

JACOB'S FLIGHT AND LADDER DREAM—TYPE AND ANTITYPE

PT# 456, Nov-Dec 1961, pp.83,84

Genesis 27:46—28:22

1. Gen 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? IN the Jewish Harvest, after Nominal Fleshly Israel's rejection (Esau), the Abrahamic Covenant promises in their applicers (Rebekah), by their attitude, words and acts, intimated to God in His love and elective impartiality (Isaac) that they were disheartened because of the prevalence, in their sphere of service, of bad qualities proceeding from selfishness, particularly the formalistic, idolatrous perverseness and the materialistic spirit—antitypical Judith and Bashemath—to which Nominal Fleshly Israel (Esau) especially in its leaders, had closely united itself (Rebekah said to Isaac, I am weary of my life because of the daughters of Heth [Hethites or Hittites]).

2. Additionally, they (Rebekah) intimated that if Spiritual Israel (Jacob) as represented in the Apostles, their special helpers, such as Barnabas, Silas, etc., and the Seventy, were to unite to similar bad qualities, any further activity on their own part might prove to be entirely in vain (what good shall my life do me?).

3. Gen 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Therefore God in His love and elective impartiality (Isaac) requested the special attention of these leaders (called Jacob) and then bestowed additional favors of grace, mercy and truth upon them (blessed him). He charged them very explicitly that they were not to unite to themselves any of the various forms of sin, error, selfishness and worldliness (Thou shalt not take a wife of the daughters of Canaan).

4. Gen 28:2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. Leaving the sphere of Jewry, these



leaders (Jacob) were to go to the sphere of the nominal Christian church (Padan-aram [high plain]), to the domain of the quasi-elect class (Bethuel), from which antitypical Rebekah had originated (mother's father), and there were to find and unite to themselves certain Gospel-Age truths and their servants (take thee a wife), which servants were to be symbolic children of certain leaders of the Gospel-Age nominal people of God (Laban), which leaders were of close relationship to

CONTENTS

- 1. JACOB'S FLIGHT AND LADDER DREAM.....1
- 2. THE FAITHFUL APPROVED AND TESTED...4
- 3. PSALM 90.....7
- 4. ISAIAH 35.....9

antitypical Rebekah (mother's brother).

5. Gen 28:3,4 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. God in His love and elective impartiality (Isaac) earnestly desired that God in His wisdom, justice and power (God Almighty) would abundantly bless and prosper them (Jacob) in such a union, giving them a multiplicity of symbolic children, and that, in harmony with His promise in the Abrahamic Covenant, He would grant to them and their figurative descendants the sphere of the Truth as due and its Spirit, which He in His wisdom, justice and power had promised to Himself in His love as represented in His faithful servants.

6. Gen 28:5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. Accordingly, in the Jewish Harvest God in His love and elective impartiality (Isaac) sent the pertinent leaders (Jacob) away from their close contact with persecuting Fleshly Israel (Esau) and its sphere, and they proceeded on the way to the sphere of the nominal Christian church of the Interim, to certain leaders there (Laban), who were symbolically fathered by the quasi-elect, closely related to the Abrahamic Covenant promises and their appliers, which mothered Spiritual and Fleshly Israel.

7. Gen 28:6, 7 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed his father and his mother, and was gone to Padanaram; Nominal Fleshly Israel in certain of its leaders (Esau) recognized more or less that God in His love and elective impartiality (Isaac) had been giving special favors to Spiritual Israel in its pertinent leaders (Jacob), had directed them to leave the sphere of Jewry and to go into the sphere of the developing nominal Christian church, there to unite with certain truths and servants of these truths, and had strictly charged them not to unite to any of the various forms of sin, error, selfishness and worldliness (as Fleshly Israel had done), and additionally that Spiritual Israel in these leaders, in obedience to the charge, was leaving the sphere of Jewry in order to go and fulfil the mission.

8. Gen 28:8,9 And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. Therefore the leaders in Jewry (Esau), recognizing also more or less that various forms of sin, error, selfishness and worldliness, such as they were united with, were not pleasing to God in His love and elective impartiality

(Isaac), then proceeded in efforts to regain favor with God, and, accordingly, went into the sphere of Jewish history, customs, etc., and united very closely to themselves, in addition to the formalistic, idolatrous perverseness and materialistic spirit to which they were already joined, something additional, viz., a mixture of their tradition—the Talmud, etc.—and the Law (Mahalath [mild, sickness], vs. 8, 9), which was a symbolic daughter of Fleshly Israel (Ishmael), and was closely linked with the two-tribe kingdom Judah and Benjamin (sister of Nebajoth). By thus uniting themselves very closely to this mixture of tradition and the Law, the leaders in Jewry hoped to regain favor with God.

