

**December 26**

*Be thou strong and very courageous. Joshua 1:7*

"BE strong and of a good courage." There are different kinds of courage; one sort is begotten of egotism and self-reliance; another kind is begotten of a reck-

lessness which fails to take into account the difficulties of the situation; but the courage which the Lord inculcates, and which all the spiritual Israelites are to seek to possess, is the one which, while coolly and calmly discerning the trials and difficulties of the way and while humbly realizing its insuffi-

ciency for the occasion, is supported by a faith in the Lord—a trust in the divine promises which enables them to be strong in the Lord and in the power of His might. Z. '02-285 R3079:6

[Hymn 197]

**VICTORIOUS FAITH**

O for a faith that will not shrink,  
Tho' pressed by ev'ry foe;  
That will not tremble on the brink  
Of any earthly woe;

That will not murmur nor complain  
Beneath the chast'ning rod,  
But in the hour of grief or pain  
Will lean upon its God;

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt;

That bears unmoved the world's dread frown,  
Nor heeds its scornful smile;  
That seas of trouble cannot drown,  
Nor Satan's arts beguile;

A faith that keeps the narrow way,  
Till life's last hour is fled,  
And with a pure and steady ray  
Illumes a dying bed.

Lord, lead me to a faith like this,  
Through trial though it be;  
For O! the rest of faith is bliss,  
The bliss of rest in thee.

R5296 INDIVIDUAL CONQUEST OF OUR INHERITANCE "*Be thou strong and very courageous.*"—*Joshua 1:7*...

Now, their enemies were entrenched in the Land of Canaan, and it would require strength and courage to take the Land. Their instructions from the Lord were that they should occupy Canaan. God was taking the land from the Canaanites because, like the Sodomites, they had gone as far in their wickedness as Divine Wisdom saw best to permit. Instead of taking the Canaanites away as the Sodomites had been taken away, the Lord caused the Israelites to *conquer* them and to *wrest* the land from them.

**THE CONQUEST OF CANAAN A TYPE**

In Israel's taking possession of the land of Canaan, we believe there was a typical significance. In some respects the Israelites, warring against the Canaanites, typified the war that the New Creature has with the flesh. In proportion as the New Creature takes possession of the entrenched positions of the old creature, it overcomes and gets possession of the land. The New Creatures, God's people, are under the leadership of the antitypical Joshua. They are to overcome the weaknesses and meannesses of the fallen nature, to the best of their ability.

In the case of Natural Israelites with the Canaanites, the latter were strongly entrenched in the land, and they were not to be overcome without *many battles*. The Ca-

naanites had their mountain fastnesses, to which they could retreat. These typify the fastnesses in our nature to which the fallen inclinations retreat when we find it impossible as New Creatures to vanquish them. As St. Paul says, "Ye cannot do the things that ye would." (Gal. 5:17.) But our ability to gain the victory will be in proportion to our faith in God and our reliance on Him.

Thus it was with the Israelites. In proportion as they trusted the Lord, they had success in getting possession of the land, conquering their inheritance. With the exception of the tribe of Levi, a certain inheritance was given to each tribe. So with us as individual New Creatures. There is a certain inheritance to be apportioned to each of us. We cannot conquer for each other. Each must conquer his own inheritance individually.

The words of our text were addressed to Joshua, the leader of Israel. The words can be understood as referring to all the Israelites, but especially to Joshua because he was their leader. The word Joshua means *savior*, *deliverer*. The Greek form of the Hebrew word *Joshua* is *Jesus*. As Joshua was to deliver the Lord's people, and give them possession of the Land of Promise, so Jesus is to deliver God's Spiritual Israel, and give them their inheritance.

The words of our text then implied that there would be trials and difficulties connected with the conquest of Canaan: "Be thou strong and very courageous." Those

trials and difficulties would require strength and courage in the typical Israelite. Likewise this is true of all who would be sharers with our Lord in the antitypical Promised Land.

There is a difference between being *strong* and being *courageous*. One might be strong, invulnerable in the position he has taken, and yet not be courageous for further conquests. The difference between these two qualities is particularly illustrated in the Little Flock and the Great Company. The Lord's true people should be strong in their determination to lay down their lives in self-sacrifice, that by laying down the earthly life they may become partakers of the Divine life. God has no blessing for those who will not put forth earnest effort.

