



*The Sun of righteousness
shall arise with healing in his wings
Thy Word is Truth*

THE NEW COVENANT

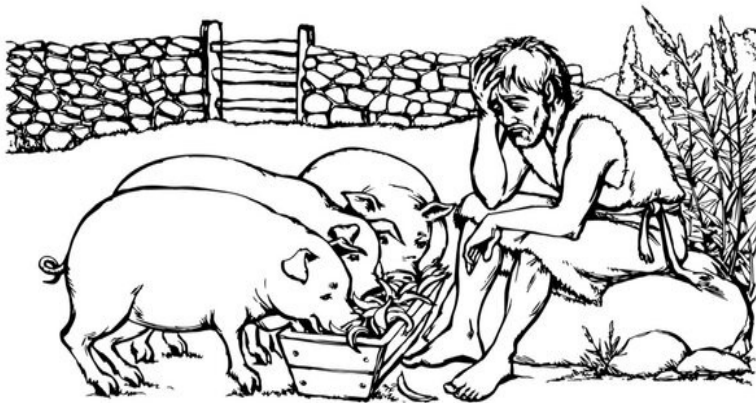
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THE HOLY SPIRIT AS GOD'S DISPOSITION IN CROWN-LOSERS

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1. SO FAR in our study of the Holy Spirit we have seen that it is not a person. Then we saw that in the second place it is God's power, and in the third place that it is God's disposition, primarily in Himself, secondarily in Jesus and tertiarily in saints. We are now ready to study the Holy Spirit as it exists in crown-losers. It is to be defined as God's disposition in crown-losers. As such it is perhaps best viewed from five standpoints: (1) while they are still faithful, before they lose their crowns; (2) while they are measurably unfaithful, which makes them lose their crowns; (3) while they are quite unfaithful; (4) while they are being buffeted to make them faithful again; and (5) while they remain faithful. The Bible teaches that the Spirit has during the Gospel Age been poured out upon those who later became crown-losers, members of the Great Company.

1. HOLY SPIRIT IN THEM WHILE THEY WERE STILL FAITHFUL

2. The classic passage on the outpouring of the Spirit (Joel 2:28, 29; Acts 2:17, 18) teaches this; for in speaking of the outpouring of the Spirit during the

Gospel Age ("for the servants and the handmaids in those days I will pour out my spirit") the Lord tells us that He will pour out His Spirit not only for His servants, but also for His handmaids. By the servants the Little Flock is meant; and by the handmaids the Great Company is meant. From the Biblical standpoint that males are stronger than females (1 Pet. 3:7), the Little Flock, as stronger in character than the Great Company, is in the Bible set forth as males and the Great Company as females. Hence in Joel 2:29 and Acts 2:18 the Little Flock is designated as the servants and the Great Company as handmaids. From the standpoint of the family figure the Little Flock are God's sons and the Great Company are God's daughters (2 Cor. 6:17, 18). Accordingly, the classic passage on the outpouring of the Spirit indicates that those who

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will retain it are divided into two classes: Little Flock and Great Company.

3. At the time of their Spirit-begetting and for a while afterward there were no crown-losers; all were then prospective or tentative Little Flock members; for all were called in the one hope of the high calling (Eph. 4:4). It was only later on, in some cases sooner, in others later, that some, yea, the majority of the new creatures, as implied in the names, Little Flock and Great Company, became crown-losers. And some of these crown-losers have only by the skin of their teeth escaped the Second Death, while some others have lost Little Flockship only by the skin of their teeth; and between these two extremes all sorts of character variations in the Great Company are found.

4. At the time of consecration and Spirit-begetting there was no difference in their hearts' attitude. All had made a full consecration, holding nothing back from the altar. We know this, because had that not been their hearts' condition, God would not have begotten them of the Spirit. Hence the crown-losers, like those who retained Little Flockship, in their consecration had the new (renewed) human will that willed God's will. Accordingly, by their Spirit-begetting those, as well as these, received in their higher primary graces the new, spiritual will, in their selfish and social organs new, spiritual capacities, and in their lower primary, and in their secondary and tertiary graces new i.e., spiritual, bent, all of these capable of acting from spiritual motives and in spiritual ways.

5. Thus they received these powers in and by the Spirit-begetting; and some of these made considerable advancement in developing these capacities toward Christlikeness, while some made very little, due to lack of zeal. When they will have become handmaids, which will be after their delivery from Azazel's hands; for it is then as a class that they will serve the Lord, though as individuals they served Him as servants before losing their crowns, they will in varying degrees (dependent partly on their progress before losing their crowns and partly on the degree of their degeneration while backsliding unto losing their crowns, while resisting the priesthood and while engaging in other wrong-doings in the fit man's and Azazel's hands) regain lost ground and cover the ground that before their crown-lapsing they had failed to cover; for after their cleansing they will, though in a lower degree, not only develop all the heavenly affections and graces, but will strengthen, balance and crystallize them, as well as their new spiritual wills, which proves that in crown-losers while still crown-retainers the Holy Spirit was in them God's disposition, especially when, delivered from Azazel, they become faithful.

