondary sense it includes the "bride the lamb's wife," his joint heir in this Covenant and in all of the divine mercies. This is clearly set before us by the Apostle in his letter to the Galatians.—3:16,29.

## THE COVENANT SURE AND EVERLASTING

And is this Covenant sure? It is sure... The Apostle points out that God not only gave his word but also his oath, that its engagements should be strictly fulfilled and in no wise miscarry. He says,—"*God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to the soul.*"—Heb. 6:13-19...

## THE BOOK OF THE COVENANT...

The Bible is the great Book of these Covenants. And it like every other feature is considerably hidden, obscured, to the natural man; and its deeper and grander presentations can be seen only through the veil of types and shadows, parables and symbols. And the privilege to look beyond this veil, and to grasp the spirit of the truth, is reserved in large degree for the class mentioned in our text foregoing:—"The Secret

of the Lord is with them that reverence him, and he will show them his Covenant."

To this class—them that fear the Lord and have his Secret and know his Covenant—the Bible becomes a Chart of the Ages, which shows not only the coast lines and rocks and sand bars of the six thousand years of evil, but also the blessed port then to be reached, and the glorious land of blessing and righteousness and divine favor—the thousand years of Christ's Millennial reign.

To this same class the Bible is a Com-

pass also, which, in connection with the Chart, indicates to them the divinely directed route, by which they are to *escape* certain troubles coming upon the world, and by which they are to *obtain* certain trials and experiences which will be valuable to them in fitting and preparing them to be joint heirs with Christ in the Kingdom. Without this Compass they might indeed be able to judge in clear weather of some portions of the route, but never satisfactorily: and in times of storm and darkness, sun, moon and stars obscured, these, like the

world, would be left to the mercy of their own imperfect judgments... But the Compass can be seen, and its directions followed, however dark or obscure the natural light; and following its directions the Lord's people are to attain unto their high calling—make their calling and election sure.

The Lord's Word, in the hands of this same class, may be compared to a Telescope... The far off and indistinct promises are brought nigh, made clear and plain. Hitherto unseen features of the divine character and plan are made manifest."

[Poems of Dawn Page 5]  
GREAT TRUTHS

GREAT truths are dearly bought. The common truth,  
Such as men give and take from day to day,  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,  
Nor wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, turmoil, fear and grief,  
When the strong hand of God, put forth in might,  
Ploughs up the subsoil of the stagnant heart,  
It brings some buried truth-seeds to the light.

Not in the general mart, 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay hall of midnight mirth,  
Nor 'mid the blaze of regal diadems;

Not in the general clash of human creeds,  
Nor in the merchandise 'twixt church and world,  
Is truth's fair treasure found, 'mongst tares and weeds;  
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed fields,  
Rewarding patient toil, and faith, and zeal.  
To those thus seeking her, she ever yields  
Her richest treasures for their lasting weal.

R4930 "Every now and then we are brought to a realization that many of those who rejoice considerably in the Truth have but an imperfect knowledge of it--they are not rooted, grounded, established and built up in the Truth; they are not able to "rightly divide the Word of Truth"; they are not workmen who need never be ashamed in discussing the Truth with others.

Some of these, deficient in their knowledge of the Truth, are mere babes, beginners, who have not yet had a full opportunity for study. Some of them have read Vol. I and have skimmed over the other volumes. They perhaps learned of the classes for Bible study, and, attending them and discussing with the brethren and hearing some discourses, seemed to assume that they knew the teachings of the entire six volumes as though they had read them, studied them.

This is a great mistake; more, it is a *serious* mistake, because we are in the time when each and all must expect to be specially tried and tested. And those who have only a partial understanding of the Divine Plan--those who have only a part of the provided armor, will find it difficult, if not impossible, to stand in this evil day the assaults of the world, the flesh and the Adversary. If they have 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 treasure 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."