Even the Great Company must be strong, or they will not get the palms of victory. The difference between the Little Flock and the Great Company is that while the Great Company will finally overcome, with the Lord's help, yet they will not have been very courageous. Therefore they cannot be of the Little Flock, who are close followers of the great Leader, our Joshua, in battling for their life, gladly laying down their lives in the service of Jehovah. Joshua represents the "more than conqueror" class. The strength of the Lord is supplied to this class. Therefore they are very courageous in overcoming everything that is in opposition to the Divine will."

R3079 (From Harvest Truth Database V8.0 2013)

**"BE STRONG AND OF GOOD COURAGE"**

—*JOSHUA 1:1-11.*—*OCTOBER 5.*—

JOSHUA, the newly appointed leader of Israel, had been Moses' "minister" or servant, not in a menial sense, but in that higher sense in which we speak of "ministers of the Lord", Ministers of State, Prime Ministers, etc. He was eighty years of age at this time, and hence must have been forty when Israel left Egypt. He was of the tribe of Ephraim, of one of its leading families, his grandfather, Elishama, having been a captain of the army of the Ephraimites, 40,500 in number, at the organization of the Israelites soon after the exodus. We find Joshua with Moses as his special companion, in Mt. Sinai; we find him again as the representative of Moses, the general of all Israel in the first battle fought with the Amalekites; we find him again one of the leading men of all the tribes, sent to spy out the land of promise, and on this occasion he and Caleb were the only two whose faith in the Lord enabled them to return a favorable report, and, as we have already seen, in the giving of this report these men hazarded their lives;—so great was the chagrin and disappointment of the Israelites, and so fully were they in sympathy

with the report of the majority.

All these events seem to indicate that Joshua was a man of large faith and large courage; moreover, we remember that notwithstanding his high position as Moses' chosen minister, he seems to have been entirely void of that ambition which led to the overthrow of Korah, Dathan and Abiram and many of the princes of Israel, and which previously had affected Miriam and Aaron. Although he is not mentioned as being so meek as Moses, we may from all these considerations, judge that the one whom the Lord chose for Moses' successor was indeed a meek man, and that his courage, exemplified in every feature of his history, was the result of his faith in the Lord and not the result of self-confidence. The lesson to be drawn from this by spiritual Israel is the one mentioned by our Lord; namely, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11.) In this Joshua was a type of our Lord Jesus who, in turn, is the pattern which must be followed by all those who would be finally acceptable in the Lord. The

Apostle's argument along this line, to all the spiritual Israelites, is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6.

Israel unquestioningly accepted the Lord's choice of a leader. As a people they were evidently learning something by their experience in the wilderness training school. At the beginning of their sojourn they were scarcely willing to recognize even Moses; but now they had come along so far as to be able to see that the Lord was their real Leader, and that even though Moses had died without bringing them into the promised land, God who had made the promise of Canaan to Abraham, Isaac, Jacob and themselves, was abundantly able to accomplish his promise, and hence they were willing to accept whatever leadership the Lord should indicate. Spiritual Israelites, too, are to learn the same lesson; human leaders are important in their way—in so far as they are the divine choice—so far as we can see fulfilled in them the Lord's promised guidance of his people. But we are never to think of human leaders as indispensable; and God is likely to do again as in this case of Moses; namely, to remove a trusted leader and to appoint another in his stead, to the intent that his people may learn that he is their real Leader, that with him as their Guide they will surely have success, and that without him all earthly leadership would be in vain.

As we have seen, Moses prefigured the Law, the school-master which was to bring God's people to the promised land, to the promised blessing, restitution, etc. We have seen that as Israel was unready to enter in and to possess the land because of lack of faith in the beginning and, therefore, had its wilderness journey extended to forty years, so on account of lack of faith at our Lord's first advent they were prevented from joining with him in the restitution work and were made to wander to gain further experiences and leadings during the past nineteen centuries; and now at the close of these experiences, they, as well as spiritual Israel, are again on the borders of the land of promise—the Millennial Kingdom. This time Joshua will take command, the Jordan will be crossed and the gracious promises begin to have their fulfilment. Meantime, the Joshua class, the Church, has been in process of development, and after the great time of trouble which is near at hand, the world in general will be ready to follow the leadership of Jesus as it is written of that time, "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Micah 4:2.