6. Accordingly, for a while these were faithful to their consecration vows. As a concomitant thereof they for a while said, No, to their selfish cravings and worldly cravings of others who attempted to control them. Accordingly, they for a while, some for a shorter,

others for a longer while, practiced self- and world-denial. Not only so, but they made progress in the study and learning of God's Word, some more, some less, and some very much, as can be seen from most sifters, before they became such.

7. They made progress in spreading the Word, here also some more, some less, and some very much, e.g., some pilgrims, auxiliary pilgrims and elders. Moreover, they practiced watchfulness, both in its self-examining and in its self-guarding aspects, here again some more, some less, and some very much. With the same variations about all of them made progress in developing more or less of the heavenly affections and graces, and some of them did it in strength and in balance. And some of them with the same variations endured sufferings for the Lord's, the Word's, the brethren's and the world's sake.

8. Some made almost no progress in these seven respects; some made some in some of them and none in others of them. Accordingly, we see that what we stated in what we numbered (1), e.g., while they were still faithful, is true of these crown-losers while still crown-retainers, though in varying degrees in them, and the Holy Spirit in them while faithful was God's disposition.

2. HOLY SPIRIT IN CROWN LOSERS WHILE THEY WERE MEASURABLY UNFAITHFUL

9. Let us now briefly study their course as indicated under (2): while they were measurably unfaithful. But with those who became crown-losers what St. Paul says of the faithful (Heb. 3:14) did not manifest itself in them: they did not hold the beginning of their confidence [the spirit of faithfulness that at first they exercised] firm unto the end. As indicated above, in varying degrees they turned unfaithful; for they turned out to be those for whom the burden of the narrow way proved too heavy. The outpouring of the Spirit for them as long as they were faithful had the same effect on them as it did upon the Little Flock up to the same measure of faithfulness, as a comparison of what we pointed out in our last instalment was the effect on the latter with what was pointed out in the preceding paragraph of its effect in the former, will show.

10. But by and by those who became crown-losers began to relax in faithfulness in consecration: Their self- and world-denial slowed up, giving way to an increasing indulgence in self and the world! Their love for and study of the Word slackened; and other subjects than those of the Word increasingly enlisted their love and study. Watchfulness in its self-examination and self-guarding gradually gave way to its neglect and their indulgence of carelessness as to both of its parts. The unpopularity and the wearying effect of spreading the Word or the lack of others' responsiveness thereto cooled their zeal therein; and

other themes than those of the Truth more and more monopolized their communions with others. The hard effort that the new will had to put forth to set and keep the affections on heavenly things and to develop the graces gradually tired them of this activity, while thereafter their energies were expended in selfish and worldly directions.

11. With their loss of interest in the things belonging to the narrow way, prayer increasingly lost its attraction for them; and, of course, its fervency and heart-felt participation decreased. Especially as their faithfulness in more or less of these six features of the Christian life decreased, their endurance of difficult, unpleasant, untoward and contrary things for the sake of truth, righteousness and holiness decreased, and that to the degree of their unfaithfulness in cross-bearing. While all seven of these evils were not committed by all crown-losers, all committed one or more of them.

12. The effect of this course on the three ingredients of the Holy Spirit in God's people was disastrous indeed. First of all it gradually undermined their new spiritual wills, making them more or less flabby; then it more or less blunted the keen edge of their new minds by dulling the spiritual perceptive, remembering and reasoning powers, which made them susceptible to accept error in place of formerly held Truth, and to add error to the Truth already had and kept.

13. It dulled their heavenly affections, making them love less their spiritual self-confidence, self-respect, their spiritual approbateness Godward, Christward and brethrenward, their spiritual rest, safety, secretiveness, self-defensiveness, aggressiveness, possessions, life, food and drink. And instead of these they by self-indulgence developed more or less of these affections in selfish human respects, with the result that they put on varyingly more or less of pride, pomposity, laziness, cowardice, hypocrisy, contentiousness, malice, covetousness, self-preservation and intemperance. Instead of setting and keeping their affections upon the heavenly Husband, Bridegroom, Parents, children, brethren, friends, home and country, they more or less added to such affections ever-growing, overweening affections on the earthly spouse, brethren, children, friends, home and land. In other words, alongside of the spiritual will, heart and mind they exercised more or less of the fleshly, worldly and devilish will, heart and mind and thus became increasingly double-minded (Jas. 1:8; 4:8).

