



JACOB, LABAN, RACHEL AND LEAH—TYPE AND ANTITYPE

Genesis 29:1-30

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1. HERE we find the record of Jacob's journey from Bethel to Haran, his meeting Rachel and Laban there, his deep love and seven years' marriage contract for Rachel, and Laban's first giving him Leah (by guile) in marriage, and then later Rachel.

2. Gen 29:1 Then Jacob went on his journey, and came into the land of the people of the east. Antotypically, after having left the sphere of Jewry, and after having had toward the end of the Jewish Harvest the wonderful clarification of the truth on restitution (typed by Jacob's ladder dream), God's special servants, particularly the Apostle John, progressed toward, and in the beginning of the Smyrna period came into the domain of the Gospel-Age nominal people of God, in the Interim between the Harvests (Jacob . . . came into the land of the people of the east).

3. Gen 29:2,3 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. There they perceived three groups of God's Gospel-Age people at that time of great controversy who were weak in their understanding of the Truth: (1) some in regard to Yeshua's office in His prehuman existence, (2) some in regard to His office in His human existence, and (3) some in regard to His office in His posthuman existence (E Vol. 8, pp. 226, 227, 700, 701); these three groups were resting beside God's Word, their source of the refreshing and life-giving Truth; however, certain pertinent necessary features of the truth of God's Word were then still sealed up until due to be given. It was around His Word that God's people gathered, so that when the Truth was made available to them from time to time at His



servants' hands, they could readily obtain it.

4. Gen. 29:4-6 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. God's special servants by attitude, word and act made three inquiries of certain subordinate nominal-church leaders who shepherded these groups, viz., (a) as to the standing of these leaders, (b) as to whether or not they recognized the main leaders of God's nominal people (Laban), who, generally speaking, were inclined

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toward clericalism and contentiousness (Nahor, snorting), and (c) as to whether or not these main leaders were spiritually healthy and prosperous.

5. To inquiry (a) the subordinate leaders indicated that they were justified believers (Haran), and to (b) and (c) they answered affirmatively, adding, in reply to (c), that the spiritual elective truths and their appliers for the development of God's spiritual elect, especially in the end of the Age (Rachel), which appliers were developed under the supervision of these main leaders, were also approaching, having in their shepherding care these main leaders' adherents, who also were seeking for additional refreshing Truth (cometh with the sheep; comp. v. 9).

6. Gen 29:7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. The destruction of Jerusalem and concomitant events, which had then recently occurred, were recognized aright by the Smyrna brethren as being in fulfilment of Luke 21:20-24, a portion of our Lord's Great Prophecy; but, generally speaking, they made the mistake of thinking that these events signified also that other features of this prophecy, such as Yeshua's Second Advent and the gathering of the remaining Little Flock members (which apply to the end of the Gospel Age), would then likewise speedily be fulfilled.

7. God's special servants recognized, however, that Yeshua's Second Advent and the gathering of the elect (Matt. 24:31) would not come immediately, and therefore declared to the leaders of the three groups that there was still a considerable portion of the Gospel Age to transpire before its end, when the gathering of the elect was to take place, and that therefore they should proceed meanwhile with supplying God's people under their charge with such features of Truth, grace and spiritual refreshment as they could secure.

8. Gen 29:8,9 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep: for she kept them. In turn, the leaders of the three groups indicated that under such circumstances as then existed, they could not do so, for it was their practice to wait until God's people in general gathered themselves around and inquired as to the teachings of the Word in respect to pertinent subjects, and until further features of Truth were unsealed and made available by God's servants—that then His people obtained the Truth at the hands of those who shepherded them. While they were still considering the matter together, the spiritual elective truths and their appliers came to their special attention, together with the main leaders' adherents, whom they shepherded.

THE MEETING OF JACOB AND RACHEL

9. Gen 29:10 And it came to pass, when

Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. When God's special servants, especially the Apostle John, recognized the spiritual elective truths and their appliers, that had been developed under the supervision of the main leaders of God's nominal people and to which they themselves were closely related spiritually, and observed also the adherents of these main leaders, and saw that amid the great controversy that was then upon God's people, these adherents, in addition to the three groups of v. 2, were in need of more truth concerning Christ's prehuman, human and posthuman offices—then God's special servants, especially the Apostle John, proceeded to unseal further pertinent truths (see John's Gospel and Epistles—E Vol. 8, p. 226), especially for the main leaders' adherents.

10. Gen 29:11,12 And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. These servants (Jacob) manifested special warm appreciation and affection for the spiritual elective truths and their appliers (Rachel), and in great thanksgiving to God expressed deep emotion. They professed their close spiritual kinship, concerning which these truths in their appliers quickly informed the main leaders of God's nominal people.