9. Gen 28:10,11 And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. As already noted (v. 5; comp. 27:43), in the Jewish Harvest the Apostles, their special helpers and the Seventy left the sphere of Jewry, God's Law Covenant people (Beer-sheba), and proceeded toward the sphere of the tentatively justified of the Interim (Haran). Before these leaders reached it, however, they came to and remained temporarily in a different sphere, during a time of special trial (night,) toward the end of the Jewish Harvest. In preparing the doctrinal basis on which they would rest in that trial time, they took the Ransom teaching (took [one—A.R.V.] of the stones), and made it the basis for their understanding of the Truth (pillows [pillow, Rotherham; comp. 2 Cor. 5:14, 15; 1 Tim. 2:5, 6; Heb. 2:9—written after St. Paul had begun his flight from persecuting Jewry but before the end of the Jewish Harvest—Acts 9:23-25]). They then took to the Truth as due as their resting place for their hearts and minds in that trial time in that sphere (lay down in that place).

JACOB'S LADDER DREAM

10. Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. While these leaders were resting upon the Truth as due, particularly the Ransom doctrine, in that trial time, they were given a wonderful and encouraging special clarification of the Truth as due (dreamed), showing the fulfilment of the Plan of God as revealed in the Abrahamic Covenant, for the blessing of all the families of the earth through them and their symbolic descendants. They were given to see that, as a result of His Ransom-sacrifice, the Son of Man, the Head of the Christ class, and subordinately, His Body members, will in due time form the basis of communication (ladder; John 1:51; 1 Tim. 2:5, 6; D 629) between mankind and the heavenly realm; additionally, they were given to see that eventually

there would be messengers of God (the Ancient and Youthful Worthies, and, in the spirit realm, the Great Company; Rev. 7:15) active in communication between mankind and the heavenly phase of the Kingdom on this basis (the angels of God ascending and descending on it). Thank God for the prospect of harmony between mankind and the heavenly realm because of the Son of Man's great Ransom-sacrifice!

11. Gen 28:13,14 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. Through the Truth as due and clarified the pertinent leaders saw also that the Christ class would eventually be the basis for communication between Yahveh Himself and mankind (the LORD stood above it). He in His wisdom and justice, and especially in His power, reassured them that He was the One who was recognized as supreme by Himself in His love and by Yeshua Christ in His love, and that He would give the sphere of the Truth as due and its Spirit, on which they were resting, to them and their symbolic descendants (seed), which for the restitution class would increase and expand until it would become world-wide among men—that thus through their symbolic descendants the Divine blessings would flow to all mankind.

12. It is of special interest in this connection to note that God promised to Jacob that his seed would be "as the dust of the earth," but never said anything to him about his seed being "as the stars of heaven." On the other hand, He promised to Isaac that his seed would be "as the stars of heaven," (Gen.26:4) but never said anything to him about his seed being as the dust or sand. This is specially appropriate to the Jacob antitype in a different setting than the one we are following here, in which he types Fleshly Israel (Rom. 11:26), an earthly class, and to the Isaac antitype in which he represents the Christ class, a spiritual, heavenly class (see R 3965).

13. Gen 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. Furthermore, God assured His faithful Spiritual Israel as represented in its leaders—the Apostles, their special helpers and the Seventy in the Jewish Harvest—that by His Spirit, Word and providences He was continuing perseveringly with it, and would guard it in all of the vicissitudes and stages of its journey from then onward and throughout the Interim (comp. Matt. 28:20), and eventually would bring it again—in the Gospel-Age Harvest—into the sphere of Harvest Truth and its Spirit (in which it was in the Jewish Harvest). God reassured His faithful Spiritual Israel in its

pertinent leaders that He would continue with it in the Interim until all His purposes toward it for that period would be fulfilled.

14. Gen 28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. After these leaders had come in the end of the Jewish Harvest to the close of the pertinent trial time, in which they had specially rested upon the Truth as due, and after the wonderful special further clarification to them of the Truth then due had been completed, they, recognizing the beauty and grandeur of this truth, and the glory of the Divine character as displayed in it, exclaimed by attitude, word and act that God in His wisdom, justice and power was indeed with them in that sphere, to an extent that they had not fully realized before.

15. Gen 28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. Because of the clarification of the Truth they had received, the pertinent leaders were quite awe-stricken, and they recognized the sphere in which they were as one commanding reverence, as being surely God's place of dwelling with, meeting with and blessing them (house of God,), and a sphere that showed them the way into the Kingdom for God's people (the gate of heaven).

