



ISAAC'S BIRTHRIGHT BLESSING—TYPE AND ANTITYPE

PT# 455, Sept-Oct 1961 pp. 68-71

Gen. 26:34—27:45

1. THIS study connects to the account in Gen. 25:34, and continues the record concerning Esau and Jacob, telling of Esau's marriages to two heathen wives, Isaac's bestowal of the birthright blessing upon Jacob, Esau's consequent chagrin and enmity toward Jacob, and Rebekah's advice to Jacob to flee to Haran.

2. Gen 26:34, 35 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah. Nominal Fleshly Israel underwent certain trialsome experiences early in the Jewish Age, and then united to itself a formalistic, idolatrous perverseness—comp. Ex. 32:8, 9; 33:3, 5 (Esau . . . took to wife Judith, the daughter of Beeri the Hittite, Gen. 26:34) and a materialistic spirit (Bashemath, the daughter of Elon the Hittite). These bad qualities, which proceeded from selfishness (therefore being antitypical Hittites—comp. E Vol. 9, p. 205), by their union with Nominal Fleshly Israel brought much displeasure to God in His love (Isaac, v. 35) and to the Abrahamic promises in their appliers that developed the houses of Fleshly Israel and Spiritual Israel (Rebekah).

3. Gen 27:1-5 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savoury meat, such as I love, and bring it to me, that I may eat: that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. From our previous studies we have learned that in Isaac's record independent of his father's in Gen. 25:21-34, he types God in His love. But from Gen. 27:1 onward, in his blindness, additionally and more specifically he



types God in His elective impartiality.

4. Bro. Johnson shows this in E Vol. 10, p. 609, where he states that from the standpoint of Esau typing Fleshly Israel rejected from the spiritual election and Jacob typing Spiritual Israel accepted into the spiritual election (Rom. 9:10-13), "blind Isaac types God in His impartiality as to which class the Lord would make the Gospel-Age elect, though giving Fleshly Israel the first chance thereat; and Rebekah types the spiritual promises and their appliers as favoring Spiritual Israel." Also, in E Vol. 6, p. 368 and E Vol. 8, p. 7 he states that in this setting Esau types "Nominal Fleshly Israel." We will, accordingly, consider Gen. 27 from this standpoint.

5. Toward the end of the Jewish Age, particularly through the ministry of John the Baptist, God in His elective impartiality requested the special attention of Nominal Fleshly Israel, and they responded

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(Matt. 3:5). He indicated to them, especially in their leaders, that He in His love and elective impartiality had been active for a long time, and that He (in His servants) did not know how much longer He would be active in the latter respect (v. 2), and that therefore they should prepare themselves, go forth into their sphere of activity, seek for and from hearts properly prepared and filled with loving devotion bring to Him a special, Divinely-pleasing offering (comp. Matt. 3:5-12), that He might appropriate it to Himself and then bestow upon them His chief (the spiritual) Covenant blessing, before ending His chief (the spiritual) elective work (vs. 3, 4). Of course, the spiritual promises in their appliers also heard of God's gracious offer to Nominal Fleshly Israel (in harmony with Ex. 19:4-8; Deut. 7:6-9; 10:15; Psa. 135:4), and knew of the latter's consequent efforts to find and bring forth from their sphere of endeavor an offering well-pleasing to God (v. 5).

REBEKAH SEEKS BLESSING FOR JACOB

6. Gen 27:6, 7 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Accordingly, early in the Jewish Harvest the spiritual promises in their appliers emphasized to Israelites indeed who were prospective members of Spiritual Israel, all of whom had high regard for the Covenant promises and earnestly desired God's special Covenant favor, that God in His love and elective impartiality had indicated to Nominal Fleshly Israel, especially in its leaders, that He desired them to bring to Him a special, Divinely-pleasing offering for Him to appropriate to Himself, before He would be ready to bestow upon them His chief Covenant blessing, in harmony with His wisdom, justice and power, prior to finishing His pertinent elective work.

7. Gen 27:8 Now therefore, my son, obey my voice according to that which I command thee. These promises in their appliers did not desire to see this great blessing go to Nominal Fleshly Israel, especially in its leaders, for they recognized them as being unworthy of it and not entitled to it; rather, they desired earnestly that it should go to those only who had the highest regard for the Covenant promises, i.e., those who would be of Spiritual Israel. And they had a plan for fulfilling this desire. They enjoined upon these that strict obedience be given to pertinent Divinely-ordained instructions, principles and requirements that they would set forth.

8. Gen 27:9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth. Briefly stated, their plan for obtaining this great blessing was consecration unto death. They called upon these Israelites indeed who had high regard for the Covenant promises (and who therefore earnestly

desired to be of the Church of the Firstborn) to take to themselves by faith Yeshua, the Lamb of God (John 1:29; 6:53-58), and as believers in Him to bring also their own humanity in consecration, which, properly prepared with the assistance of antitypical Rebekah, and offered to God in His elective impartiality, would be highly acceptable and according to His desire.

9. Gen 27:10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. These offerings were to be presented to God in His elective impartiality (Matt. 16:24, 25; 26:27; Rom. 12:1; Heb. 13:13), that He might find it a sacrifice of a sweet-smelling savor (Eph. 5:2), well-pleasing to Him, and appropriate it to His own use as a part of the Sin-offering, according to His own good pleasure, and that consequently He might bless them with His chief Covenant blessing before He would cease His spiritual elective work.

10. Gen 27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. In proper humility these Israelites indeed (prospective members of the Church of the Firstborn) indicated to the spiritual promises in their appliers that they recognized that Nominal Fleshly Israel, especially in its leaders, had certain special powers and prerogatives that they did not possess—e.g., they recognized that the privilege of being of God's typical priesthood belonged to Nominal Fleshly Israel in its leaders and that they could not be of that priesthood.

11. Gen 27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. Accordingly, these Israelites indeed indicated that they felt that if they were to come before the Heavenly Father and He were to examine and judge them concerning these matters (My father peradventure will feel me), they would fall far short, for He would quickly know that they did not have the pertinent powers of the leaders of Nominal Fleshly Israel and so would consider them as presumptuous (comp. Heb. 5:4) and as mocking Him (I shall seem to him as a deceiver), and so they would bring upon themselves His disesteem and disapproval instead of a blessing (bring a curse [reproach—Rotherham] upon me, and not a blessing).