(Eph 6:13 KJV) "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

R2275 "The evil day here referred to is this Day of the Lord, in which we are now living, wherein every man's work shall be tried, so as by fire. These are the "perilous times" of which the Apostle forewarned the Church—times peculiarly perilous to Christian faith, because of the many subtle and delusive forms of error now springing up to intercept the progress of the truth. But God's provision for his saints is equal to the emer-

gency of the perilous hour. Never before this "evil day" was it possible for the saints to put on the whole armor of God; and never before was it needed. For some years past the Lord has been handing us this armor, piece by piece, and has been telling us to put it on and wear it that we might become accustomed to it and feel at ease and at home in it, because the time is shortly coming when it will be impossible to stand without it."

R5800 "Every feature of Present Truth sent by God as "meat in due season" for His saints is promptly counterfeited to "deceive if possible the Very Elect."

NEW YEARS RESOLUTIONS AND  
METHODS OF  
READING / STUDYING  
THE VOLUMES

1) Reading/Studying 12 pages a day: Thus the planned completion is 9 months if it is done consistently -- leaving 3 months for going into more depth in selected areas as suggested in the accompanying quote (or for other studies, or for missed reading, etc.)

2) Reading/Studying one chapter per week: If you count each forward as a chapter (including the 2 fourth volume forwards) and

including the tabernacle, the planned completion would be one week less than 23 months. Thus this takes just 5 weeks short of 2 years to complete.

### **IMPORTANCE OF THOROUGH READING / STUDY OF THE VOLUMES:**

R4684-4686 "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. We believe that it is not so much the time that is given to Bible study, but the amount of study done and the amount of information gained, that counts...

In reading them the first time, and perhaps the second time, and before we would accept anything as being our own personal faith and conviction, we would say, 'I will not take it because these studies say so; I wish to see what the Bible says.' And so we would study the Scriptures in the light of these SCRIPTURE STUDIES; we would prove every point, or disprove it, as the case might be. We would be satisfied with nothing less than a thorough investigation of the Bible from this standpoint.

If, after doing that, we should find the books to be in accord with the Bible, then we would think we were logical in saying, 'I will not need to go through that process now every time that I read the SCRIPTURE STUDIES, for I have looked up those texts of Scripture and know certainly that the New Testament proves all those points.' If, at the same time, in any future reading, we should come to a place where something did not seem clear to us and we thought of some Scripture which seemed not as harmonious with it as we had previously thought, we would think it our duty to refer at once to the Scriptures, because the Scriptures are the standard, and in that reference to the Scripture it would be with a view to discerning whether or not we had been mistaken in our previous examinations...

We would suggest that merely, reading twelve pages of the SCRIPTURE STUDIES would not be studying in the proper sense of the word --- neither studying the Bible nor studying the SCRIPTURES STUDIES. A proper study would be to think of the meaning of every word and every sentence. The thought is, it is not to see how much one can read, but to make sure that one goes no further than he comprehends or understands, whether that means one page or twenty pages. We should not consider it a Scripture study in any sense of the word unless our thought has grasped the matter from the standpoint of seeking to know what the Scriptures teach and seeking to call to mind these Scriptures that are being explained and to call to mind other texts perhaps, that are not cited, or of which only a small portion is cited.

If one will do all this it will not be merely a reading but a study; and from this standpoint, whoever reads two pages of SCRIPTURE STUDIES each day with the suggested passages connected with those two pages, would do more Scripture studying in that time than he could do by any other method. Whenever he reads these pages and calls the corresponding or connecting Scriptures to mind he is drawing from the whole Bible, from Genesis to Revelation, with practically every page he reads."

### **STRENGTH OF PRESENT TRUTH**

#### **--VOLUME ONE--**

A10 "Though in this work we shall endeavor, and we trust with success, to set before the interested and unbiased reader the plan of God as it relates to and explains the past, the present and the future of his dealings, in a way more harmonious, beautiful and reasonable than is generally understood, yet that this is the result of extraordinary wisdom or ability on the part of the writer is positively disclaimed. It is the light from the Sun of Righteousness in this dawning of the Millennial Day that reveals these things as "present truth," now due..."