14. At this stage of their career now being described they did not yet go to such an extreme of neglecting the spiritual and indulging in the natural as became their condition later. At this stage they were varyingly going more in the direction of the selfish and worldly, though going also somewhat in the direction of the spiritual. They were largely mixing the spiritual with the selfish and worldly, and were thus developing the double mind.

15. They retain the Holy Spirit, but compromise it with the selfish and worldly spirit. They are riding one foot on one horse, the other on another horse running at uneven speed. They have put their hand to the plow, and are looking backward. The result is that they run and stumble, they get up and run again, then stumble again, repeating the process over and over again, with the spiritual more ascendant than the selfish and worldly. While their double-mindedness is not yet very pronounced, it is present enough to make their Christian life unsatisfactory.

16. Nevertheless, our description of them in this second stage, measurably unfaithful, demonstrates, so far as the predominantly good part of their disposition is concerned, that the Holy Spirit in them is God's disposition in them, but limited more or less by the partially evil part of their mind. At this stage of their experience God expostulates much with them in their private meditations and in their communings with their brethren by the printed and oral Word. He sends them repeated pertinent instructions, rebukes, corrections and exhortations to repentance and renewal of their consecrations. Moreover, He sends providences into their lives that are calculated to restrain their developing evil mind, by blocking their endeavors to avoid the consecrated course and their endeavors to indulge selfishness and worldliness, continually appealing to the good part of their minds to put to death the growing evil part of their dispositions.

17. These restraints not being heeded the Lord sends providences of a chastising sort calculated to bring them to their senses. But, alas, those who become crown-losers varyingly react to these, sinning and repenting, sinning and repenting, increasingly becoming more self-willed, until, the longsuffering of the Lord coming to an end, He takes away their crowns from them, and thus remands them to the class of crown-losers, in which condition the Lord gives them another kind of experience calculated to destroy their fleshly minds.

18. Their courses of self-will leading to the loss of their crowns pass varyingly, some through selfish and worldly stages (1 Cor. 9:27; 1 Tim. 6:9, 10), some through sinful stages (1 Cor. 5:5; Jude 23) and some through erroneous stages (1 Tim. 1:19, 20; Ps. 107:10, 11), some combining two or all three of these stages (1 Cor. 3:12-15; Matt. 7:26, 27; 25:2, 3, 8, 10-12; Rev. 7:9, 13, 14). But despite these they still retain a measure of the Holy Spirit as God's disposition in them, the good part of their minds.

3. THE SPIRIT IN THE QUITE UNFAITHFUL

19. As we saw that there was a progress from good to a mixture of good and evil in their dispositions, the good being the Holy Spirit in them, while they were measurably unfaithful, so there is a progress in their condition of being quite unfaithful; for it degenerates

into varying degrees of a preponderance of the evil mind over the good mind in the worst of them, and in the preponderance of the good mind over the evil mind in a comparatively few of them—those who almost, but not quite won out in the high calling; and in some it is more or less a case of half of one and half of the other, with considerable of see-sawing between them.

20. Yet a double mind is in all of them, as James assures us: "A double minded man is unstable in all his ways" (Jas. 1:8), with very much of variation in the double-mindedness in the individuals, even as we saw above. In their stage of being quite unfaithful the bad side of their double mind works overtime, varying, as must always be kept in minds, in various individuals. Always they either set aside in revolutionism more or less of the teachings of the Bible and more or less of the arrangements that God has given for His work, or they partisanly support others who become guilty as leaders or ledlings of these two forms of rebellion. Whenever a company of them form a group, they become partisan sectarians; and their leaders always grasp for power and lord it over God's heritage (1 Pet. 5:2), becoming guilty of love for money, influence, honor from men and leadership.

21. As these evil qualities grow in them under Satanic manipulation they lead their followers into increasing errors and Satan-given wrong arrangements for the Lord's work. These revolutionisms arousing the opposition of the faithful, controversies set in, wherein, to defend themselves against the Scriptural truths that the faithful bring against their errors, to maintain a semblance of consistency in their errors, they give up one truth after another; and their sectarian crown-lost followers partisanly support their leaders in these controversies, and thus with them lose more and more of the Lord's truths and arrangements, though they together with the newly adopted errors hold to those formerly held truths and arrangements not involved in these repudiations. With all of this they increasingly lose part of their ability to discern between truth and error. This shows a deterioration in the bad part of their intellects and their intellects' contents, while it still shows that their intellects still retain some of their former ability to see and to retain some truth—doublemindedness in their intellects in varying degrees.

22. As their heads deteriorate, so do their hearts deteriorate. The very fact that their heads deteriorate is preceded with some deterioration of their hearts, and in turn is followed by further worsening of the heart. Their errors of head certainly partially undermine their faith, sear more or less their consciences and put a cloud between them and the Lord, curtailing their spirit of prayer and a lively sense of His favor, fellowship and approval. Moreover, they make them more or less bitterly partisan against the faithful for their opposing their wrong course, whereas they should love and appreciate them all the more for their efforts to rescue them from the snares of Satan.