JACOB FOLLOWS REBEKAH'S INSTRUCTIONS

12. Gen 27:13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. But the spiritual promises and their appliers reassured these Israelites indeed, indicating that they themselves would gladly accept the responsibility before God if things did not work out well, providing they would follow the Divinely-ordained instructions. Antitypical Rebekah assured them that they would receive all the help and strength

necessary (Psa. 121:1, 2; comp. 2 Cor. 12:9; Phil. 4:13), for "God is faithful that promised" (Heb. 10:23; 1 Cor. 1:9; 10:13; 1 Thes. 5:24; 2 Thes. 3:3), and that they would surely come through this experience successfully if only they would place Him first in their lives (Psa. 16:8-11; Matt. 6:33) and in conformity with His invitation would take their human all and yield it fully to Him in consecration (Prov. 23:26; comp. Rom. 12:1).

13. Gen 27:14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. These Israelites indeed then consecrated their humanity unto death, and with the energetic assistance of the spiritual promises and their applicers, it was prepared into an offering of a sweet-smelling savor, such as God appreciates most highly (Psa. 147:11).

14. Gen 27:15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. Nominal Fleshly Israel, especially in its leaders, should by the time of the Jewish Harvest have brought forth good fruitage to God as a result of their many years of tutelage under the Law (Gal. 3:24); they should have had the spirit as well as the letter of the Law (Rom. 2:28, 29); they should have had certain good qualities (Matt. 23:23) in order to bring to God a well-pleasing offering at that time. But, generally speaking, they had laid these qualities aside; while they drew near to God with their lips, their hearts were far from Him (Isa. 29:13; Mark 7:6). These good qualities inhered in the domain of the Abrahamic Covenant and its applicers (with her in the house), and they encouraged these Israelites indeed to put these qualities on, with the result that they complied (put them upon Jacob).

15. Gen 27:16,17 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. Additionally, because of the sacrifice of their humanity, antitypical Rebekah attributed to them, in their service and full submission to God's will, certain special powers and prerogatives like unto those of Nominal Fleshly Israel, especially in its leaders—e.g., they had certain powers and prerogatives of the antitypical Under-priesthood, which was like unto, and supplanted the typical under-priesthood. Thus antitypical Rebekah arranged for an offering well-pleasing to God, and sanctified by the Truth and its Spirit, to be placed into their power.

16. Gen 27:18,19 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. Thus fully equipped, they, earnestly desiring the highest Covenant blessing, very deferentially and respectfully presented themselves to God in His elective impartiality, who tested them as to

their identity (v. 18). They, by attitude, word and act, assured Him that they were His antitypical Firstborn (I am [represent, stand for] Esau, thy firstborn), manifesting that they had obediently fulfilled His charge (comp. John 17:6), and so had brought the special well-pleasing offering that He had requested, and that He should now appropriate it to Himself, and, accordingly, give them the desired great blessing (bless me).

17. Gen 27:20,21 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. God in His elective impartiality next tested Yeshua's disciples as to how they could have brought an acceptable offering so promptly; and they humbly, by attitude, word and act, gave all the honor and glory to God in His wisdom, justice and power, because He by His Word, Spirit and providences had helped them to comply with the charge without delay (Matt. 4:20). God in His elective impartiality ("God is no respecter of persons"—Acts 10:34, 35) then invited them to come closer to Him (Jas. 4:8), that He might apply a further test to determine whether or not they qualified as the antitypical Firstborn (1 Cor. 3:13; 1 Pet. 1:6-9).

18. Gen 27:22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. They then drew nearer to Him, and He tested and examined them very closely, noting that, unlike Nominal Fleshly Israel, they uttered the message of Truth in sincerity and love (comp. 2 Cor. 4:2; Eph. 4:15), but that they had certain special powers and prerogatives in service like those of His firstborn of Nominal Fleshly Israel, especially the leaders (Ex. 4:22; Hos. 11:1; Rom. 9:3, 4).

19. Gen 27:23,24 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. Accordingly, He did not differentiate between them and Nominal Fleshly Israel, in so far as eligibility for the chief Covenant blessing was concerned. As the final testing in this series, he again tested them as to their identity, and they again by attitude, word and act, assured Him that they were really His very elect, His Firstborn. Thus by these searching tests God in His elective impartiality became convinced that they were indeed the antitypical Firstborn, who were entitled to and worthy of the highest Covenant blessing.

ISAAC BESTOWS BLESSING ON JACOB

20. Gen 27:25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did

eat: and he brought him wine, and he drank. God then requested that they make their offerings available for Him, assuring them that He would appropriate their offerings to Himself and to His use in service, subject to His own will and good pleasure (Rom. 8:36; Eph. 1:9; 6:6, 7; Phil. 2:13), that He might give them His special Covenant blessing; and as they responded, their offerings being sanctified by the Truth and its Spirit, He appropriated their offerings to Himself.

21. Gen 27:26,27 And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: He desired an expression of deep affection, and they drew closer to Him and gladly gave it to Him (Psa. 63:3-5; Heb. 13:15). In this attitude of closeness, He perceived the pleasing fragrance of the character graces of Spiritual Israel (John 1:47; Cant. 4:11; Rev. 14:5), and therefore averred that they were indeed eligible for and worthy of the highest (the spiritual) Covenant blessing. The Heavenly Father, whose sense of beauty and comeliness is superior to that of any other being, contemplated them with utmost satisfaction and pleasure! Accordingly, God in His love and elective impartiality bestowed upon them this highest blessing, calling special attention to the fragrance of their character graces as being like the fragrance of a sphere which He in His wisdom, justice and power has blessed with fruitfulness.

22. Gen 27:28,29 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. His earnest desires for them were that God in His wisdom, justice and power would bless them with the seasonal Truth (the dew of heaven; Deut. 32:2; Judg. 6:37-40; 1 Kg. 17:1), with a fulness of favor and blessings for mankind, and with an abundance of hard and easy teachings; that (in the Kingdom—Luke 12:32) people would reverence them and render them service and nations give them homage (Isa. 60:11-14; Dan. 7:14, 27; Rev. 11:15); that Fleshly Israel also would be subject to them (Gen. 25:23; Obad. 21; Matt. 19:28; Luke 1:33); and that accursed and destroyed (Isa. 65:20; Acts 3:23) would be all those who would wilfully and persistently mistreat them, or who Millennially would not obey them, whereas those who would honor them and do good to them would be blessed (Gen. 12:3). Those who would Millennially honor them would be blessed with everlasting life on earth (Jer. 4:2 [E Vol. 14, p. 334]; Matt. 25:34, 46). Thus antitypical Isaac bestowed upon Spiritual Israel, beginning with the Apostles and the Seventy in the Jewish Harvest, the chief Covenant blessing (E Vol. 10, p. 606).