11. Gen 29:13,14 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. When these main leaders (Laban) learned of this, they quickly and with manifestations of hearty appreciation and affection welcomed God's special servants (Jacob) into their sphere, who in turn told of their experiences—their flight from persecuting Jewry, etc. These main leaders manifested hearty recognition of their spiritual kinship with God's special servants; accordingly, the latter remained and served temporarily with them.

12. Gen 29:15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? Seeing that these servants had proved to be such excellent shepherds of God's people, and that therefore they could assist them further in the attainment of their own selfish ends, and because of recognizing their mutual spiritual kinship, the more or less selfish and clericalistic main leaders of the nominal people of God, cloaking their selfishness under the appearance of justice and kind consideration, claimed that it was not right that these servants should minister on their behalf in their sphere without receiving any special advantages from them, and therefore asked what these servants

desired in return for their services.

13. Gen 29:16,17 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. The main leaders of God's nominal people (Laban) had two sets of truths and their applicers more or less under their control, these applicers having been developed under their leadership (daughters). These were (1) certain more or less perverted truths and their applicers, for the development of Gospel-Age sects among God's nominal people (Leah, languid), and (2) the spiritual elective truths and their applicers, for the development of God's spiritual elect, especially in the end of the Age (Rachel, ewe); antitypical Leah was more or less blemished and limited in spiritual vision (tender [weak] eyed), but antitypical Rachel was exceedingly fair in the beauties of the Truth and its Spirit (beautiful and well favoured [in form and appearance—the same Hebrew expression is used of her son Joseph in Gen. 39:6]).

14. Gen 29:18,19 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. Of course, God's special servants (Jacob) had special warm appreciation and affection for antitypical Rachel, and offered to render a full measure of service (seven years) so that they and antitypical Rachel might be joined together for the production of a fruitful movement among God's spiritual elect people. The main leaders of God's nominal people (Laban) by attitude, word and act indicated that it would be preferable to have antitypical Rachel joined with God's special servants, rather than with others, and that they were glad to have these servants remain with them and minister, since they and their adherents derived much benefit from their ministry in various ways.

JACOB'S MARRIAGE TO LEAH AND RACHEL

15. Gen 29:20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. God's special servants (Jacob) joyfully gave a full measure of service to the main leaders of God's nominal people (Laban), for the sake of at its end being joined with the spiritual elective truths and their applicers (Rachel), and they considered the time spent in this labor of love as though it were very brief, because of the great appreciation and affection that they had for these truths and their applicers (Rachel).

16. Gen 29:21,22 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. Afterward, by attitude, word and act they (Jacob), because of having given the promised full measure of service, looked to the main

leaders to assent at once to their being joined to these truths and their applicers (Rachel), for the development of a fruitful movement of God's spiritual elect. In response, these main leaders (Laban) gathered the nominal people of God and arranged for them a feast on such truths as were popular in their midst.

17. Gen 29:23,24 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. Thereafter, instead of bringing to God's special servants (Jacob) the pertinent spiritual elective truths and their applicers (Rachel), they (Laban) by deception brought to them the more or less perverted truths and their applicers (Leah), that were for the development of Gospel-Age sects among God's nominal people, and God's special servants joined with them in an effort to produce a fruitful movement of God's spiritual elect. These main leaders (Laban) supplied with antitypical Leah a set of related, subordinate truths and their applicers (Zilpah, dropping) as special assistants (handmaid).

18. Gen 29:25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? After God's special servants (Jacob) had thus been joined to the pertinent truths and their applicers for a time (Leah), and had obtained more light on the matter, they recognized that by guile they had been joined to these perverted truths and their applicers, for serving the interests of developing sects; accordingly, by attitude, word and act they remonstrated, and asked of the main leaders (Laban) what the latter had done to them. Had they not rendered a full measure of service in order to be joined to the spiritual elective promises and their applicers (Rachel)? Therefore why had these leaders deceived them?

19. Gen 29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. The main leaders (Laban) excused themselves for having practiced this deception by insisting that in their sphere it was customary and necessary to do so, for the sake of self-preservation and that one's own interests might primarily be served. Indeed, this has been the attitude of the main clericalistic leaders of the nominal people of God even to the present day! This is evidenced, e.g., in their efforts to enforce their sectarian desires and aims by legal requirements and by church federation instead of church union on the basis of God's Word as its foundation.