16. Gen 28:18,19 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. Accordingly, these leaders came in the end of the Jewish Harvest to the close of the pertinent trial period and the beginning of the next period of the antitypical journey to the condition of the Interim. Before beginning this journey, however, they laid hold on the Ransom doctrine, which they had made the basis for their understanding of the Truth, and set it up as a great doctrinal teaching to be remembered, and sanctified it. Also, they characterized that sphere as a special place of meeting with, dwelling with and receiving blessings from God (Beth-el [house of God]), though previously it had been characterized as a sphere of God's elect people of Fleshly Israel (Luz [almond tree]).

17. Gen 28:20-22 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. God's faithful Spiritual Israel, as represented in the Apostles, their special helpers and the Seventy, made a solemn affirmation, to the effect that if God in His wisdom, justice and power would accompany faithful Spiritual Israel in its leaders, and guard it in its journey on the narrow way in the Interim, and give it the necessary Truth as due and the robe of

Christ's righteousness, so that it could sustain its spiritual life and eventually come again into the sphere of the Harvest Truth as due in the end of the Gospel Age, then they would indeed acknowledge God in His wisdom, justice and power in a special way as being their mighty One. And the Ransom teaching, which they had set up and sanctified as a great doctrinal teaching to be remembered, would be recognized by them as the basis for God's meeting with, dwelling with and blessing all of His people (this stone . . . shall be God's house); additionally they promised that their human all, everything that they had, or hoped to have from God's hand, would be laid down faithfully in the interests of His cause, in fulfilling their consecration (the tenth unto thee).

18. Thus we conclude our study of Jacob's beautiful ladder dream in type and antitype. As in antitypical Jacob's case, it awakens in us a sense of reverential awe, as we see revealed in it God's great plan for re-establishing harmony between heaven and earth, on the basis of the Son of Man and His great Ransom-sacrifice. Praise God!

★★★★★★★★★★★★★★★★★★★★

THE FAITHFUL APPROVED AND TESTED

PT# 345, Aug 1947, p. 114

1. IN THE histories of the Ancient Worthies we find that they indicate that God was seeking for and approving and encouraging and testing those of his people who exercised special faith in Him—to the extent of obedience, to the extent of their ability. Nor should this surprise us: what other quality could God seek in any member of the fallen race? Surely He could not seek for perfection, for His Own Word declares explicitly that "There is none righteous, no not one" (Rom. 3:10). As He sought not the perfect in mind or morals or features, we ask ourselves what quality would especially commend any member of the race to the Lord, and our answer is, in harmony with the evidences of the histories of the Ancient Worthies, that "God seeketh such to worship him as worship him in spirit and in truth"—in honesty, in sincerity. Such worship would be impossible except as it had a basis of faith: as it is written, "He that cometh unto God must believe that he is, and that he is the rewarder of those who diligently seek him"; and again, "Without faith it is impossible to please God" (Heb. 11:6).

2. True, the Apostle writes that love is the principal thing, but the Apostle is writing to those who already have been approved in their faith. In another sense of the word faith is the principal thing, because it is the basis and only condition upon which any other of God's favors are now obtainable. Abraham—what did he do? What great exploits? How is it written? "Abraham believed God and it was counted unto him

for righteousness" (Rom. 4:3). According to this, faith will hide a multitude of defects. Indeed, according to the Word, it is only by the exercise of faith in our Redeemer that we are reckoned as covered with the robe of righteousness, and made acceptable to the Father, and permitted to stand complete in Him.

3. What was there in Isaac's experiences in life to mark him as one of the Lord's? Isaac did nothing great, nothing wonderful. He founded no colleges, he built no churches, he organized no great relief funds etc., etc., praiseworthy as those things may be; but he had the approval of God because he also believed God.

4. What wonderful things did Jacob do to give him place of such prominence in the history of God's people and to make him worthy to be the father of the nation of Israel? There is no record of any very wonderful works on the part of Jacob, aside from the fact that he had a wonderful faith in God. He believed in the Oath-bound Covenant made to his grandfather Abraham—it saturated and filled his entire life. Everything in his entire course from first to last was shaped in accordance with that faith. God counted his faith to him also for righteousness, and his name has come down to us amongst others who had the grand testimony that they pleased God and are ultimately to have a share in the great work of God as a reward.