23. Many have wondered about Rebekah's and Jacob's deceiving Isaac in order to obtain for Jacob the blessing of the firstborn, and God's apparent cooperation and approval of their course by shortly thereafter appearing to Jacob in a dream and confirming the Covenant to him (Gen. 28:10-15). God's character and Rebekah's and Jacob's course in this connection will be understood better in the light of the following facts: (1) Among Arabs it is still considered entirely proper to deceive the aged in order to save them from dying of a broken heart. It would have broken Isaac's heart, had he learned that Esau had so greatly despised the birthright. Hence Rebekah and Jacob decided to deceive him—not to injure, but to spare him. (2) Rebekah was willing to assume full responsibility in the matter (v. 13), for she remembered the revelation that God had given her (Gen. 25:23), that "the elder shall serve the younger." (3) Thus relying on the word of promise, and with full assurance of faith, she, at considerable risk, was willing to act in harmony with God's revealed will that Jacob should receive the birthright with its accompanying blessing. (4) As their mother she knew the profane and unsuitable character of Esau—that he considered the higher blessings of the Abrahamic Covenant as of little value, whereas Jacob yearned for these blessings, for which he was willing to give up earthly advantages; hence she acted accordingly. (5) She and Jacob both knew that Esau had sold the birthright to Jacob, and that therefore Jacob was merely claiming the accompanying blessing which was rightfully his. (6) They knew also that Esau, in utter disregard of his agreement bound with an oath to Jacob, was dishonestly seeking to obtain the birthright blessing which he had sold to Jacob with the birthright and to which he no longer had a just claim. (7) They knew that the irreligious Esau cared only for the property that he thought would go with the birthright blessing, as was later demonstrated, for after he had obtained the property he held nothing against Jacob, whereas the latter cared only for the Divine favor implied in the birthright and its accompanying blessing, and hence made no claim on Isaac's property, which he let go entirely to Esau.

24. Thus the deception wronged no one, prevented Isaac from dying of a broken heart, and gave each of the brothers just what he desired of Isaac's possessions; whereas if the deception had not been practiced, gross injustice would have been done to Isaac and Jacob, and the plan of God, humanly speaking, would in an important feature have been thwarted and His Covenant and the custodianship of His oracles would have been committed to Esau's descendants, an utterly unworthy nation—consequences that God's sovereignty could not and would not permit. For these reasons He in perfect harmony with His character favored Jacob in the entire transaction.

25. Nor must we forget that St. Paul suggests (Rom. 9:10-14; Heb. 12:16, 17) that by these two

brothers God was working out a type, as shown in this article. Certainly God was as free from injustice in what He did in connection with the types—Esau and Jacob—as He was in what He did and will do to their antitypes—Fleshly Israel and Spiritual Israel. Surely the above considerations prove that, while God is no respecter of persons, He most certainly is a respecter of character—disapproving, disesteeming and rejecting the unfaithful, and approving, esteeming and accepting the faithful (Acts 10:34, 35). We continue now with the antitype of vs. 30-45.

ESAU'S OFFERING AND BITTER DISAPPOINTMENT

26. Gen 27:30,31 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. As soon as God in His elective impartiality had fully bestowed the chief Covenant blessings upon Spiritual Israel, represented in the Twelve and the Seventy, and they had started out on their mission, Nominal Fleshly Israel in its leaders came with the results of their efforts in their sphere of endeavor and prepared an offering which they thought would be acceptable to God because of their fleshly relationship to Abraham (comp. Matt. 3:9; John 8:39), because of their own works under the Law (Luke 18:9-12; 16:15; Gal. 2:16; Eph. 2:8-10), etc., and brought it to God in His elective impartiality, with the request that He appropriate of it and then give the chief Covenant blessing to them.

27. Gen 27:32,33 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. Upon His testing them, they claimed to be His chief elect ones, His Firstborn. When He, in the servants of the Law Covenant, first learned, through the teachings of Yeshua and others that Nominal Fleshly Israel in its leaders had missed out in obtaining the chief Covenant blessing, He, in them, was greatly perturbed, and inquired after those who had superseded Nominal Fleshly Israel in its leaders and had brought an acceptable offering, which He had appropriated before Nominal Fleshly Israel had presented its offering, and upon whom He had bestowed the chief Covenant blessing; and God averred that they would indeed have the chief blessing.

28. Gen 27:34,35 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me

also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. As Nominal Fleshly Israel in various of its members in the Jewish Harvest (and others since then) came to understand that God in His elective impartiality had given the chief Covenant blessing to Spiritual Israel (Matt. 21:42, 43; 8:11, 12; Mark 12:9; Luke 13:28, 29), they made, culminating in the time of trouble upon that nation, 69-73 A.D., a great expression, by attitude, word and act, of exceedingly bitter disappointment; also, they greatly longed for and earnestly supplicated Him for His special blessing (Heb. 12:17). But He revealed to them that Spiritual Israel had come, "as deceivers, and yet true" (with subtilty [deceit—see Rotherham]; 2 Cor. 6:8), and had superseded them and had obtained the chief Covenant blessing, which would have been given to them if they had proven worthy of it (Rom. 11:7; 9:27, 29-33; 8:1; Acts 28:25-29; 2 Cor. 3:6).

29. Gen 27:36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? Nominal Fleshly Israel, resenting Spiritual Israel's having obtained this blessing, alleged, by attitude, word and act, that Spiritual Israel was rightly characterized as being a supplanter (Jacob [supplanter]) because of twice supplanting them, in taking away (a) the chief favor—the privilege of the Divine nature and joint-heirship with Messiah, Yahveh's Anointed (birthright—E Vol. 6, p. 447, top), and (b) its attendant great Covenant blessings (blessing); both of which they claimed as their very own. They earnestly inquired as to whether God did not also have a blessing in reservation for them (blessing for me).