20. Gen 29:27-29 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. The main leaders

(Laban) urged God's special servants (Jacob), nevertheless, to continue to be joined to, and not to break off relations with the truths and their appliers that constituted antitypical Leah, promising that God's special servants (Jacob) would then be joined also to the spiritual elective truths and their appliers (Rachel) for gaining fruits in service, if these servants would render an additional fulness of service on their behalf. To this these servants (Jacob) agreed; accordingly, they did not break off relations with antitypical Leah, and so the main leaders (Laban) agreed to their being joined to the spiritual elective truths and their appliers, to whom they gave a set of related, subordinate truths and their appliers (Bilhah, timid,) as special assistants (maid).

21. In the type the fulfilling of Leah's week was not an additional seven years' service by Jacob; rather, it was the marriage feast, which generally lasted a week in those days (comp. Judg. 14:12). It would have been very embarrassing to Laban and Leah if the marriage solemnities and season of rejoicing, to which all the men of the place had been invited (v. 22), had been suddenly cut short; so Laban promised Jacob that if he would fulfil the marriage week for Leah, he would also give him Rachel as his wife at the end of it, on condition of his serving seven more years. Under the force of the circumstances, Jacob agreed to the proposition, and after the week of his and Leah's marriage feast Laban gave him Rachel also.

22. Gen 29:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. We now return to the antitype. God's special servants (Jacob) finally joined themselves to the spiritual elective truths and their appliers (Rachel) in an effort to produce a fruitful movement of God's real people. They had deeper appreciation and affection for these truths and their appliers (Rachel) than they had toward the more or less perverted truths and their appliers for the development of sects among the nominal people of God (Leah); they then proceeded to render to the main leaders a full measure of service for having been joined with antitypical Rachel. May God bless this study to all His true servants!

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GOD IS OUR HIDING PLACE
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"Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast"
(Is. 26:20).

1. THERE is an affectionate tenderness about our Heavenly Father which helps us to realize His great love for His people, and His special care over them. Through His prophet, taking the standpoint of the end

of the Gospel Age, He forewarned us of a great time of trouble (Is. 26:5, 6, 21), "a time of trouble such as was not since there was a nation," when the whole present order of things, civil, social and religious, shall be swept with the besom of destruction. Yet in the midst of it all He would have His people in rest and peace in Him, as saith the prophet (Is. 26:3, 4). And again the Lord had other prophets put into our mouths beautiful words of trust and confidence (Ps. 46; 103:13).

2. But while appreciating very gratefully this special love and care for us as His people, in the comfort, encouragement and protection afforded us by our Heavenly Father in the midst of the world's great tribulation, we would come far short of having His Spirit, if we should regard the matter with self-complacency, forgetful of His great love for the whole world also, which, veiled behind the clouds of His righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, so that the sore wounds of His wrath may prepare for their everlasting healing. If God so loved the world as to give His only begotten Son, "that whosoever believeth in Him should not perish [eternally], but have everlasting life," He loves them still, and it is His love that wields the rod for their correction. So also would He have His people regard His judgments, and while rejoicing in the sunshine of His favor, because by faith and obedience they have come into an attitude which can receive it, He would have its point them to the cause of their calamities and to the only remedy (Is. 30:15; Ps. 46:10).

3. But who are those whom the Lord is pleased to designate by the endearing name, "My people?" Does this class include every one upon whom His name is named? No, for that would include a great number of false professors. As the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice (Ps. 50:5), all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be true, loyal and obedient children by His assisting grace.

4. To be numbered among the people of God is a very great privilege; but it means much more than many seem to understand—much more both on their part, and on God's part. On their part, it signifies, not merely a name to live under in some great organization which bears the Christian name, but that they have become children of God through Christ, that they have fully consecrated themselves to God to follow in the footsteps of His dear Son, that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambition, hopes and aims; and not only so, but that, in pursuance of that covenant, they are striving daily to be faithful, and meekly to take up their cross and follow their Leader and Head, Yeshua Christ.

5. On God's part it signifies the fulfillment of

all His gracious promises to such through Christ, both for the life that now is, and for that which is to come. It signifies that in the present life we have His fatherly love, care, discipline, counsel, teaching, protection and encouragement to the end, and that afterwards we shall be received into His glorious presence and everlasting rest and joy and peace in the Kingdom. Oh, how blessed to be the people of God! Even in the present life the reward of His favor is beyond computation.