As, meantime, Joshua needed encouragement, so now the Lord's consecrated ones, the members of the body of Christ, need encouragement, need to have pointed out to them the sureness of the divine promise, its lengths and breadths and depths, just as the Lord pointed out to Joshua the land of promise, from the wilderness to Mt. Lebanon, and eastward to the river Euphrates and westward to the Mediterranean Sea. Does faith waver and are we inclined to wonder how it will be possible for the new dispensation to accomplish such wonderful things as are necessary to be accomplished for the blessing and uplifting of the world of mankind? If so let us look backward and see how the divine power was exercised in a miraculous manner, not only through Moses at the crossing of the Red Sea and in the giving of the manna, in the victory of the Amalekites and in the water from the rock, but let us also notice how the Lord's providences were miraculously with Israel in various ways during the period of their favor, and let us remember that this same power of God in still larger measure is to be with the antitype of Moses, with the new Leader of the world, the great Messiah—Christ the Head and the Church, his body, in the work of blessing and restitution on behalf of all those who shall, under that full enlightenment, desire to be the people of God. As it was God with Moses and God with Joshua that brought the victories, etc., so it will be the power of God with the Church that will bring the coming victories. "The Lord at thy right hand shall strike through kings in the day of his wrath." (Psa. 110:5.) "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8.) Again the Apostle declares that the Millennial victory of Christ shall be by

(Josh 1:7-9 KJV) "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. {8} This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for

then thou shalt make thy way prosperous, and then thou shalt have good success. {9} Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."

R4062 "Courage is always admirable, but there is a moral courage which should rank higher far than physical. This moral courage

and through the Father's power. (I Cor. 15:27.) As none were able to stand before Joshua as the Lord's representative, so none of the great forces of evil and the obstructions now in the pathway of the fulfilment of God's promises shall stand; all must fall before the antitypical Joshua. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11.) Satan himself shall be amongst these great enemies to be overthrown and utterly destroyed, and all of his works of evil—death itself being finally completely blotted out as an opponent of those in harmony with God and approved by him,—all others having been destroyed in the Second Death, which is not an enemy either to God or to those who are in accord with him or to any principle of righteousness or truth or goodness.

The land of promise is here mentioned as being the "land of the Hittites". Higher Critics were once inclined to think this reference to the Hittites an egregious error because they could find no record of such a people, and because from their standpoint the Bible is to be considered on a lower plane than are the secular histories of the world. However, all this has been changed because in the last few years excavations made in Assyria have disclosed ancient tablets whose testimony fully corroborates the statement that the Hittites were at this time a mighty people. Those who discount the Bible statements are at a disadvantage, while those who accept them are sure to be on the right side and, sooner or later, to have confidence and faith justified by evidences.

Three times in this lesson is Joshua encouraged by the Lord, <sup>[1]</sup>"Be strong and of a good courage," "Be thou strong and very courageous," etc. (vs. 6,7,9.) There are different kinds of courage; one sort is begotten of egotism and self-reliance, another kind is begotten of a recklessness which fails to take into account the difficulties of the situation, but the courage which the Lord inculcates and which all the spiritual Israelites are to seek to possess is the one which, while coolly and calmly discerning the trials and difficulties of the way and while humbly realizing its insufficiency for the occasion, is supported by a faith in the Lord—a trust in the divine promises which enables them to be strong in the Lord and in the power of his might. This was to be Joshua's courage and it is to be ours in respect to all the things of the present life, as well as in respect to all the things of the Kingdom, confidence in the Lord whose servants we are, and whose work he has commissioned us to perform. The expression, "Turn not from it (the Law) to the right hand or to the left" does not signify a turning aside completely, but rather, according to the original, it means, Require neither more nor less than the divine standard; seek to keep as nearly as possible in absolute alignment with the divine Word. We find some Christian people disposed to add to the Law of God in great complacency, feeling that in thus getting in advance of the divine requirement they are showing the Lord a special zeal for righteousness. Some of the Pharisees of the Lord's day were thus disposed to add to the Word of God and to lay heavy burdens upon the people beyond what the Lord had required of them in the Law. The Lord's faithful ones are not to do this any more than to subtract from the divine requirements. Truth is truth; God's Word is God's Word; we are not authorized to take from it or to add to it. Many today have come to realize that the Bible does not teach an eternity of torment, and yet feeling that this doctrine may possibly help through fear to drive some into church membership, or to deter some from grosser forms of sin, they are rather inclined to favor the doctrine even though they admit it to be a blasphemy against the divine character, and in total violation of all principles of righteousness. Those who would be of the Joshua class are to learn that it is not their right or privilege to make laws or to ignore those already made, but so far as lies within their power to observe the divine principles of righteousness laid down in the divine Word, and to teach the same to others, leaving the consequences with the Lord.