30. Gen 27:37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? But God in His elective impartiality made it plain to them that He had definitely provided for the Christ class to have the chief Covenant blessing—that the Christ is to be their ruler (Matt. 19:28; Acts 2:36; 5:31), that they (and all others who Millennially will desire to become Christ's brethren, God's sons) are to be subject to and serve under the Christ (Eph. 1:10; Phil. 2:9-11), and that with the deeper and simpler truths of His Word He would uphold them (John 8:31, 32); nevertheless, He very graciously, by applying tests, etc., questioned Nominal Fleshly Israel as to what He might do for them.

31. Gen 27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. After they came to the realization that God's bestowal of the chief Covenant blessing upon Spiritual Israel was irrevocable, and that they as a nation were cast off from His favor (Matt. 23:38; Luke 19:42-44;

son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. After God in His impartiality had in the Jewish Harvest made the above prophetic indications to Nominal Fleshly Israel, they in jealousy and envy hated and abhorred Spiritual Israel because the chief Covenant blessing had been given to them instead of to themselves; hence they persecuted them and plotted their destruction when a propitious time would come (John 15:18-25; Acts 7:51-60; 13:44- 51; 14:19; 17:5; 1 Thes. 2:15, 16). These envious and murderous intentions of Nominal Fleshly Israel were brought to the attention of the spiritual promises in their appliers, who in turn communicated them to Spiritual Israel.

36. Gen 27:43 -45 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? During and just after the Jewish Harvest they charged Spiritual Israel to obey their instructions to flee from persecuting Fleshly Israel to others of close relationship, to certain leaders among the nominal people of God during the Gospel Age (Haran [parched]); they were to sojourn with them for a season, until Fleshly Israel's murderous fury and persecuting attitude would be turned away and (starting in 1878) their prejudice against the name of Christ and His followers would be mellowed and they would be more tolerant toward them; then, starting in 1878, the spiritual promises and their appliers would call for the Little Flock to return from the influence and supervision of the clergy in Babylon (Rev. 18:4).

37. The Abrahamic Covenant promises in their appliers during and just after the Jewish Harvest realized that it was best for Fleshly and Spiritual Israel to be separated from each other during the Gospel Age (Luke 16:26), for if they remained together while Fleshly Israel had such a persecuting spirit, Fleshly Israel might physically destroy Spiritual Israel, and at the same time bring such guilt upon themselves as to be made unfit to be children of the Covenant any longer. The Covenant in its appliers did not desire any such eventuality.

38. We praise God for the "wondrous things" out of His Law (Psa. 119:18) in Gen. 27 concerning Fleshly Israel and Spiritual Israel, and God's impartiality and blessings for both Israels in His own time and way! May He bless us all richly as we contemplate these things! (V. 46 will, D.v., be treated with Gen. 28.)

ESAU'S HATRED FOR JACOB

35. Gen 27:41,42 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger

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WAITING ON GOD AND BEING STRONG FOR ADDED STRENGTH

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“Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD”
(Ps. 27:14)

1. This text contains two exhortations and a promise, a promise conditioned on fulfillment of the two exhortations. The first exhortation is, "Wait on the Lord," and for emphasis it is repeated verbatim as the last clause of our text. In the Hebrew the last clause does not contain words corresponding to the words, "I say," in the English; but the translators, contrary to their pertinent rule, failed to italicize the words, I say. By waiting on the Lord is meant holding oneself in abeyance and remaining inactive as to the pertinent matter, until the Lord makes known His will thereon, while we look to Him to manifest it. It does not mean that in the meantime we are to be inactive in matters on which the Lord has already made known to us His will, and which call for action; but it means that on any matter on which the Lord has not yet made known His will we are to do nothing until His pertinent will is made clear, but are to expect Him to do so as due.

2. Some illustrations will make this clearer. The Lord bade Israel at the Red Sea to wait on Him, and then they would experience His salvation. The waiting was needed until the tide and winds exposed the reef over which they were to pass. In the meantime the Lord by the guiding pillar's being dark on the Egyptians' side and light on the Israelites' side protected the latter; and when His ripe time He bade Israel to go forward to safety across the reef dryshod.

3. So the Lord does with us: He keeps us waiting until He has done what is necessary to fit us and the involved conditions for our safely going forward into the new activity, while during the waiting time He gives us the needed help. David always consulted the Lord by the ephod to find out His pertinent will, and did nothing in the pertinent situation until the Lord manifested His will. In this he typed our Pastor in the small antitype waiting on the Lord. Yeshua's waiting on God, and not beginning His ministry until God manifested His pertinent will is another illustration thereon. So is St. Paul such an example; for he retired to Arabia to learn God's will, and waited until it was manifest before he began his ministry.

4. Satan in Eden, in rushing ahead of the Lord for promotion; the fallen angels before the flood, in rushing to raise offspring, under the Satan-infused impression that thus they could set aside hereditary depravity and thus uplift man, without consulting the Lord's will thereon; Judas in manifesting the same quality, when he sought to create a situation, by betraying the Lord, wherein he would force Yeshua's



hand to prove His Messiahship by a great miracle that would convert Israel and lead to His assuming the throne, overthrowing Rome, exalting Israel and blessing the world, and thus realizing Judas' idea of the Messiah; and that evil servant, by rushing ahead of the Lord to gain executiveship, managership and controllership in the Society, most unjustly crushing those who opposed his usurpations therein, are all illustrations of not waiting on the Lord and its disastrous results.

WAITING TO BE ON NEW MATTERS

5. Such waiting is to be on new matters on which we do not yet know the Lord's will. It is not called for on matters on which He has already made known His will. On the latter matters His will is for us to go forward in the pertinent activity. And commendable zeal will move us to go forward to do it immediately.

6. We know of a devout Episcopalian lady who carried this matter of waiting on the Lord to such an extreme as not to get up in the morning until the Lord, she alleged, gave her a definite sign that it was His will for her to arise. In such a matter, as well as the time of our retiring and of having meals, and the general ordering of routine matters, we are not to look for a specific providence to indicate our doing them each time they are to be done. Such matters, as matters of decency and order, are to be settled by decency, order, convenience and utility, once for all, apart from exceptions called for by decency, order, convenience and utility, as belonging to matters of freedom, governed by the spirit of a sound mind; but on questions of new policies, activities, courses of conduct, situations, conditions, experiences, etc., whether we are to do them or not, we are to wait upon the Lord, until by the principles and examples of His Word we learn the

Lord's pertinent will before acting.