6. Through all the Gospel Age God has permitted His people to be scattered as sheep in the midst of wolves, and as wheat in the midst of tares; but at the end of the Age their gathering together unto Him was due. They had been growing in the midst of that great organization, the nominal Christian church, which God calls Babylon (confusion), but which men call Christendom (Christ's Kingdom). Upon this great system which has appropriated the name of Christ while misrepresenting His teaching and His Spirit (although in possession of His Word of truth and of many advantages of precept and example from His saints so long permitted to dwell in her midst), God is pouring His indignation, which involves the whole world with it; but before doing so, He forewarned His people to come out of her (Babylon), that they be not partakers of her sins, and that they receive not of her plagues (Rev. 18:4). But while calling them thus to come out of Babylon, He called them also to come into another place, or condition rather—"Enter thou into thy chambers and shut thy doors about thee: hide thyself . . . until the indignation be overpast" (Is. 26:20).

7. The place of hiding is the secret place of the Most High, under the shadow of the Almighty (Ps. 91:1). This secret place of the Most High, Beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in His precious Word and His promised providential care. Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom—rest from the pride and folly of men in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions (Ps. 31:20). Here we find rest, peace, light and joy, which the world can neither give nor take away.

8. Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organizations of the nominal Christian church to walk alone with God; and many are the reproaches which such must endure for His name's sake. But fear not; "shut thy doors [of faith] about thee," and heed not the reproaches; turn a deaf ear to them (Is. 8: 12,13); and, "Above all, take [for the conflict before you] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).

Thereby will we stand.

9. It is well, especially in this time of greatest need, that the Lord's people should consider the value of this portion of the Christian's armor, and that the doors of their faith should thoroughly shut them into the secret place of the Most High. When the reproaches fall thick and fast, when they are told that they have left the faith and gone after fables, that they have incurred the Lord's displeasure, and that their sufferings for Christ's sake are the penalties they deserve, when their names are cast out as evil and they are separated from the company of those whom they have long regarded as the Lord's people, because they bear His name, ah, then is the time for firmly grasping the shield of faith, and for adopting the triumphant language of the Psalmist (Ps. 27:1, 3, 5, 10; 23:1, 4; 56:4). It is to inspire such a faith as this that the Lord has offered us, in addition to all His precious promises, so many encouragements to simple, childlike trust in Him, and that He has bidden us turn a deaf ear to the reproaches of men (Is. 51:7, 12, 13, 16).

OUR PART TOWARD OUR HIDING PLACE

10. What condescension on the part of the Almighty thus to consider our weakness when the darts of the enemy wound our hearts, and to pour in the balm of His consolation. He would not have one of His children whom Christ has made free to come again under the bondage of the fear of men (Prov. 29:25). He would have every man in Christ realize his liberty from sin and superstition and his solemn accountability to God for all his thoughts and words and doings.

11. Every individual in Christ is reminded of his own personal responsibility in matters of faith and conduct. Not until he has proved what is truth and righteousness, accepting the Word of God as the only standard of authority, is it proper to take a resolute stand; but, having proved "what is that good and acceptable and perfect will of God," nothing should be able to unsettle his faith or turn him from the line of duty, and no fear of man should bring him again into the snare of bondage to superstition or human traditions or opinions of others. If each individual prove his own work, his faith in the doctrines and his conduct in life, by the square and compass of God's Word, his faith, no matter through what privileged human agent or agency it may have been received, will be so established by the Word of the Lord that it will be his own, and in no sense dependent upon another (1 Thes. 5:21; Gal. 6:4).

12. It was the neglect of this principle, of the right and duty of the individual judgment in proving all things by the inspired Word, that brought upon the Church the snare of the great apostacy, which set up infamous popes to dictate in matters of faith and conduct and subvert the consciences of men. Let us remember the command, "Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread." Let us fear and dread to displease Him; let us

see to it that we know and love righteousness and that we have the law of God, not in our heads only, but in our hearts, for so shall we ever find acceptance with Him; and to such, who in faith continually rely upon the Lord, who go forth, strong in the strength which He supplies through faith, to do valiant service for Truth and Righteousness, comes also the blessed assurance, Fear not, it is your Father's good pleasure to give you a part in the Kingdom.

13. While the storm of trouble that is engulfing the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to draw yet closer to Him, entering more fully into the secret place of communion and fellowship and rest in Him, and shutting the doors of faith about them, will there be safely hidden from the alarm and fear and trembling that will take hold upon all other classes; and while they patiently endure its effects upon their temporal interests, they will rejoice not only in the knowledge of God's overruling providence, in the whirlwind and in the storm as well as in the calms of life, but also in His blessed assurance that His wrath will be thus revealed only "for a little moment," and then will His righteous Kingdom be manifested in power and great glory, and they shall shine forth as the servants in the kingdom. (Matt. 13:43).