23. Furthermore, their partisan spirit varyingly hardens their hearts in sectarianism, with the partiality for their sect always generated by sectarianism. Their leaders' hearts are similarly injured by their party-building, power-grasping and lording tactics, by their love for money, honor, power, influence and leadership—in a word, by their sectarianism and clericalism. And the ledlings submitting to these sectarian and clericalistic leaders develop a fear and subserviency to man that makes their hearts servile and bound, which works contrary to the filial disposition of the Holy Spirit and to the spirit of liberty that God desires His people to have (Rom. 8:15; Gal. 4:31; 5:1). All of this results more or less in spiritual leanness, poverty and unfruitfulness.

24. The influence of all of this on the new will is weakening. It diminishes, but does not destroy in them the effective working of its source: the combination of faith, hope, self-control, patience, piety, brotherly love and charity. With the decrease of the strength of the new will, which primarily works out of and as an expression of this combination, there sets in more or less an awakening of the previously overcome higher primary faults—unbelief, discouragement, irresoluteness, discontinuity impiety, unbrotherliness and uncharity—and the loss of a part of proper self-esteem, approbateness, peace, cautiousness, secretiveness, self-defensiveness, aggressiveness, providence, appetitiveness, vitativeness, sexliness, husbandliness, wifeliness, filiality, brethrenliness, friendship, domesticity and patriotism; in a word, there sets in as a result of the decrease of the new will's strength a decrease in the previously developed higher and lower primary graces.

25. There likewise sets in, as a result of such decrease in the strength of the new will, a weakening of its ability to suppress the efforts that their lower primary affections and graces make to control them. And this results in the lower primary affections and graces getting more and more victories over the new will, with the result that the lower primary faults are increasingly developed—a measure of pride, ostentatiousness, laziness, cowardice, hypocrisy, covetousness, gluttony, drunkenness, contentiousness, malice, bitterness, implacability, grudgesomeness, unforgiveness, shunning of self-sacrifice, unchastity, malhusbandliness, malwifeliness, malfiliality, malbrethrenliness, malfriendship, maldomesticity and malpatriotism.

26. It further results in weakening more or less the secondary graces: humility, reticence, industriousness, courage, candor, generosity, temperance, longsuffering, forbearance, forgiveness, self-sacrificingness, chastity, subhusbandliness, subwifeliness, suffiliality, subbrethrenliness, subfriendship, subdomesticity and suppatriotism.

27. And, finally, it results in decreasing the tertiary graces—zeal, meekness, contentment, joy,

obedience, gentleness, moderation, goodness, mercy, reverence, impartiality and faithfulness—and an arousing of a measure of their opposites—zeallessness, rude insubmissiveness, discontent, sorrow, disobedience, roughness, immoderation, inamiability, cruelty, irreverence, partiality and disloyalty.

28. Of course, such a weakened new will does not imply the blotting out of the graces and a vigorous exercise of the disgraces; for that would make one lose Great Companyship and become a second-deather. It means a more or less deterioration of the graces to a worse degree than had been had by one who thereby had forfeited his crown and the awakening of the disgraces to a greater degree than had been had by one who thereby had forfeited his crown.

29. And we must remember that in such deterioration of good and growth of evil qualities there are various degrees in various individuals. Nor are we to think that all of them deteriorate in all the graces and increase in all the faults. Some do this in but a few particulars, and not extremely in any, others in more and perhaps none of the Great Company in all of them. But amid these deteriorations of good and increases of evil qualities there always remains enough of good in them for them to maintain some of the Holy Spirit, God's disposition in them. But they do lose whatever of the anointing that they had received, and thus the qualification to act as sacrificing priests and prospective kings during Gospel Age, and as blessing priests and reigning kings in the next Age.

30. While after they cleanse themselves they will receive the renewal of a right spirit within them as the Holy Spirit, they will never again partake in the anointing, which is the privilege of one, only as long as he remains a priest. And as the loss of their crowns cut them off from the royal priesthood, and remanded them to Leviteship and prospective nobles in the Kingdom, they, lacking the anointing, will never attain to the Millennial Priesthood and Kingship, but will be Levites in the Temple (Is. 66:21, Levites; Rev. 7:15) and nobles before the throne (Rev. 7:15; Ps. 45:14, 15).

4. BUFFETED BY AZAZEL

31. We now come to the point marked (4): while they are being buffeted to make them faithful again. Despite their more or less wilfulness, waywardness, rebelliousness, erroneousness, sinfulness, selfishness and worldliness, God still loves them. They are still His daughters, and His Father-heart goes out to them in pity for their fallen condition and in longing to save their New Creatures. Since their wilfulness makes them unamenable to moral suasion unto reformation, the Heavenly Father, like a true father, uses for their recovery, first, the rod of affliction, and that in two forms.