[1] Dec. 26 Manna, Josh .1:7

is greatly needed amongst the Lord's people; without it they can do nothing, and many of their difficulties in the Christian way are because they fail to appreciate this matter and fail to develop this courage. It requires real courage of the highest order to stand for the Lord's Truth and his people when these are misunderstood, misrepresented, antagonized. It takes real courage to stand for the light when the great Adversary with a

world-wide influence brands it as darkness and leads an assault against it. It requires real courage to denounce the darkness, meekly, persistently, when it has on its side wealth, culture, influence and Churchianity.

The story was recently told of a general in the United States army, returned from the Philippine war, who received the Truth into a good and honest heart. Anxious to serve the good tidings to others, anxious to honor the great Captain of our salvation, the general inquired respecting opportunities for serving the Truth.... He was not so situated that he could take hold of the Colporteur work, and hence he concluded that he must be a sharpshooter and a volunteer tract distributor under the banner of his King. The Bible class of which he is a member elected him the captain of the Volunteer work for this year, and thus the duty of districting the city and assigning the various quarters for tract distribution fell into his hands. What portion did he assign to himself, a brigadier-general in the army, and widely known throughout the city? Instead of choosing some out-of-the-way place, where few would recognize him, he assigned as his district the very one in which he lived and in which he would be most widely known and recognized, his argument being, "I am not ashamed of the Lord, and if I have any influence amongst my fellow men, I want that influence to tell for the Lord and for his Truth." Surely this dear brother was strong and of good courage, and just as surely his faithfulness to the Lord and to the Truth must have brought him rich spiritual blessing and help to crystallize his character as a New Creature in Christ. Doubtless it requires courage in the field of battle, facing enemies and dangers of every kind; but surely it requires still greater, still more honorable courage to thus take one's stand for the Lord and for an unpopular Truth and to be seen and known as a tract distributor of the same.

Other cases somewhat similar might be mentioned, illustrating the same principle. We believe that the Lord has so ordered his work that it will always cost something to be soldiers of the cross and always serve to test the loyalty, the strength, the moral courage, of every member of the Body of Christ. This Volunteer tract distribution is certainly serving a valuable purpose in connection with the Lord's people, however much or little it may be accomplishing for those who receive the tracts.

#### VERY COURAGEOUS TO OBSERVE THE LAW

There is a peculiar force in the language of the seventh verse of our lesson—"Only be strong and very courageous to

observe and to do according to all the law which Moses my servant commanded thee." Whatever of strength and courage may be implied in the sixth verse as necessary to the conquering of the land of promise, this seventh verse evidently refers to moral courage—strong and very courageous in obedience to the divine commands. The injunction implied that Joshua would find obstacles and difficulties before him, and discouragements in respect to the observance of holy things. It is so with the Spiritual Israelites, the Body of Christ today; while some are lacking in courage as respects the outward things, a still larger number lack these qualities in their own hearts, in their own lives. They see and to some extent appreciate the divine will as being righteous altogether, but the self-denial necessary to a full obedience they are not willing to render. Perhaps the greatest battles any of us have to fight are those of which none may know except ourselves—our mental battles. As a Methodist brother once put the matter, "My greatest battle is to gain the consent of my own will." However, no Christian should be in this attitude. This should be our first battle—to gain the consent and full cooperation of our wills with the divine Word. Then let us go on to victory after victory, battling against the world, the flesh and the Adversary. Once our hearts are fully surrendered to his law it should never again be necessary to have a battle there; the victory should be so thorough, so complete, so far-reaching.