FINISHING TOUCHES OF CHRISTIAN CHARACTER

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"Finally, brethren,
whatsoever things are true,
whatsoever things are honest,
whatsoever things are just,
whatsoever things are pure,
whatsoever things are lovely,
whatsoever things are of good report;
if there be any virtue, and if there be any praise,
think on these things"
(Phil.4:7)

1. MANKIND IN general does too little thinking, and what it does do is more or less along improper lines, and built upon false bases or premises. Nevertheless, all will agree as respects human welfare, there is a power in thought second to no other power in the universe. Few, perhaps, realize to what extent this is true—to what extent their own happiness and wellbeing is dependent upon right thinking—to what extent whole communities and nations owe their happiness or misery to their right or wrong thinking upon the important problems of life.

2. Words are a power in the world, but only in proportion as they awaken thoughts and lead to actions: words, thoughts, deeds, and that in the order named.



Truly did the wise man say, "As a man thinketh in his heart so is he" (Prov. 23: 7). If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest.

3. It is because the power of thought is to a considerable extent recognized that it is appealed to on every hand. The teacher appeals to it; the preacher appeals to it; the politician appeals to it; the financier appeals to it; the sociologist appeals to it; the thousands of books, pamphlets, news-papers and magazines published in every land and in every tongue are all appealing to thought. Thought, indeed, may be said to be the great engine which is moving the whole world in its every department.

4. The difficulty is that few are of logical and discerning mind. The fall, having affected every member of the human family, has disordered our reasoning faculties; and charlatans and demagogues and self-seekers very frequently take advantage of the weak mental state of humanity to delude with sophistry, and thus to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness in its every member does humanity thus labor, as well as against the wiles of Satan; and it is not surprising that generally it is misled and deceived, because, added to its incubus of false premises, it must struggle also against its own inertia, sluggishness and inaptitude, usually acquired by heredity.

5. The Lord also appeals to the power of the mind through His Word, and urges upon His people that they be "transformed by the renewing of their minds" (Rom. 12: 2). Indeed, it may be said that the cultivation of the power of thought began with God's people, and that so far as religious matters are concerned it has in no particular degree gone from them. While heathen religions seek to restrain the intellect and appeal chiefly to the passions, prejudices and fears, the Lord to the contrary calls to His people, saying, "Come, let us reason together" (Isa. 1: 18). We are willing to admit that nominal Christendom has not heeded the Lord's invitation to any great extent—that very largely nominal Christians avoid thought on religious subjects, and especially avoid reasoning; but

we hold that to the extent they thus violate the Divine arrangement they have not their "senses exercised by reason of use," and are to be esteemed, at very best, only babes in Christ (Heb. 5: 13, 14).

6. We are willing to agree also that thinking may be a very dangerous matter in the absence of absolute knowledge upon which to base and exercise our reasoning faculties; but the Lord has protected His faithful along this line by providing us in His Word with the proper basis for reasoning on all subjects involving our duty to our Creator and to our fellow-creatures. The Scriptures lay down certain broad lines, and invite God's people to reason within these lines of revelation, and by reasoning thus to taste and see that the Lord is gracious; and come to a clearer knowledge of Him, a better understanding of His character and plan.

7. Many who are awakened to independent thinking are careless of the limitations of the Divine revelation, and consequently the influence of the Divine Word upon them is a mental liberty and enlightenment which, lacking the Divine control, is very apt to go to the extreme of license, selfishness, self conceit and infidelity. Wherever the Bible has gone it has been the torch which has led civilization: millions have profited by its enlightening influence, though only comparatively few walk close to its light and within its prescribed limitations of reason and conduct; and these few are the true Christians—the "wheat" of the Gospel age, "the first-fruits unto God of His creatures," which God has harvested (James 1: 18).

THE CONTROL OF THOUGHT

8. Some are inclined to believe that since one man's brain differs from every other man's brain to some extent, his thinking must necessarily be different; in a word, that a man can only think in harmony with his brain construction. But we reply, Not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him the ideal of character to be copied. Thoughts can be controlled just as words and actions can be controlled: the will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel.

9. It is necessary, therefore, first of all for the will to be rightly directed, and secondly, to be strong, and to use its power in the control of thought, in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial. The will, in Scripture called the "heart," is therefore continually appealed to by the Lord, as He now seeks from among men His consecrated. The message is, "My son, give me thine heart"—thy will. This request is not addressed to wilful sinners, for they are not recognized or addressed as sons of God, but as children of the Evil One.

10. Those whom God recognizes as His children are such as have been brought into harmony with Him through forgiveness of sins, by repentance and faith in Christ Yeshua, the Redeemer. It is to such that the Lord makes known that if they would "go on to perfection"—to the full attainment of His gracious purposes respecting them—the only proper course would be to give their hearts, their wills, to Him in consecration. The heart, the will, thus given over to God, seeks to know the Divine will, to catch the Divine thought and to obey it in word and in act; and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect; in ambitions, hopes, sentiments, and efforts. It is for this reason that the revelation of the Divine will and plan is furnished to believers, that by growing in the knowledge of it, by thinking on these things, by filling the mind with the Divine plan and will, the transforming influence may extend into every avenue of life.