7. Sometimes when duties seem to conflict we are unable by the principles and examples of His Word alone to decide as to what is His will. This is especially the case in complex new situations. In such cases we are to empty ourselves of all self and world will and be filled with the will to do the Lord's will, and from such an attitude seek to see what the Lord's Spirit in us points out as to which of the two seemingly conflicting sets of Bible principles and examples manifest the Lord's will on the subject. And when the Lord's Spirit agrees with the one set and not with the other, that will indicate the pertinent will of God. But there are some cases in which we cannot even from the Word and Spirit decide with assurance the Lord's pertinent will. In such cases, still waiting, we are to watch the unfolding providences which, combined with the Word and Spirit, will clearly indicate the Lord's pertinent will; for He, seeing our heart's desire to know His involved will and our proper waiting on Him, will in due time reveal it to us.

REASONS FOR WAITING ON THE LORD

8. Many reasons show why we should wait on the Lord. Our own ignorance on matters on which we are to wait on Him calls upon us so to do; for it is on matters on which we do not know His will that we are to wait on Him to make it known. If we understood His will in all things, we would not need to wait on Him; and it is just because we do not know it in the involved matters that we are to wait on Him. Moreover, it is because He does know what He desires us to do in such matters that we are to wait on Him. Since we have given up self will and world will, we are not to follow these in matters wherein we are called upon to wait on Him. And because we have taken His will as our own, we are not to run ahead of Him, taking things into our own hand and executing them without waiting on Him, but are to wait on Him to make known His will to us in the premises.

9. He has good reasons for desiring us to wait on Him: One of these is to save us from the sins and errors that one commits who waits not on Him and to save us from the evils that one reaps as a result of such sins and errors. So, too, He desires it, because frequently we must undergo certain development before we are ready to do the things that He wills for us, but keeps from our knowledge until this development is attained. Then often there are barriers external to us in the way of our doing His will, barriers that He desires to remove before we can do His pertinent will; hence He wishes us to wait on Him. This is illustrated by the Israelites' being kept waiting at the Red Sea, until the tide and wind had bared the reef over which alone safety could be experienced in crossing to the other side. God wills our waiting on Him, because such waiting is always blessed by Him to the waiter while

waiting and to the executor of the revealed will after the waiting is over. Finally, it is Satan who desires us to rush ahead of the Lord; and he seeks to make us rush ahead of the Lord in order to make us disobedient, to injure our characters, to bring us into bondage to himself and to make shipwrecks of us as to our calling.

10. We may be sure that the Lord will bless in due time our waiting with the information that we need to discern His will in the matter on which we wait on Him. He knows just what our needs as to development are. He knows best how to enable us to undergo this development. He knows the order in which each of us is to undergo it; for our differing dispositions require a variation of kind and order in securing our development, for which reason He varies one's experiences from those of others. Since the fall has affected us differently by heredity, and our natural training and surroundings have been different, each one of us, of necessity, requires a different course of training and experiences to rid us of faults and to develop our mentalities, affections, graces and wills in proper ways. God takes all these things into account in training us and suits His varying teachings and providences to these varying conditions. All of these things create conditions in which we must wait on Him.

11. And those who wait on Him furnish Him the conditions in themselves in which He can best accomplish His purposes in each one of them. And He can be depended upon to give us the required knowledge, as we need it, to adjust our internal and external conditions to the needed experiences, and to fit the conditions for which He has been keeping us waiting to yield the results that He desires to work in us and through us in others. These results may be the riddance of evils in us, the cultivation of good in us or the using of us to help others to overcome their weaknesses and faults, to supply their lacks and to increase their good in the study, spread and practice of the Word and in the profitable endurance of the involved trials. Such waiting is blessed by our receiving as due the pertinent Truth, and the encouragement to use it for His glory and others' and our profit. Never has a child of God been denied the needed help while waiting, and always has his waiting been blessed by the good that God designed to work in and by him through his waiting. Such a spirit of waiting is sure to please God, as it demonstrates to Him our faithfulness in consecrated deadness to self and the world, and aliveness to God. Therefore, wait upon the Lord.

IN WHICH SPIRIT WE SHOULD WAIT ON HIM?

12. In Is. 30:15 the Lord informs us as to the spirit in which we should wait on Him: "In quietness and confidence shall be your strength." During the time of waiting Satan seeks by many arts and methods to make us cease waiting on the Lord and to make us rush

ahead of the Lord by taking things into our own hands and working them out to suit ourselves. Our flesh seeks to cooperate with him to the same end; and the world is also an ally of his to effect the same results. He tries to manipulate the conditions amid which we are, to make us think that God's providences point out that the waiting time is over, when he cannot otherwise make us stop waiting on the Lord. And at times these conditions cry aloud to excite us to hasten matters along. Strong efforts are made to hurry us along, to knock us off our feet and thus to break up our waiting on the Lord.

13. In such times let us not allow ourselves to become excited and carried away into premature effort. It is for us then to possess our souls in quietness, calmly waiting on the Lord. Let serenity and tranquillity characterize our beings, and thus keep our selves unperturbed. This quietness is all the more seemly, as we know that the Lord will, as long as we are faithful, never leave us, nor forsake us, nor fail us, but will stand by us as we wait upon Him. Such a spirit of quietness will calm every storm, still every contrary wind, abate every tempest and keep us in perfect peace, the peace of God that passeth all understanding, even if we are far from the haven.

14. And the spirit in which we should wait on the Lord is also one of confidence. The assurance of faith should fill our hearts while we wait on the Lord. We should be fully persuaded that God is on our side, that He is keeping us waiting on Him because it is to His glory, our good and others' profit that we wait on Him, even if we do not yet see how it is so. We should be fully convinced that He is making all things work together for our good, and that our present uncertainty as to what may be His will is one of these all things, as is also our waiting on Him. Let us be assured that in due time the Lord will give us the needed light from His Word, by His providences and His Spirit, that this darkness shall soon give way to light, and that in the meantime "as our days, so shall" our "strength be." (Deu.33:25)

15. If we need more to assure our hearts on these things, let us call to mind other pertinent Scriptures and think of pertinent Biblical examples. If we still need more to give us such assurance, let us call to mind our former experiences of waiting on the Lord and the sure answers of light and strength with which those waitings were honored by the Lord with clear manifestations of His pertinent will. The experiences of others who waited upon the Lord meditated upon will also prove helpful to make us wait upon the Lord; for those who wait upon the Lord will never be confounded; on the contrary they will become as immovable as Mount Zion, since such waiters are blessed by the Lord and are the blessed of the Lord. Therefore, let our spirit of waiting on Him be in confidence and quietness.