#### MEDITATING DAY AND NIGHT ON GOD'S LAW

The Lord explained to Joshua what would lie at the foundation of his success, and that neglect would mean his failure—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous and thou shalt make good success"—v. 8.

No clearer expression of the divine will could be made to the antitypical Joshua and the members of his Body than is given in this Scripture. Its teaching is that there is no safety, no real success for those addressed, except in obedience to the divine will, as recorded in the divine Word. Thus also the Lord Jesus is represented as saying, "I delight to do thy will, O my God; thy law is written in my heart"; and again prophetically—"O, how I love thy Law! It is my meditation all the day." (Psa. 40:8; 119:97.) Meditation on the divine law day and night is not, of course, to be understood literally—that we should do nothing else day or night than think upon the Scriptures. We are

to understand the Lord to mean that we should ever have in mind, in connection with all of our life's affairs, the thought that we are his, and that he is our guide and director in all things, and that the slightest matter that would pertain to our lives and our interests, day or night, should be undertaken with due consideration of the Lord's will respecting the same.

In other words, as elsewhere expressed, whether we eat or drink or whatsoever we do, we should do all to the Lord's glory; and this implies not merely a haphazard wish to do the Lord's will, but a studying of the divine Word that we may know what that will is—not merely a studying of the creeds and traditions of the past, however we may honor those who made them and believe in their sincerity. It is for us rather to prove all things that we accept, and then to hold fast that which we have proven to be the good, the acceptable, the perfect will of God. As Joshua was told that his good success would be in proportion to his attention to the divine Law, so Spiritual Israelites similarly are informed that their success in making their calling and election sure will be proportionate to their loving, zealous obedience to the divine message. Meditating on the Lord's Law day and night implies a study of the Scriptures, a course which some of us at present are endeavoring to follow, using such helps as the Lord's providence has supplied to us—not relying upon any helps to the abandonment of the Word, but rather using these helps and proving everything received by the divine standard."

R5150 "Let us be of a *good* courage! There are various kinds of courage: One kind is born of egotism and self-reliance, another kind results from a spirit of recklessness, which fails to take a proper estimate of the difficulties to be encountered. But *true* courage, the courage which the Lord's Word enjoins upon His people, and which all Spiritual Israelites are to seek to possess, is a courage which, while carefully noting and realizing the trials and difficulties before them, and recognizing their own insufficiency, looks to the Lord in faith for the needed assistance, trusting in His precious promises. This enables them to be strong and courageous in the presence of difficulties, dangers and obstacles which would appall those who are trusting merely in their own strength...

Let us all "be strong and very courageous"—strong in the Lord and in the power of His might! Greater is He who is on our part than all they that be against us! Let us put on the whole armor of God that we may be able to stand in this evil day."

[Hymn 164]

Hear the call! O gird your armor on,  
Grasp the Spirit's mighty sword;  
Take the helmet of salvation,  
Pressing on to battle for the Lord!

(Eph 6:13 KJV) "Wherefore 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 emergency 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 com-

ing when it will be impossible to stand without it.”

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.”

#### LEAKY VESSELS

R4930 “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.”

#### METHODS OF READING / STUDYING THE VOLUMES

R4685 “We might remark that quite a number of the friends in the Truth are making it a rule to read twelve pages of the SCRIPTURES 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 text, etc.), who has gone out of the truth. We know a great many who, on the contrary, have been of the opinion that they knew these things long ago, while in fact they do not know half of what they did know -- they have forgotten more than half of what they read and they are those who are now stumbling -- going into outer darkness.”

1) Reading/Studying 12 pages a day: 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 9 pages a day: The planned completion is still less than twelve months. There would be approximately 10 days to spare.

#### STRENGTH OF PRESENT TRUTH

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

A10 “As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the DAY, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purposes. But their highest conceptions of such an age fall far short of what the reality will be. The great Creator is preparing a "feast of fat things," which will astound his creatures...

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...”

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.”