5. Joseph accomplished more than his forebears as respects great and useful work in the world: in the line of God's providences he not only saved the nation of Israel, his father's house, but also the nation of Egypt, from the famine which otherwise might have destroyed them all. But Joseph is not brought specially to our attention in the Scriptures because of this great deed. Rather the Scriptures lay as much emphasis upon some of the smaller transactions of his life, and recite all of his affairs as evidences of his faith in God. Without that faith Joseph would not have been anything. It was his faith that kept him in good courage and of restful heart even in the midst of trying circumstances and conditions; it was his faith and loyalty to the One in whom he believed that kept him from the hour of temptation while a member of Potiphar's household; it was his faith that triumphed in the prison and gave him opportunities for comforting and assisting others, and learning himself to sympathize with those in distress. It was his faith which prompted him to have that relationship with God which brought to him the interpretation of dreams and the exaltation to power and influence. It was his faith still that enabled him to use those opportunities without losing his head, that showed him to have the spirit of a sound mind and good heart.

6. Moses, perhaps more than all other characters of the Old Testament, was a mighty man both in word and deed; but while his greatness as a leader and a lawgiver shines out and marks him as a wonderful character, his faith is the most remarkable feature of his history. Not that in his case or in any of



these cases the matter of faith is specially paraded and held up to our admiration—rather it is told in that simple manner which carries with it powerful conviction. We see the faith in its operation without being told about it. Moses without the Lord would have been nothing; Moses with the Lord, without faith, would have accomplished nothing, for God would not have used him, but would have found another instrument for His service. It was the combination—God, Moses, Moses' faith and obedience—that prompted the grand exhibit which we find in his life, and constituted him in the eyes of the whole world one of the most gigantic figures of history. So great was Moses that he could in simplicity and without bombast write, "A prophet shall the Lord your God raise up of your brethren like unto me"—in reference to the great Messiah, Head and Body, whom God has been during the Gospel Age raising up.

7. These things being true teach us that the most important thing for us, that we may have the Divine favor and approval and blessing, is first of all that we have implicit faith in God. And this faith we find both from the Scriptures and from experience is a matter of development, growth. Our faith should grow stronger with every day, month and year that we live, so that our closing days in life would be the fullest of trust.

8. But here we must note a danger and difficulty amongst those who seek to cultivate faith: the Adversary would present faith in man and in the words of man and in the theories of man as instead of faith in God and His Word. How many have been hindered, turned aside from the right path, by a misplaced faith! How many today are worshiping the creeds and theories of men and neglecting the Word of the Lord! How necessary to us that, while recognizing the fact that God has always used mouthpieces and leaders amongst his people, we should also recognize the fact that Satan has many mouthpieces and provides many leaders, and that our method of discrimination as between the true and the false prophets must be by their faithfulness to the Word of God, as it is written—"If they speak not according to this Word it is because there is no light in them" (Is. 8:20).

9. Let us then not only resolve to cultivate faith, but that we make sure that it will have foundation in the Word of the Lord. And thus to make sure will imply such a love for truth, such an appreciation of the Divine Word, as will lead us to spend time and energy, money, everything, that we may know the Truth and be made free by it. Whoever, therefore, loves money, praise of men, honors of men, etc., more than he loves God or His Word, is not likely to obtain or to hold the proper knowledge of God, upon which alone the proper faith and obedience can be built.

IN THE SCHOOL OF DISCIPLINE

10. It was not sufficient that Abraham had faith to begin with, so that he was ready to follow the invitation of the Lord to leave his own country for another upon which as yet he had no claim except the Divine promise. It was because Abraham had such a faith and was able to exercise it that God counted him worthy to receive promises at all. Then came the test as to how strongly he would hold to the promises—for instance, the test respecting his son, whose birth was the very center of all the Divine promises. Twenty-five years did God test the faith of Abraham on this point until he was growing old, and Isaac was born when he was a hundred years old. Notice again how God kept Abraham in the school of discipline, testing his faith; not testing it with a view to breaking it and destroying it, but on the contrary applying the tests so as to increase the faith, to make it stronger and every way better. Note, for instance, that Isaac was allowed to grow up to be a young man, and Abraham to pass the time of life when he might hope to have another son, when God commanded the slaying of Isaac as a sacrifice. How grand was the faith that never faltered, that still believed that in his Seed all the families of the earth should be blessed! What evidence we have here that Abraham was well taught and had learned well the various lessons under the Divine instruction! He was able to offer up his son, and counted that God was able to raise him from the dead and thus to fulfill the promise—never doubting. O, what a grand summit of

faith was thus evidenced! How such a character must have pleased God! and it shines out the more because of the darkness and idolatry of his time.