16. We are now ready to study the second exhortation of our text: "Be of good courage." While the words, "be of good courage," give a good thought, they are not the proper translation of the Hebrew word that they purport to translate. Even if it is not the correct translation here, it is a Biblical thought; for it means that we are to be cheerful, hopeful, optimistic, which undoubtedly is a Biblical thought (Deut. 31:6, 7; Josh. 1:6, 9, 18; 10:25). The word in our text is the same one that in the citations just given is properly rendered, be strong. The A.R.V. has properly rendered it in our text. And the thought implied in this proper rendering is a wider and deeper one than that in the A.V. rendering. Of course, this text does not exhort us to be strong physically; for, as a matter of fact, few of the Lord's people are strong physically; and all of them as they are loyal to their consecration become weaker physically. Hence physical strength is not here meant. Rather, strength of mind, heart and will is here meant, especially will power in mind and heart. It is the same thought as we express by the word power, as an attribute of God's character; for by that attribute we do not mean God's omnipotence, which is an attribute of being, but we mean His will power, which is a grace of character. Accordingly, our text exhorts God's people to be strong in will power as it acts through their minds and hearts. As an attribute of character strength has two ingredients: self-control and patience, as we gather from St. Peter's analysis of it in 2 Pet. 1:6; for in his problem of addition (vs. 5-7), apart from love, he gives the ingredients of wisdom, power and justice: faith, fortitude (whose heart is hope of victory) and knowledge being those of wisdom, self-control and patience, those of power, and piety and brotherly love those of justice (see Diaglott).

17. Accordingly, our text in its second exhortation encourages us to be self-controlling and patient—be strong. The Biblical word patience does not mean long-suffering, as the word now is usually employed to mean; but it means perseverance in well-doing, despite obstacles which it cheerfully endures. The word self-control is practically self-defined; for it means that strength of will by which we rule our minds, affections and graces in good amid ordinary conditions, normal and easy conditions, while patience means that strength of will by which we rule our minds, affections and graces in good amid hard conditions cheerfully endured.

18. The difference between them can be readily illustrated by railroad engines pulling a large train of cars. Where the track is without a grade, level, one engine is sufficient to pull the train along it; and thus where there are no difficulties to our course of well doing, self-control is sufficient to rule our minds, affections and graces in well-doing; but when a steep grade confronts an engine pulling a long and heavy

train of cars, it is not strong enough to surmount the grade; it needs the reenforcement of a stronger engine to help it; and by the united strength of both the steep grade is surmounted. Just so, when obstacles to the course of well-doing arise, making it too hard for unaided self-control to rule our minds, affections and graces in well-doing, patience (perseverance in well doing in spite of obstacles, which it cheerfully endures) is needed to reenforce self-control, so that by the united strength of both the pertinent course of well-doing is traversed successfully.

19. And as we study Scriptural passages and examples and the experiences of others, as well as of ourselves, we find these definitions to be true. We cite some examples of self-control: Saul (1 Sam. 10:27), David (1 Sam. 24:1-15; 26:1-20) and Yeshua (Matt. 26:62, 63; 27:12-14); and we also cite some examples of patience: Job (Jas. 5:11), Paul (2 Tim. 3:10), Thessalonians (2 Thes. 1:4) and John (Rev. 1:9)

20. Accordingly, our text, properly rendered, in its second exhortation gives us a much deeper and wider thought than that given by its A.V. rendering, as good a thought as that of the latter rendering is. And there is need for the exhortation as contained in the proper translation; for power in both of its ingredients is executory in its function. It works as follows: Wisdom hands it the plan that it devises, for power to execute. Power lays hold on that plan to carry it out. But before attempting to do this, it summons justice in its duty-love toward God (piety) and toward man (brotherly kindness) and charity as disinterested love, as motives impelling to executing the plan that wisdom devised.

21. Then amid conditions that have no special obstacles power in its ingredient of self-control puts its strength back of justice and love pushing them on to carry out this plan of wisdom, motivated now by justice and love. As a rule, this will be all that is needed to execute the pertinent plan; but if obstacles arise which are too formidable for self-control to manage, patience is summoned to its aid, and the latter puts its strength back of self-control; and the united strength of these two, pushing justice and love as motives to carry out the plan to a successful issue, executes the plan. No plan, consciously or unconsciously formed, is executed apart from power. Hence the great need of our having strength of character—self-control and patience.

22. But there are other reasons why we should have and use strength. It gradually strengthens our other graces. We are weak without it. It helps us resist Satan's attacks and gives us victories over them. It helps us to act aggressively in attacking the various forms of sin, error, selfishness and worldliness. It helps us to remain dead to self will and world will and to take God's will as our own. It assists us in walking the narrow way in watchfulness and prayer, in study, spread and practice of the Word, as well as to endure faithfully our trials and temptations.

23. We are in a war against principalities,

powers and the world rulers of darkness—against wicked spirits in high places—and for this war, among other things, we need all the strength that we can muster, supported by the Divine Word and providences, and those parts of the Spirit other than self-control and patience, to wage this war successfully unto final victory. Then, too, our weaknesses and lacks need the help that strength gives, to prevent our breakdown amid opposing experiences. Certainly God is pleased and honored by the exercise of this quality, and undoubtedly it supports weak brethren and gives them and strong brethren a good example; and it often stops the world's criticism and blesses some of them.

STRONG TO WAIT ON GOD

24. The second exhortation of our text, we judge from its position in the text, has special pertinency to the first exhortation of the text, i.e., it exhorts us to be strong in our waiting on the Lord, and then in doing what He suggests that His desire is for us to do, after our waiting on Him has been blessed by His making clear to us what His involved will is.