OUR TEXT ADDRESSES THE CONSECRATED

11. It is a common custom amongst many people to address the words of our text on the subject of right thinking to sinners, to evil-doers and evil-thinkers; but this is a mistake. The entire Epistle to the Philippians is addressed to "All the saints in Christ Yeshua which are at Philippi" (1: 1); and the exhortation is applicable to all the consecrated everywhere, but not to others than consecrated—not to the worldly, not even to the household of faith, until they have made a full consecration of themselves to the Lord. It would be useless to address others along this line; the exhortation would be of no effect.

12. Hence, the exhortation of this lesson is not specially applicable to any but the most advanced Christians—not even to the "babes in Christ," but only to those who are somewhat matured in the new life. As for the babes who have not progressed in consecration, they will have their attention very thoroughly occupied with the cruder elementary lessons, respecting the coarser sins which they must abhor and battle against. This text addresses those who have made considerable progress along these lines of putting away "the filthiness of the flesh and of the spirit"—those who are seeking to perfect holiness in their hearts, and so far as possible also in their earthly bodies (2 Cor. 7: 1). The context proves our assertion, for after speaking of prayer and thanksgiving to God and the peace of God which passeth all understanding, keeping their hearts and minds, the Apostle sums up this advanced position of grace with the words of our text as the finality or finish of the argument, and of the process of character-development: "Finally, brethren."

"WHATSOEVER THINGS ARE TRUE"

13. What should be the first question to be asked respecting any matter? Is it not, Is it true or is it false? If it is false the Lord's people are to have nothing whatever to do with it—no matter how beautiful. Love for the truth lies at the very foundation of consecration, and we remember that the Lord declares through the Apostle that those who will be rejected and stumbled are such as "receive not the truth in the love of it" (2 Thes. 2: 10)—such as have pleasure in unrighteousness (untruth). With our poor and, at very best, imperfect brains there is great danger of our being misled, and hence the Word of the Lord appeals to us with force that we should not even touch that which we realize is untrue.

14. This does not mean that we may not weigh and balance evidences to discern the truth from the untruth; but it does mean that as soon as the truth is discovered it will be embraced and acknowledged, and the untruth as vigorously disavowed and completely withdrawn from. To tamper with error after we see it to be error, to "see how it would reason out, anyway," when we know the matter is on a wrong basis, is to lay a trap for our spiritual feet, one which frequently stumbles travelers on the way to Zion. If we are following God's admonition through the Apostle, in this text, it will mean an avoidance of fiction, of novels, of unrealities. This, on the other hand, will mean an increased reverence for whatsoever things are true, an increased devotion to them, an increase of time for their study, and an increase of the spirit of truth in our hearts as a result.

"WHATSOEVER THINGS ARE HONEST"

15. The truth of the thing is only one of the tests to which it must be put. We may find a matter to be true and yet not find it to be worthy of our thought, dishonorable. Who does not know that there are dishonorable and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent on them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as consecrated in Christ Yeshua?

16. The true but dishonorable or unworthy things presenting themselves for our consideration at the bar of our minds are perhaps oftenest in connection—among others—with the weaknesses, the errors, the follies, or what not of our neighbors and of our friends. The entertaining of these thoughts, the pondering of them, will be unfavorable to us, and the sooner we discern the matter and dismiss them the better, the happier, the more noble will be our own hearts. The dismissal of these unworthy thoughts will leave us the opportunity and the energy, if we will, to expend that much more time upon whatsoever things

are not only true but also honorable, worthy of our attention as consecrated in Christ Yeshua.

"WHATSOEVER THINGS ARE JUST"

17. Here we have another limitation. Our minds are to be occupied in thinking about righteousness of just things, principles, etc.; we are not to be continually meditating upon grievances and injustices, either real or imagined. We are to remember, on the contrary, that we are living in the period which the Scriptures denominate "the present evil world," and that it could not be this if Justice prevailed generally. We are to remember that hereunto were we called—even to endure injustice, for righteousness' sake—to do good, to lay down our lives in the service of the Lord and His Word, and yet to be evil-spoken of, to be misunderstood and to have all manner of evil said against us falsely for Christ's sake.