32. First He withdraws restraints from persons who oppose the partly good and partly evil work that

they do; for be it noted that with more or less zeal, misdirected through their darkened understanding, they take part in religious work, which, because of being partly good and partly evil, arouses opposition and persecution. This brings upon them sufferings, partly for righteousness and partly for their errors and wrongs. Such persecutions come from the large and small nominal churches and in a few cases lead almost to their reformation, especially bringing those of them who yielded to worldliness and to a longing for worldly favor and advantage to an appreciation of the vanity of all that is in the world.

33. The second form with which He applies the rod to them is unfavorable circumstances, e.g., He causes them to fail of obtaining their worldly ambitions as to prosperity, popularity, ease, honor, station, business success, etc. Instead He turns them into disappointments, distress, sorrow, failure, unpopularity, dishonor, demotion, insolvency. In the home He frequently permits them to live in a hornet's nest, which destroys domestic peace and happiness. In church circles He permits them to have similar distressing experiences. These conditions are not sent by God in wrath, but in love, in order to wean them away from selfishness and worldliness.

34. He makes their sinful indulgences turn into ashes grating on their teeth, into tacks running into their feet, into scourges lashing their bare backs, into remorse plaguing their consciences and into wormwood and gall nauseating their stomachs. All of these persecuting persons and unfavorable circumstances make them pause and reckon with themselves and take stock of their spiritual condition; and they contribute their part toward helping them cleanse themselves from the filthiness of the flesh and spirit that they had permitted to be added to that which they had by reason of the Adamic depravity. But these experiences have not proved enough entirely to free their new minds, hearts and wills—their Holy Spirit—from their developed bondage to self, the world and sin, though they contribute toward that end in all and almost entirely accomplish it in those who lost Little Flockship by the skin of their teeth. Thus we see that the rod helps toward freeing their Holy Spirit, God's disposition in them, from its pertinent bondage.

35. As in none of the Great Company do these two forms of the rod prove sufficient fully to free their Holy Spirit from the bondage of developed worldliness, selfishness, error and sin, and in a large number hardly phases them at all, and variously but incompletely affects the rest of them, the Lord resorts to a second set of untoward experiences, which are calculated finally fully to deliver their New Creatures from the bondage into which their unfaithfulness to their justification or consecration or both has brought them.

36. He delivers them over to Satan, called in Lev. 16:8, 10, 21, 22, Azazel (avorter, perverter), for the destruction of the flesh, that their New Creature, the

Spirit, might be saved in the day of the Lord Jesus (1 Cor. 5:1-5; 1 Tim. 1:19, 20). It will be noted that for evil conduct does 1 Cor. 5:1-5 show that delivery to Satan was made, while in 1 Tim. 1:19, 20, it is shown that such delivery was made for setting aside the Truth and teaching error in its place. Their delivery to Satan implies that they come into such a condition as the priests disfellowship them, and thus withdraw all brotherly help and favor from them. It also implies that God temporarily abandons them, and lets Satan buffet them, until their fleshly minds are destroyed, which delivers the New Creature, the Holy Spirit, from the bondage of sin, selfishness, worldliness and error.

37. Filling their minds with more or less error, Satan makes them busy themselves with false religious work, works of false propaganda, of building false religious sects. He deceives them into believing they will accomplish great works, win great numbers, gain great favor, etc. The upshot of it all, however, is great disappointments, troubles, losses, frustrations and failures, as is shown of them in Ps. 107:12; Matt. 7:21-23, 26, 27.

38. With some Satan takes another course. He gets them to plunge into some selfish and worldly ambition, such as gaining wealth, position, fame, influence, pleasure, office, etc.; but here again he leads them to great disappointments, troubles, losses, frustrations and failures (1 Cor. 3:12 ["wood, hay, stubble"], 13, 15), wrecking their ambitions. With some Satan dandles the allurements of the pleasures and profits of sin, again only to bring them great disappointments, troubles, losses, frustrations and sufferings.

39. As with the prodigal son, their similar untoward experiences will eventually lead them to come to themselves; and resolving to return to the Father they will make efforts to retrace their steps. It is this for which the Father longed, and for which He allowed them to suffer persecution, unfavorable circumstances and buffeting at Satan's hands. Seeing them at a distance painfully and humbly seeking to return, He runs forward to meet them by favoring providences and the presentation of appropriate portions of His word through His faithful Little Flock members.