11. Consider how Isaac and Jacob were also schooled in advance, and learned well the lesson of confidence in God and His Oath-bound Covenant. See the same in the case of Joseph, whose life was full of adversity and was grandly rounded out by these trying experiences, his faith becoming stronger, apparently, at every step of the journey of life. Note the same in Moses' case from first to last. He who was so humble minded respecting his own talents that he insisted he was quite unfit to be the leader of the people, after being assured that God would lead him and use him as His representative and channel merely—then Moses was willing and ready and able to do all things through his faith in the Almighty God. The lesson clearly is that the trials and difficulties, tests and disciplines of faith were specially provided of the Lord for the development of the character of the Ancient Worthies chiefly along the lines of faith; that they not only had faith prominent to begin with, but that God saw to it that this characteristic was more and more a pronounced one in them.

12. We are glad to have the testimony of the Apostle that these grand characters of the past met with the Divine approval, and fell asleep in death to await at the resurrection a grand reward—their trial and testing having been successfully finished. But in the same connection the Apostle tells us that in the Divine plan the "Little Flock" of the Gospel Age has been called to a still higher station and privilege and blessing than the Ancient Worthies. The Apostle's words are, "These died in faith, not having received the thing promised; God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect." Their perfection will be to the human nature; the very elect, will be to the Divine nature, far above angels, principalities and powers. What then shall we suppose respecting God's approval in the Gospel Church, and the tests that He will apply? Can we think that He would make faith a test in the past and ignore it as respects the Gospel age election? Nay, verily!

13. Faith is still the test of all who would please God. So then, as God in the past selected for the channels of His promises and blessings only those who could exercise faith, we may expect that in the present time the Lord has nothing whatever to offer except to those who can exercise faith in Him and in His promises. We know that this must of necessity signify that the called of this Faith Age would be a very much smaller number than the whole population of the world; and then again we have the further declaration that of the called few will be chosen. What does this signify except that few will prove themselves to have the requisite faith and obedience to please God, to be counted worthy to serve in the Kingdom with His dear Son, our Lord and Savior, Yeshua Christ.

14. And if only those who have faith have been called throughout this Faith Age, what shall we say of the testings of faith for these? The Apostle's intimation is that their faith will need a great testing. He says, "The trial of your faith is much more precious than that of gold which perisheth" (1 Pet. 1:7). Gold has a special value at the present time by reason of its scarcity—a value that will perish when with the new order of things it will be as easy to have gold as to have clay or iron; but the consecrated whom the Lord is selecting during this Age, will always to be specially precious and will be granted a special place in God's Kingdom. Hence the trial of the faith of this class is very precious, a very important matter. None shall be admitted to that glorious place as servants in the Kingdom without first being tested and proven by the Lord.

15. But here again let us remember that our testing is not as respects the flesh, to see whether or not we are perfect in the flesh, but on the contrary we are assured that God knoweth our condition—that all things are open and naked before His sight, and that He declares that we are all imperfect. What then is God seeking in us? The development and perfection of faith! The first element in it is to believe in Him as a faithful, wise, true God; and secondly to believe in His revelation of Yeshua as His Son, and the one through whom He has provided a covering for our imperfections, our blemishes, past, present and future. This is the essential phase which must be held on to, and which He will therefore test in order to prove our loyalty.

16. This is the faith that must grow stronger as the days and months and years roll by. This is the faith through which will be reckoned to us the merit of Christ's atonement, and through which we will have reconciliation. This is the faith that must be proven to have such tenacity and strength that it will trust the Lord even where it cannot trace Him, as did Abraham when he believed that God was able and willing to fulfill His promise, even though it should imply the resurrection of Isaac from the dead.

17. We must learn, we must develop, at least that much faith also, so that we will believe in God and the fulfillment of His promises even though the fulfillment of them signifies not only our own resurrection from the dead, but signifies also an awakening of all the families of the earth from the prison-house of the tomb, that they may have fulfilled toward them the gracious promise made to Abraham—"In thy seed shall all the families of the earth be blessed." Without such faith in God and in His promises it will be impossible to please Him and to become of the quasi elect class which He is now selecting from among mankind.

18. Nor are we to worry ourselves to make tests for our own faith—rather we are to leave the matter in our Lord's hands. The tests will probably not come to us along the lines of our expectancy, but, on

the contrary, from unexpected quarters. That many such tests are before us in the "evil day" in which we are living, the Apostle assures us. He tells us that we will require the whole armor of God in order to be able to withstand the assaults upon our faith in this time. So subtle will be these assaults that our Redeemer tells us that if it were possible the "very elect" would be deceived.

19. But, thank God, it is not possible for the truly consecrated to be deceived. The Lord has become their refuge and their habitation; He has accepted the supervision of their affairs; He will not suffer them to be tempted above that they are able, but will with the temptation provide a way of escape (1 Cor. 10:13). While we are not to think it strange concerning these fiery trials, our faith in the Lord's testimony respecting them will have much to do with our preparation for withstanding them: if we believe His word we will improve every opportunity for putting on the helmet, the breastplate, the sandals, and for the learning to use the sword of the Spirit, the Word of God, and the shield of faith, whereby we may quench the fiery darts of unbelief. Whoever does not take heed to the Word, and thus put on the armor of God is thereby showing his lack of faith, his unbelief, being disobedient to the Word of the Commander.