R2453 "The writer wholly disclaims superiority or qualification for the reorganization of the truth in its present solidarity. As the time had come for the bringing together of the scattered thoughts of past centuries in the marvelous inventions of our day, --so the time had come for the bringing together of the fragmentary hopes and promises of God's Word scattered through Christendom"

A348-349 "It will be observed that the divine plan is complete and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension..."

Succeeding volumes elaborate the various branches of this one plan, disclosing at every step that matchless harmony of which the truth alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself every statement of the Bible; yet nothing short of this we can claim for these views."

#### **--VOLUME TWO--**

B15 "In this volume we offer a chain of testimony on the subject of God's appointed times and seasons, each link of which we consider Scripturally strong, while the whole of it when viewed together, in the relationship which one part bears to another, gives evidence of a plan so broad and comprehensive, a design so deep, and a harmony so perfect, as to clearly manifest to the studious and reverent inquirer that it is beyond the breadth and depth of human thought, and therefore cannot be of human origin."

### **ARMOR MUST BE PUT ON INDIVIDUALLY**

R4448 "We fear that too many are in this attitude of leaning on others whose fall might bring them disaster.

It is because we have long recognized this principle that, in all of our writings, we have presented the Lord's message as his message, and not as our own; giving the chapter and verse for every doctrine. If any are leaning on us or on anything but the Lord's Word for guidance, we believe that the fault is not traceable to our teachings. We have striven to bring all the members of the Body into direct personal contact with the Head. While not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of Truth which they receive. Notwithstanding

this we fear that many of our dear readers lean upon us and upon others. We fully know that we are in the evil day and that the armor which the Lord provided is to be put on individually by each one of his faithful soldiers of the cross...

Divine providence has furnished to the people of God at this time an outline of the Divine Plan and a detail of Bible doctrines such as God's people have never before had in their possession. Without claiming any inspiration for the "Studies in the Scriptures" we surely may claim a Divine supervision in respect to the matter which they contain and the time of their presentation. Whoever admits that we are in the Harvest time at all--that we have been in it since 1875-- must acknowledge this also. The Lord promised that at this time he would cause his people to sit down to a bountiful repast of spiritual food and that he would be their servant and bring forth to them "things new and old." (Luke 12:37.) All who recognize these things must recognize these "Studies in the Scriptures" as being identified with the fulfillment of that promise. If they are not, how has the promise been fulfilled? It will not do to say that the "Divine Plan of the Ages" and the general elucidation of Divine Truth through those volumes is merely one man's opinion. That would be giving too much honor to any man. No one who understands these things can possibly believe that any man could fabricate a theory which puts all other theories of this and every other day completely into the shadow, as a tallow dip in comparison to the most wonderful are lights of our day.

Neither is there reason or sense in the attempt of some to claim that these "Scripture Studies" are merely a rehash of what has been believed for centuries. True, they present the doctrines of Election and Free Grace, Baptism, etc., etc., but not as they were nor as they are discordantly believed. These books discuss the Bible's presentations and set them in order as showing their relationship to each other, as one harmonious whole as never before presented. They are opposed by those who cannot refute them. We repeat, then, that "Studies in the Scriptures" are either of the Lord's providence or else they are a fraud, and at the same time one of the greatest miracles.

The secret of the clearness and power of some who have come recently into the Truth can be traced to the fact that they have been diligently using these Divinely provided helps for Bible study. On the contrary many of those who today are less clear in the Truth than they were years ago owe their loss of spiritual vigor and clear perception of the Truth to the fact that they have neglected this Divine provision for their needs."

### **HOW IMPORTANT ARE THESE TRUTHS TO YOU?**

R4685 "Not only do we find that people cannot see the divine plan in studying the Bible 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..."