25. Certainly self-control and patience are needed while we are waiting on the Lord; for it is then that Satan tries to rush us into hasty and illy-considered action; and, accordingly, we will have to muster up our strength in both of its ingredients, to resist his attempts to plunge us into mistakes and wrong. And if we should weakly yield to him in inconsiderate action, our self-control and patience will be needed to recover us out of the snare that he spread for our feet.

26. If we are inclined to impulsiveness and thus to proneness to rush ahead of the Lord, in taking things into our own hands, to fulfil our own wills, we will find self-control and patience much needed to resist and overcome this propensity. And if we are prone to be influenced to hasty action by mistaken brethren and worldlings, particularly by those of our families or relatives, we will again find these graces necessary to be a brake on such a disposition.

27. Hence, while we are waiting on the Lord, let us be strong in these two graces; for they that wait upon the Lord in these and all other circumstances shall never be moved. But not only while waiting on the Lord are we to be strong, but also in carrying out the Lord's will after the waiting time is ended. Regardless of what the Divine will manifests to us what we are to do in the waited for and later manifested thing, we are to do it with our might; and such doing will strengthen us, as the exercise of strength makes strong.

28. And in the exercise of the strength of self-control and patience, while waiting on the Lord, and while doing what He subsequently reveals to us, the waiting time being past, we are to act courageously. The discouraged soul is a weak soul, while a courageous soul, other things being equal, will make a strong soul. Let our strength be reenforced, therefore,

by that courage that is born from the hope of victory. And so reenforced, it will prevail, especially when opposition and obstacles come our way.

29. Our being strong while waiting and doing will also be increased by faith; for faith appropriates the promises of God in our waiting and doing times and from these promises derives strength such as the world neither gives, takes away nor understands; for this is the victory that overcomes the world, even our faith; and not only so, but it also overcomes the devil, all of whose fiery darts are quenched by the shield of faith. And, finally, our faith will strengthen us unto victory as against our weak, fallen and opposing flesh.

30. So, too, will love make us strong when brought to the support of self-control and patience. Loving God, we will surely wait on Him. Loving God, we will surely do and bear for Him; for love eases every trial of waiting, smoothes every rough path of doing and bears more lightly every weight of difficulties and obstacles. Hence it will make us stronger in self-control and patience than we would be without it.

31. And the spirit of obedience will help us to be strong. Disobedience always weakens our strength for good, as it ever increases the strength of our evil, which, of course, is the opposite of the strength of self-control and patience, while every act of obedience weakens unruliness and impulsiveness, checks incontinuity and increases the strength of character in the form of firmness and perseverance. Accordingly, we will be strong, if we keep up our courage, faith, love and obedience. We have now finished our discussion of the two exhortations of our text, and are now, its promise.

HE SHALL STRENGTHEN THINE HEART

32. It will be noted that the promise of our text, "and he shall strengthen thine heart," is a conditional one. The conditions are that we wait on the Lord and use the strength that we have in waiting on, and doing for the Lord. If we fulfil these conditions, the Lord promises that He will strengthen our hearts. Accordingly, there is here given a blessed promise to those who wait on the Lord and exercise their strength while waiting on Him and while doing in strength His will manifested after the waiting time is over.

33. The thing promised to be strengthened is the heart, which term has a variety of meanings in the Bible. It, first of all, means the affections; then it means the will; it also means the graces that the will develops by exercising the affections. It sometimes is used to mean the intellect; and at times it means a combination of any two or three or all four of them. Since it can have these meanings, and since there is nothing in the text to restrict its meaning to any one of these senses in particular, we will be well advised to take it to mean all of them, either singly or combinedly in two or more of them.

34. Accordingly, the promise implies that God will strengthen those who wait on Him, and who exercise their strength while waiting and while doing the thing revealed to them for which they waited on the Lord. The thought is this, that He will add strength to that which we already have, if we wait on Him and act strongly when acting is in order. This strengthening He will do in part while we exercise the strength that we have, and for the rest by infusing more strength, even added strength to what we have.

35. This means, first of all, that He will strengthen our self-control and patience by our exercising them and then will add still further strength to them by infusing it increasingly into them. It means that He will increase our strength in knowledge, so as to give us a firmer and more increased hold on what we have of it and add more to it. It means that He will increase the hold of our affections and on the higher and nobler things of justified and sanctified humanity. It means that He by our exercise of our graces will increase all of them in each of their three classes. It means that He will strengthen us in all the steps of the Christian life—in self and world denial, in watchfulness and prayer, in the study, spread and practice of His Word and in the power to endure hardness as good soldiers of Yeshua Christ. Such are the compass and contents of the blessed promise of our text.

36. And we have need of all the strength that we have, and that may be given to us. Our weakness implies this need. The strongest of us is weak and would be unable to stand, unless supported by the strength that God by Christ's ministry gives us. Thus St. Paul needed added strength to win out; and he found Yeshua an ever present Strengtheners, accordingly as He said to him: "My grace is sufficient for thee; My strength is made perfect in weakness," i.e., His strength completes, makes up for our weakness. As the strongest brethren need added Divine strength to be bestowed upon them, so do the weakest of the brethren; for there are lacks, faults and weaknesses in all of them, that not only need to be supplemented by the imputed merit that reckons them perfect in God's sight, but they also need the actual bestowment of needed strength, in order to carry on in the narrow way.

37. And our need of added strength, gotten by the reflex result of our exercising what strength we have and by God's infusing an increase of it beyond that which becomes ours reflexly by our exercising what we have of strength, is not only apparent on account of our weakness, but also on account of the difficulties of the narrow way. Even if we had no weakness of our own, the narrow way would present us with difficulties enough to tax our powers, even as Yeshua, who was without weakness of any kind, found it to be the case. If He with difficulty walked that way, we may be sure that we, who are encompassed with infirmities, will with difficulty walk it. Even if there were no obstacles from the devil, the world and the flesh in the way of our

walking it, it would still present difficulties to our successfully traversing it; for self and world denial, watchfulness and prayer, study, spread and practice of the Truth and enduring faithfully the trials of that way would of themselves offer us difficulties to overcome.

38. How much more so is it the case when we add to these the trialsome experiences that come at every step of the way from losses, disappointments, delays, restraints, shelvings, our and others' faults and peculiarities, hardships, necessities, oppositions, misunderstandings, divisions, siftings, unjustified disfellowshipments, false brethren, alienations, enmities, temptations, misrepresentations, weariness, sickness, pains, sorrows, sufferings, reproaches, slanders, persecutions and dying, which more or less infest the narrow way? Certainly these difficulties make it necessary for us to gain strength added to that already ours. And strength in grace sufficient is what God promises to those who wait on, and exercise strength for Him.