20. He assures us that every man's work shall be tried of what sort it is, and that only the gold and silver and precious stones of the Divine Truth will constitute such faith as will stand the tests of this day; and in proportion as we have this faith we will be energetic in getting rid of any wood and hay of our erroneous theology, or the stubble of an accordant character, and replacing the same with the precious things of the Divine Word and character, that we may be able to stand in the "evil day," that we may be counted worthy to be helped by the Lord as those who are truly His. According to our faith it will be unto us; for "faith can firmly trust Him, come what may." And it gives us rest.

21. The text (Is. 43:2) is a very encouraging one. In view of the fact that all of the called, chosen and faithful must be required to pass through the school of experience, discipline and testing with a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble, that He sympathizes with us in all of our trials, adversities, afflictions, perplexities, etc., and that "behind a frowning providence He hides a smiling face." The waters of affliction, disappointment, perplexity, trouble will be about us; and we are not to float with the current; but are to endure hardness as good soldiers. But our source of strength in battling with the current of life is never to be forgotten—"When thou passest through the waters I will be with thee." Blessed thought! "I can do all things through Christ who strengtheneth me," and He assures us, "My strength is made perfect in weakness" (Phil. 4:13; 2 Cor. 12:9). Is. 43:2 implies

rivers of trouble, but assures us that when we pass through the rivers they shall not overflow us, they shall not extinguish us; on the contrary, the Lord will pull us safely over to the other side, where we shall have life and the joys of the Kingdom.

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

PSALM 90

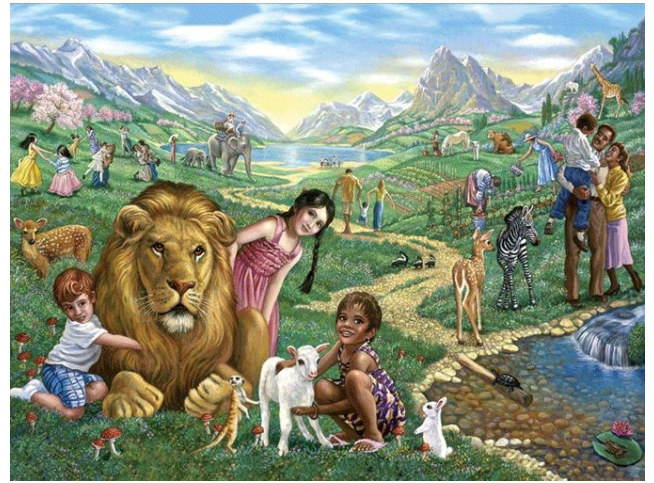
BS# 221, Aug. 1954, p.60

1. Ps. 90 is a Psalm that treats, among other things, of the Millennial blessings. It is entitled, A prayer, or song, of Moses, the man of God. The Song of Moses (Rev. 15:3) is the main theme of the Old Testament, as the Song of the Lamb is the main theme of the New Testament. The Song of Moses is the teaching of man's original perfection, his fall, the curse, the permission of evil and restitution. According to its superscription, Ps. 90 as the Song of Moses should teach these thoughts, and it does.

2. Psa 90:1,2 A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. In vs. 1 and 2 the author of the Divine Plan is presented. V. 1 should be translated: O LORD, Thou wast our dwelling place in a generation, even the generation. Here the original perfection is set forth, enjoyed by the race in Adam and Eve in their sinless condition; for evidently God was not the dwelling place of any of the race under the curse until, by the begetting and possession of the Spirit, the Gospel Church came to dwell in God (Col. 3:3; John 17:21; 1 John 4:13, 16). V. 2 shows God's past and future eternity.

3. Psa 90:3,4 Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. V. 3 states the twofold subject of the Psalm: (1) the curse, i.e., God's turning man for his sin into death under an experience of evil and (2) restitution, i.e., God's declaring a return for mankind from death unto the full restitution of the original estate of sinlessness; while v. 4 indicates that the time of this restoration to the original state of sinlessness will be during a thousand-year period, the Millennium, since a day of God's time is a thousand years of our time (2 Pet. 3:8).