40. The returning steps gradually put away the sin, error, selfishness and worldliness that kept their Holy Spirit as in a dark dungeon (Ps. 107:10) bound hand and foot. Bitterly do they repent of their willfulness, rebellion and waywardness. In faith they plead for forgiveness for the merit of the Lamb's shed blood (Rev. 7:14). And when in their great trouble they cry unto the Lord, He will save them out of all the spiritual and earthly distresses into which they were brought by their wilfulness, rebelliousness and waywardness (Ps. 107:13). He will deliver them from the darkness into which their errors like a blindfold and dungeon of solitary confinement brought them, and

from the danger of going into the second death into which their sins, selfishness and worldliness brought them, and will break the bands of the bad habits with which these evils bound their symbolic arms, hands, legs and feet (v. 14).

41. He will take away their false teachers, who as symbolic gates introduced them into their symbolic cities (sects and denominations), and will destroy the teachings and arrangements that as iron bars held the false teachers in a position to confine them in their sects and denominations (v. 16). By these delivering acts God will have freed their Holy Spirit, His disposition in them, their new, spiritual will, mind and heart, and they will come to their rightful place as the suppressors of the evil and the developers of the good in them. Thus we see the Holy Spirit enthroned in them as it was before they began to turn unfaithful, as they become faithful, and as they remain faithful.

5. HOLY SPIRIT IN THEM WHILE THEY REMAIN FAITHFUL

42. Finally, we come to the point marked (5): while they remain faithful. Their untoward experiences will have given them complete revulsion against waywardness, wilfulness and rebelliousness in sin, error, selfishness and worldliness. They will be forever done with these as a maker of the double mind in them. Henceforth their Holy Spirit, God's disposition in them, will cleanse them from all filthiness, of the flesh and spirit and will enable them to perfect holiness in the reverence of the Lord (2 Cor. 7:1).

43. Renewing their covenant of sacrifice they will remain dead to self and the world and alive to God by the Holy Spirit, God's disposition in them. Hence their Holy Spirit will enable them to practice self-denial and world-denial. It will lead them faithfully to meditate on the Truth, to make it their own and the refuter of all errors, from whatever source they may come. They will by their holy wills, minds and hearts faithfully scrutinize their dispositions, motives, thoughts, words, acts, surroundings and influences operating on or out of them, as well as guard themselves against all evil and into all good. Their holy minds, hearts and wills will cultivate the prayer spirit and practice, which will receive favorable consideration and response from the Lord. That same Holy Spirit of their minds, hearts and wills will make them faithful witnesses of the Truth, particularly as to the coming Kingdom and the completion of the Church (Rev. 19:6-8).

44. Above all, their new-creaturely minds, hearts and wills, the Holy Spirit as God's disposition in them, will enable them to cultivate the heavenly affections, the higher primary graces, the lower primary graces, the secondary graces and the tertiary graces, as they will also enable them to use their lower primary affections and graces as servants of truth, righteousness

and holiness, as well as to suppress their efforts to control the higher primary graces. This same Holy Spirit will enable them to do these things amid pleasant and unpleasant, easy and hard, advantageous and disadvantageous and toward and untoward experiences, thereby enabling them to strengthen, balance and crystallize their characters in God and Christ likeness, which will fit them for their everlasting future places in God's plans and purposes. In their new-creaturely minds', hearts' and wills' doing these things they will demonstrate that the Holy Spirit in the crown-losers is God's disposition in them.

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FLESHLY ISRAEL TYPES

SPIRITUAL ISRAEL

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1. FLESHLY Israel in its various phases, God says, types a people distinct from it, a people that has spiritual phases for Israel's earthly phases, and that this antitypical Israel has been God's only people since Jordan and Pentecost to the present time. We will find that these Israelitish types apply to God's people (Christians), real or nominal, from Jordan to Pentecost onward.

2. St. Paul in 1 Cor. 10: 1-14 shows that nominal and real fleshly Israel types nominal and real spiritual Israel in the harvests, the ends of the Ages. "These became types of us" (1 Cor. 10: 6). "These things happened to them typically, but were written for our admonition upon whom the ends [harvests—Matt. 13: 39] of the Ages [Jewish and Gospel] have come"—vs. 11

3. The *us* and *our* of these verses include, among others, St. Paul and the faithful Corinthian and other faithful brethren everywhere, whom St. Paul calls, with Jesus, the Christ, and, apart from Jesus, the Body of Christ, in this epistle—the mystery class (1 Cor. 12: 12-14, 27). In these types, what the real fleshly Israelites did types what the real spiritual Israelites would do in the two harvests, and what the nominal fleshly Israelites did types what the nominal spiritual Israelites would do in the harvests.

4. The five evil things that the nominal fleshly Israelites did in the types treated on in verses 6-10 type the five evil things that the nominal spiritual Israelites would do in the five harvest siftings of each harvest. And the good things that the real fleshly Israelites did (verses 1-5) type the good things that the real spiritual Israelites would do throughout the harvests. Thus the Apostle Paul applies these wilderness experiences of the Israelites to the two harvests antitypically.