WAYS IN WHICH GOD GIVES
THIS ADDED STRENGTH

39. He gives us this added strength in the same three ways as we have often before come to know—through the Word, the Spirit and His providences; for these are the three great means or channels of grace.

40. The first of these is the Word, the Truth. First of all, it enlightens us on what of strength God would give us and on how we may get that enlightenment from the Word. Thus He shows us that it consists, first, of self-control and patience, i.e., will power, and then of power in the intellect, affections and graces. Furthermore, He shows us how we may from the Word get it, i.e., by submitting mind, heart and will to its power producing parts in motive, thought, word and act in all the pertinent methods of its development. Finally, He shows us why, when, from whom and where we are to learn this knowledge. Accordingly, from the Word we derive all the knowledge necessary for us to gain strength.

41. Furthermore, that same Word gives us all the energy and inspiration to exercise the strength that we have for its increase by reflex effect. This it does by supplying through the knowledge that it gives the motives arousing us to the pertinent exercise of the strength that we have. And, finally, as we thus exercise the strength that we already have, reflexly strengthening us thereby, that Word by the energy that it has and imparts gives us the new strength which that energy confers. Thus God strengthens us by the Word as we wait on Him and exercise the strength already had.

42. But He strengthens us also by His Spirit. By this we do not mean the Spirit as God's power; for that sense of the word is the energy in God's Word, of which we have already shown its strengthening office, in the foregoing paragraph. But by the Spirit as a

channel of God's strengthening us we here mean His disposition in us, first, as the new will, second, as the Holy powers that God puts in His people at His beginning the renewal of His image in them at their consecration, and, third, as the character that He develops in them by the new will exercising the above-mentioned holy powers. Thus by the Spirit in these three senses and our activity (exercise) He strengthens, the Word supplying the Spirit the necessary enlightenment and energy unto its pertinent exercise.

43. And, finally, God strengthens His people by His providence, i.e., He creates such situations as give them opportunities to exercise their minds, hearts, graces and wills amid experiences calling for the exercise of their Holy Spirit, enlightened and energized by the Word, whereby they gain strength reflexly and infusedly from God's cornucopia of blessings.

44. God takes a holy pleasure in strengthening our hearts; for He loves us more, better and wiser than an earthly father can love his children. We know how fond parents rejoice in their children's prosperity, e.g., in school and in their business relations. How gladly do they hale their graduation from high school, college, university! And how they rejoice when they make a success of their life's calling! But their fondest hopes are small indeed compared with the fond hopes that God cherishes at our success in our calling. And great indeed is His joy at every success that we experience therein; and supremely great is His joy at our ultimate success therein.

45. He is not a taskmaster who in ill-will delights to find fault with us, in order to chastise us. He is pained at our stumbling, because He is the fondest of fathers; and He is greatly pleased at our successes, also because He is the fondest of fathers. Therefore, He condescends to use His great talents of knowledge, love and power for our advancement, in our incidental, individual victories in our battles and in our final victory in the warfare as a whole, all the time ardently desiring our success. Therefore, He delights to strengthen us as we wait on Him and exercise our power for Him while waiting and after waiting on Him. Let these considerations mightily impel us to wait on Him and exercise our strength for Him while and after waiting on Him, and He will surely respond by strengthening our hearts unto incidental and final overcoming and by giving us victory over death!

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THE NEW COVENANT

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Millennial Bible Truth Movement

Puducherry Convention - January 2025

By the grace of God, the General Convention of the Millennial Bible Truth Movement took place on the 24th, 25th and 26th January 2025 at Cluny Prashant Vanam Community Hall, Kalapet, Puducherry.

Br.Rayappan, Br. Magimaidass and Br. Peter led the reading of the Morning Resolve and Special Vow.

24th January : Welcome message & Beginning Prayer - Br.AT ; Evening Prayer - Br. YR
 25th January : Beginning Prayer - Br. PM; Evening Prayer - Br. SK
 26th January : Beginning Prayer - Br. MX; Evening Prayer - Br. GT

Discourse No.	Discourse topic	Reference	Duration	Discourse delivered by
24.01.25				
D1	Manna – 1 Cor. 6:19,20.	DHM- Jan 2	45 min	Br. AB
D2	Spiritual growth	R4808, page 134, 1911	60 min	Br. PM
D3	Ransom (part-1)	E Vol.15, Chap.IV	90 min	Br. GL
D4	The Spirit Of A Sound Mind	PT# 634, July-Aug 1991	60 min	Br. NJ
D5	Ransom (Part-2)	E Vol.15, Chap.IV	90 min	Br. AT
D6	Ransom (Part-3)	E Vol.15, Chap.IV	90 min	Br. DB
D7	Difficult Circumstances Facing The Young	BS# 596, Nov 1985	75 min	Br. SK
25.01.25				
D8	Manna- Matt. 6:34.	DHM- Jan 25	45 min	Br. TE
D9	Mankind Will Fill The Earth	PT# 658, July-Aug 1995	60min	Br. YR
D10	Ransom (part-4)	E vol.15, Chap.IV	90 min	Br. GL
D11	In the Cross of Christ I Glory	R3900, Pg.375, 1906	60 min	Br. AD
D12	Ransom (Part-5)	E Vol.15, Chap.IV	90 min	Br. AT
D13	Ransom (Part-6)	E Vol.15, Chap.IV	90min	Br. DB
D14	Dwelling Together In Unity	PT# 338, Jan 1947	75 min	Br. GT
26.01.25				
D15	Manna – Psa. 119:9 (Manna annex)	Overcoming bad habits	45 min	Br. GL
D16	Ransom - summary	E Vol.15, Chap.IV	60 min	Br. DB
D17	Love not the world	R4765, pg.56, 1911	60 min	Br. TR
D18	Our outward man—our inner man	PT# 279, Feb 1942	60 min	Br. LG

Brothers and Sisters from France, Thiruvollur, Coimbatore, Goa, Trichy, Bengaluru, Dubai, Saudi Arabia, UK, and Germany participated in the Convention through Skype. We thank God for His Great Providential Leading through our Lord Yeshua Christ.