4. Then in vs. 5-10, the main evils of the curse are set forth. These main evils having been briefly stated, Moses, in vs. 11 and 12 asks and answers the question, Why was evil permitted? "Who knoweth the power [meaning; for one of the senses of the word power is meaning; as, e.g., in older English one would say, this is the power—sense—of this word] of thine anger [expressed in the curse]? Even according to thy fear, so is thy wrath [Thy curse on the race is to work in



it reverence for Thee]."

5. Thus while the first clause of v. 11 asks the question, Why has God permitted evil? its second clause answers it, viz., that the curse—the experience with evil—is in harmony with effecting reverence for God in mankind, i.e., to teach mankind a godly fear, or reverence, which will cause them to hate sin and avoid it.

6. Vs. 12-17 are Millennial; for as the turning into destruction was described in vs. 5-10, so in vs. 12-17 is described the return therefrom. V. 12 represents the race as praying that it may so review the "all" days of the curse (vs. 9, 10) and the "all" days of the restitution process (vs. 14, 15) as to derive wisdom therefrom, i.e., learn from the former to hate sin and from the latter to love righteousness; for these are the two main ingredients of wisdom for the race; and true wisdom finds its source in fear, or reverence, of God, even as v. 11 shows that the purpose of permitting evil is to work in man such a reverence (Ps. 111:10; Prov. 1:7).

7. How evidently vs. 11 and 12 teach that sin and evil have been permitted to educate the race to reverence God, which, among other things, implies hatred of sin! Obviously the prayer of v. 12 (So teach us to number our days, that we may apply our hearts unto wisdom) is not offered in this life; for the non-elect do not in this life seek reverence of God as their lives' first purpose. This prayer is to be offered by them when they come to their second set of the "all" days and years, of which vs. 14, 15 treat in contrast which the "all" days and years of vs. 9, 10.

8. V. 13 (Return, O LORD, how long? and let it repent thee concerning thy servants) represents the race praying for the return, spoken of in v. 3, i.e., restitution, and asks God to work it as a change ("repent") of procedure from that of the curse.

9. Psa 90:14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days. In v. 14 mercy, joy and gladness mark "all" the days of the race. These "all" days must be an altogether different set of "all" days from the "all" days of vs. 9 and 10, wherein the woes of the curse were experienced. The difference is this: vs. 9 and 10 refer to the "all" days in which evil reigned—the curse time; while v. 14 refers to

the "all" days in which righteousness will reign—the restitution time. As in the one set of "all" days God's wrath (the curse) wrought misery (vs. 9, 10), so in the other set God's mercy (v. 14) will work joy and gladness.

10. Psa 90:15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Note how v. 15 shows that the joys of salvation will be made available to the race undergoing restitution through the Divine purpose with the days of affliction and the years in which the race saw [experienced] evil. Here again we are taught that God sentenced the race to the curse that it by contrast in the experience with righteousness might the more readily attain the joys of restitution.

11. Psa 90:16 Let thy work appear unto thy servants, and thy glory unto their children. In v. 16 they pray that the Christ as God's Servants might undertake the work of restitution in the experience of righteousness, so that the glory of God, which means Divine wisdom, justice, love and power, might work for them by the Christ the blessing of restitution through the experience with righteousness.

12. Psa 90:17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Finally, in v. 17, they pray that the beauty of holiness, a character like God's and Christ's, might be developed in them through the experience with righteousness; and that, as a result, to them might be restored the rulership over the earth and all its creatures lower than man; and by repetition they make the prayer all the more emphatic. In other words, the prayer of v. 17 asks that they be recreated in the image (character conformity) of God and in His likeness (having rulership over the earth, as God is the Ruler over the universe). This Psalm, therefore, teaches mankind's perfection and fall, the curse, the permission of evil, and the wonderful return of mankind into God's favor under the Millennial blessings of restitution.

★★

ISAIAH 35

BS# 221, Aug.1954, pp. 62,63

1. Is. 35:1 "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose (v. 1) [during the Millennium the whole earth will become Paradise Restored].