5. But in Heb. 3 and 4, he applies the wilderness experiences antitypically to the entire Gospel Age—the "today" of verses 7 and 13 (Rom. 8: 36; 2 Cor. 6: 2; Heb. 13: 8). In verses 1, 2, 6, 14, he

shows that the faithful brethren are the Christ class — the mystery class—partakers (partners, parts) of the Christ, as the antitypes of the faithful fleshly Israelites, and gives further instruction on them. Consequently, the good things done by the real fleshly Israelites in the wilderness journey in Heb. 4: 1, 3, 6, 9-11 type the faithful conduct of the real spiritual Israelites throughout the Gospel Age.

6. In Heb. 3: 8-13, 15-19, and 4: 2, 3, 6, 8, as in 1 Cor. 10: 6-11, he applies the evil acts of the wilderness nominal fleshly Israelites as the types of those of nominal spiritual Israelites of the Gospel Age, and as an admonitory warning to the real spiritual Israelites. Hence we also apply in the order named the five typical siftings to the five great Gospel Age siftings between the harvests. These five siftings occurred one during each of the five stages of the Church between the Ephesian and Laodicean periods which are the two harvest periods when the five siftings appear as parallel events as also antitypical of the five wilderness sifting events.

7. Thus there was the larger no-ransomism sifting, *i.e.*, in the Smyrna period, during which the errors of human immortality, consciousness of the dead, eternal torment and trinity (3 x 1=1), logically denied the ransom as the corresponding price.

8. So, too, was there the larger infidelism sifting, *i.e.*, in the Pergamos period, in which the Church, joining with State, lost the real hope for the Church and the world and substituted another, an unbelieving hope, and thus another gospel, for the Church and the world, as Mr. Paton, *etc.*, did in the corresponding harvest sifting, and in this is followed by Messrs K., R. and their followers.

9. Thus, too, was there a larger combinationism sifting, *i.e.*, during the Thyratira period, in which the papacy, so united with Church and State as to become the dominant power in the Church, State and world, generally made all sorts of evil unions between the Church, State and the world.

10. Thus, too, was there a larger reformism sifting, *i.e.*, during the Sardis period, when all sorts of efforts were made "to reform the Church in head and members," resulting among other things in the calling of the three great reformatory councils—those of Pisa, Constance and Basel.

11. Thus, too, there was the greater contradictionism sifting, *i.e.*, during the Philadelphia period, connected with the reformation by sects, from 1517 to 1874, in which in turn each reformer and each crown-losing prince were in their Truth teachings greatly contradicted by nominal spiritual Israelites.

12. Notice as typed the harmony in these three periods—the two harvests and the time between them—both as to the faithful and the unfaithful. This demonstrates a three-fold fulfilment of the wilderness experience antitypically.

13. Foregoing, we have given only generalities.



We will now proceed to some details that will in the last degree prove the two Israels as Biblical: the fleshly typing the spiritual Israel. We will bring out the types and antitypes by parallel treatment. Jacob and Jesus, as type and antitype, are the founders of these Israels, the former founding his nation on his twelve sons, the latter His nation on His twelve Apostles.

14. Nominal and real fleshly Israel consisted of twelve tribes; nominal and real Spiritual Israel has consisted of the twelve general denominations of Christendom, in which the real spiritual Israelites have been in twelve tribes (Rev. 7: 4-8). The nominal tribes and denominationists correspond as follows: Reuben and Greek Catholics, Simeon and Roman Catholics, Ephraim and Lutherans, Judah and Calvinists, Dan and Baptists, Naphthali and Unitario-Universalists, Gad and Episcopalians, Asher and Methodists, Issachar and Christians (Disciples), Zebulon and Adventists, Manasseh and Congregationalists and Benjamin and the enthusiastical sectarians, like Quakers, Holiness people, Darbyites, Dowieites, *etc.* Not only so, but the chief subdivisions of the fleshly tribes (Num. 26) correspond to the chief subdivisions of these denominations. For details please see P. '23, 117-123.

LEVITES—TYPE AND ANTITYPE

15. Fleshly Israel had its sacred tribe, Levi (not counted as one of the twelve tribes, Levi and Joseph being substituted in the twelve tribes by the descendants of Joseph's two sons, Ephraim and Manasseh). Spiritual Israel has its sacred tribe, the faith-justified, who, like the Levites in fleshly Israel, have been scattered throughout the twelve denominations. Fleshly Israel had its priesthood, Aaron and his sons, scattered throughout Israel. Spiritual Israel has had its priesthood, Jesus and His Faithful, scattered among the denominations. The former's priesthood was fleshly, the latter's is spiritual (Heb. 3: 1; 9: 14; 1 Pet. 2: 5, 9, 10). The former brought animal sacrifices, the latter their humanity.