18. We are, therefore, not to think strange of the fiery trials that shall surely come upon all who are of consecrated; but rather, having settled this matter in advance, when we made our consecration, we are to take it as it comes, as a matter of course, not grieving over nor specially thinking about the trials, the injustices, etc. And thus doing we will have the more time to give to thinking of the more helpful, the more strengthening, the more elevating things—the things that are just, the things that are in harmony with righteousness, respecting the past, the present and the future, as promised in the Lord's good Word of Truth.

"WHATSOEVER THINGS ARE PURE"

19. There is a vast amount of impurity everywhere throughout the world. It, therefore, behooves the Lord's consecrated people to follow the Apostle's injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that they in the end will work our defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. Whether the impurity come from one direction or another—from the world or the flesh or the devil—its attack must first of all be upon the mind; and if repelled there the victory is won; if not repelled, we cannot know what the consequences would be, as the Apostle James declares: "Lust [selfish desire of any kind], when it has conceived [in the mind] bringeth forth sin [develops sinful words or deeds], and sin when it is finished bringeth forth death" (Jas. 1: 15).

20. No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice, and even were not dishonorable, yet were impure, this would be quite sufficient to condemn it as unworthy of

the mind of the Lord's consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication not only at the time, but for years afterward.

"WHATSOEVER THINGS ARE LOVELY"

21. The consecrated are exhorted to be meek and peacemakers, but in order to be thus they must have amiable thoughts, lovely and lovable thoughts, kind thoughts, gentle thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects gendering anger, hatred, strife—vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These all are to be shunned as enemies to the renewed mind, and instead we are to think of the beautiful things, the amiable things, we may know respecting our neighbors, our friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and thus cultivating unamiable, quarrelsome dispositions in ourselves.

"WHATSOEVER THINGS ARE
OF GOOD REPORT"

22. It may be argued by some that since the world hateth the light and the children of the light, and rejoiceth in iniquity and in getting the advantage over others, therefore those things which would be reputable with it would not be the holy things suitable to the thoughts of God's people. But not so, we answer; the world does recognize to a considerable extent a right standard, even though it does not follow that standard, nor even pretend to do so; even though it hates those who it sees are endeavoring to walk up to that standard; even though it calls the children of light hypocrites, and crucifies them, as in the case of our Lord. It is policy and false religion that generally excite religious persecution. Nevertheless, if anyone will follow the standard that is reputable, and think upon those things he will find therein a blessing.

FOR THE VICTORS ARE THE REWARDS

23. Some may feel that if they thus sifted and tested and rejected all the untrue, the unworthy, the unjust, the impure and the unamiable thoughts presenting themselves, they would have no topic left whereon to engage their minds, and this we believe would be true with a great many—their minds for a time would be quite vacant of thoughts, if all the evil and improper ones were rejected, banished; but by the time they would be in this attitude they would have such a "hunger and thirst after righteousness," truth, things lovely, things pure, things noble, that they would

be in the right condition to receive the very spiritual food which the Lord has provided for them.

24. There is one thing, and one thing only, which fully combines all of the above propositions, and demonstrates itself to be the one thing true, honorable, just, pure, lovely—and that is, the Divine character and plan. Let us think upon its various features. Let us study the Divine Word and behold through it, as a telescope, the beauty of the Divine character, the splendor of the Divine plan, as revealed in God's Word and plan . . . whose length and breadth and height and depth no man can measure, and only the consecrated can comprehend by the holy spirit, and that in proportion as they receive of the holy spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man (Eph. 3: 18).

25. What a splendid premium the Lord thus places upon the study of His Word in the esteem of all who are of the class addressed by the Apostle in our text! Such a ruling of the mind is a conquest; such a self-mastery is a victory; the greatest victory that can be gained. As the Scriptures declare, "He that ruleth his spirit [mind] is better than he that taketh a city" (Prov. 16: 32). And the prescription given by the Apostle in our text, for the mental health of the consecrated, is the very soul-discipline necessary to our development in character, to the degree pleasing to God and acceptable, through Christ Yeshua our Lord. These are the victors to whom will be granted a share in the Kingdom.

26. Ah, then, as the Apostle exhorts, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Yeshua, the author . . . of our faith" until he shall have become the finisher of it (Heb. 12: 1, 2); remembering that He who is on our part, and who has engaged to help us, to carry us through every difficulty, and fully to instruct us, if we submit ourselves to Him, and thus to make us meet for our inheritance is Yeshua, who loved us and bought us with His own precious blood.

27. Well do the Scriptures generally enforce the importance of guarding the mind, the will, the heart, saying, "Keep thy heart with all diligence, for out of it are the issues of life." Keeping it, to the consecrated in the race, means eternal life in the Kingdom. Neglecting to keep it, refusing to exercise self-control, means the permission of selfish desires to be conceived in our brains, and to lead away from the Lord and His "narrow way." Let us rather hold the thoughts of God's Word on our minds and hearts.