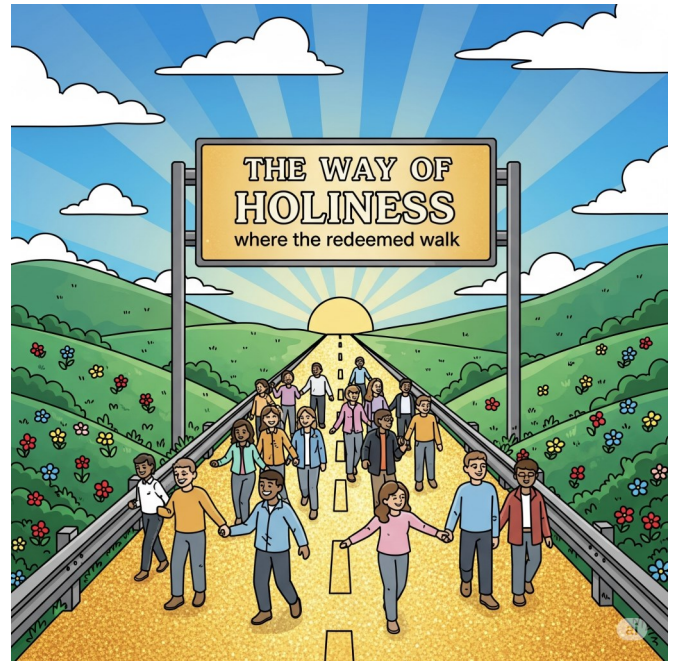
2. Is 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon [Lebanon means white, in allusion to the righteousness of the kingdom] shall be given unto it, the excellency of Carmel [fruitful, the Ancient and Youthful Worthies, the earthly, visible phase of the heavenly kingdom] and Sharon [plain, the quasi-elect in the Millennium, i.e., those Israelites who in the Jewish Age were not faithful enough to become Ancient Worthies, nor in the Gospel Age were faithful enough to become Yeshua's footstep followers, but still retained faith in the Abrahamic promises and clung to the Mosaic Covenant, and those Jews and Gentiles who accepted Yeshua as Savior, but failed to consecrate, yet remained faithful to the ransom and righteousness; under the lead of the Ancient and Youthful Worthies; and those consecrate after 1954 and remain faithful (Consecrated Epiphany Campers), these will convert the whole Gentile world to the faith and righteousness of the restitution class. Their being overshadowed by the Worthies is represented by Mt. Carmel standing at the head of Sharon as its dominator], they shall see the glory of the LORD, and the excellency of our God (v. 2) [God's character, in which wisdom, justice, love and power blend in perfection].

3. Is. 35:3,4 "Strengthen ye the weak hands, and confirm the feeble knees [the Church living before the Second Advent, is here addressed]. Say to them that are of a fearful heart, be strong, fear not [the Church is bidden not to fear, because]: behold, your God will come [in the Second Advent] with vengeance, even God with a recompense [upon the Church's enemies in the Time of Trouble]; he will come and save [deliver] you (v. 4).

4. Is. 35:5 "Then [in the Millennium, after the Time of Trouble] the eyes of the [mentally] blind shall be opened, and the ears of the [religiously] deaf shall be unstopped.

5. Is. 35:6 Then shall the [morally] lame leap [make vigorous progress in righteousness] as an hart, and the tongue of the dumb [who cannot now speak forth God's Truth] sing [tell the grand harmony of truth]: for in the wilderness shall waters [Truth] break out, and streams [of God's Word] in the desert .

6. Is. 35:7 And the parched ground [that which was destitute of Truth] shall become a pool, and the thirsty land springs of water: in the habitation of dragons [error and vice], where each lay, shall be grass with reeds and rushes [a rapid and healthy growth of virtue].



7. Is. 35:8 And an highway shall be there, and [even] a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." A highway is a public way and here the public way of salvation for the restitution class is brought to our attention. It is called "even a way," i.e., the way that shall be for the restitutionists. It shall be called, The way of holiness, for it will require justification and sanctification on the part of the people. Those that continue unclean shall not pass over it; those who refuse to reform will not be allowed to go to the full end of that way—some will be cut off at the end of a hundred years, others will be cut off at the end of a thousand years, not having filled their days with good. But it shall be in the interest of the wayfaring man; it shall be in the interest of those who want to travel in the way of truth and righteousness and holiness. And even though they were very, very foolish, they will not go astray there, because only truth and righteousness and holiness will prevail in that way, and, therefore, they will not go astray.

8. Is. 35:9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." No lions of vice, such as prevail at the present time, will be allowed to have any part in that highway, nor any ravenous beast: any evil influence, any evil institution, any evil trust, any evil corporation that is selfish, unmindful of the good of the people. They will not be found there. Only the redeemed, i.e., those of the purchased race who will avail themselves of the deliverance then offered freely to all shall walk on this Millennial highway.

9. Is. 35:10 And the ransomed [those of the fallen race, bought by Yeshua's blood, who gain deliverance as they obey the Millennial regulations] of the Lord shall return [from the tomb and from sin's

A painting depicting a man with a beard and a white turban, wearing a yellow vest over a white shirt, standing at a wooden podium. He is holding a scroll and appears to be speaking. Behind him is a large, yellow, fortified city with battlements and a crowd of people on the walls. In the foreground, a large crowd of people, many wearing white head coverings, is gathered, looking towards the speaker. The scene is set against a bright, sunny sky.