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EARTH—TURNING IT UPSIDE DOWN

What is meant in Isa. 24:1 by the Lord turning the earth upside down? (BSQB, p. 146-148)

1. Answer — Just as lions, bears, leopards, sheep, goats, trees, rivers, the sea, wind, thunder, lightning, hail, rain, heat, cold, sun, moon, stars, etc., are used as symbols in the Scriptures, so also the earth is used symbolically.

2. As a symbol it refers to the social order—organized human society. This can readily be seen from such texts as: “Thou has driven me out this day from the face of the earth [society]” (Gen. 4:14); “the whole earth [human society] was of one language” (Gen. 11:1); “I am the Lord in the midst of the earth” (Ex. 8:22); “Hear, O heavens [the higher, religious, ruling powers], and give ear, O earth [surely not the literal earth]” (Isa. 1:2); “Look unto me, and be ye saved, all the ends of the earth” (Isa. 45:22); “be ye joyful O earth” (Isa. 49:13).

3. “Ye [followers of Christ] are the salt [a seasoning, purifying, healing and preserving factor] of the earth [the social order]” (Matt. 5:13); Rev. 7:1, 2 refers to “four angels [the messengers of wrath, i.e., certain rulers, aristocrats, proprietary business men and proprietary farmers, and laborers, who bring about the trouble, and thus pour out the sufferings, the wrath of the Time of Trouble] standing [each group stationed in the section of society to which it belongs] on the four corners [government, aristocracy, bourgeoisie and labor] of the earth [organized human society—the literal earth does not have four corners] . . . to whom it was given to hurt the earth [organized society] and the sea [the rebellious, restless and lawless masses of mankind].”

4. With reference to this symbolic earth, organized human society, God’s Word shows us that in its present form, it is to reel to and fro like a drunkard, to be moved, shaken, dissolved, melted, removed as a cottage, and to pass away (Psa. 46:1; 75:3-10; Isa. 24:1-4, 17-20; Haggi 2:6, 7; Heb. 12:26, 27; Rev. 20:11; 21:1). In Isa. 24:1 we read: “Behold, the Lord maketh the earth empty [in this Time of Trouble God is emptying human society of its foolish counsels and selfish arrangements, and many of its inhabitants have

died and will die; however, we are not to think that God will literally make the earth entirely empty of all inhabitants, for the context, as well as Yeshua’s

NOTE

**Some portions of the Newsletter articles
have been modified in harmony to the
present Calling and in harmony with the
Present Truth received till now.**

prophecy, shows that some flesh shall be spared in the great tribulation of our day; though comparatively few, there will be some left—v. 6; Matt. 24:21, 22], and maketh it waste [He is sweeping away Satan’s order of affairs with the besom—broom—of destruction—Isa. 14:23], and turneth it upside down [the whole world is upset, in a disordered, chaotic condition, topsy-turvy, and at its wit’s end in confusion; the higher classes and elements are being made low, and the lower elements, the masses, are being exalted] and scattereth abroad the inhabitants thereof [countless numbers of homes have been torn asunder, the work of many lifetimes has been reduced to rubble, and millions of families have been torn apart and scattered to the winds—and the end is not yet].”

5. In the books, Battle of Armageddon and The Millennium, there are extended discussions and many Bible proofs on the complete overthrow of Satan’s present order of affairs and the establishment of the incoming new heavens and, new earth, “wherein dwelleth righteousness” (2 Pet. 3:13). “Come near, ye nations, to hear; . . . let the earth hear, and all that is therein; the world, and all things [evil and selfish] that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath [taking the future standpoint] utterly destroyed them, he hath delivered them to the slaughter; . . . it is the day of the Lord’s vengeance” (Isa. 34:1, 2, 8).

6. And thank God for the following, also written from the future standpoint: “Come behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth” (Psa. 46:8-10; comp. Isa. 2:2-4; 9:6, 7).

7. It is to this end that God is overthrowing Satan’s empire of sin, selfishness and error and turning the earth upside down. “Every valley [the lowly and meek] shall be exalted and every mountain [kingdom] and hill [less autocratic government] shall be made low [the conditions of society will be leveled]: and the crooked [the perverse] shall be made straight, and the rough places [errors, inconsistencies, false doctrines and stumbling-stones] plain: and the glory of the Lord [the splendor of His holy character in His blessings and salvation] shall be revealed, and all flesh [the whole world of mankind] shall see it together [in the incoming reign of peace]” (Isa. 40:4, 5).

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