16. The former had an earthly tabernacle, the latter a spiritual tabernacle. The former had the typical

altars, laver, lampstand, table of shew-bread and ark, with its cherubim and glory light and urim and thummim. The latter has the Christ's humanity as the first, and their new creatures as comforters as the second altar, the Old Testament as the basis and the New Testament as the bowl of its laver, and the Truth as its antitypical water, the new creatures of the Christ as enlighteners as its lampstand and the Church as strengtheners in every good word and work through the antitypical shewbread, the Truth, as its table, the Christ in glory as the chest of the ark, Divine justice as its mercy seat, Divine power and love as its cherubim, Jehovah, as wisdom, as its Shekinah, and the Divine teachings and attributes as its urim and thummim.

17. The fleshly Israelites had in their tabernacle four kinds of vessels severally for the altars, lampstand and table, corresponding to Spiritual Israelites' doctrinal, correctional, refutational and ethical teachings, the typical altars additionally having censors, corresponding to the Bible passages that the priests use in their ministrations. Fleshly Israel's tabernacle consisted of the linen curtains covered by the tent of white cloth made of goat's hair, which in turn was covered by the rams' skins dyed red and this finally covered by badger skins. Spiritual Israel's tabernacle consists of the new creatures hidden by their justified humanity, which in turn was covered by the ransom, and it has been throughout appearing as abhorrent to the world—antitypical badger skins.

18. Israel's tabernacle was supported by boards, pillars and bars, certain of the latter being so joined as to make them, so joined, and the boards and pillars number sixty-six. Spiritual Israel's tabernacle is supported by the sixty six books of the Bible.

19. Israel's tabernacle had a court, into which the Levites might come, and was surrounded by a linen curtain. Spiritual Israel's tabernacle has a court, the justified condition, where the justified stand surrounded by Christ's righteousness. The length of this curtain, exclusive of the gate of the court which was a separate thing from the curtain, was 7000 sacred-pyramid-inches, typing that Christ's righteousness will avail for Adamic sins committed during 7000 years from the fall,

i.e., that the mediatorial throne will be vacated and the final trial of the race on the lines of absolute justice untempered by mercy will begin at 2874, just 7000 years after the original sin in Eden and 1000 years after Christ's Second Advent in October, 1874.

20. The twelve tribes of Israel were the camp; God's nominal people of Gospel Age denominationally are Spiritual Israel's camp. The bodies of the atonement day sin-offerings were burned without the camp. The humanity of the Christ is cast out by nominal spiritual Israel and done to death as excommunicated and outlawed. The court's gate represents Christ as our righteousness. The first vail represents the dead human will of the Christ and the second vail their flesh given up in death. The holy represents the spirit-begotten condition of the Christ and the most holy represents their spirit-born condition.

21. The Levites furnish us an elaborate set of types, which find their antitypes for the Gospel Age in the faith-justified. The Levites were divided into three classes, Kohathites, Merarites and Gershonites, corresponding to the faith-justified, who have served the spiritual priesthood and people (1) by furnishing them scholarly works and lectures (antitypical Kohathites), (2) by doing the external work of manufacturing (editors and publishers) these scholarly works (antitypical Merarites), and (3) by bringing, through writings, sermons and conversations, people to justification and consecration (antitypical Gershonites).

22. The three Levite groups were in turn divided into eight sub-groups, corresponding to eight subdivisions among the three classes of justified ones just mentioned. The Kohathites were subdivided into the Amramites (Levi's descendants through Moses), Izecharites, Hebronites and Uzzielites. These correspond to those justified scholars who have given help to spiritual Israel's priests and people through scholarly (1) linguistic, (2) interpretational, (3) historical and (4) systematic works.

23. The Merarites were subdivided into the Mahlites and Mushites, typing respectively spiritual Israel's (1) justified publishers and (2) editors of the learned works of the Kohathites and of certain helpful secular works. The Gershonites were subdivided into Libnites and Shimeites, typing spiritual Israelites' justified workers who brought (1) sinners to justification and (2) some of the justified to consecration.

24. In all there were sixty groups of Levites, according to the genealogies in Exodus, Numbers and 1 Chronicles. These type the sixty groups of justified ones of the Gospel Age from the standpoint of their sixty varying works. These are also typed by the sixty court pillars holding up the court's curtains, typical of how the sixty groups of the justified have held up Christ's righteousness to fellow believers and the world.

25. But this is not all. Fleshly Israel was in Egyptian bondage under taskmasters, ruled over by

Pharaoh, but God raised up a deliverer in Moses, assisted by Aaron. So spiritual Israel has been in bondage of the present evil world under the taskmasters of sin, error and death, ruled over by Satan. But God raised up the Christ as the deliverer, whose earthly experiences are mainly represented by those of Moses during his forty years in Egypt. His return types for the most part the Christ's Second Advent, while Aaron as his mouthpiece represents the Christ on this side the vail, preparatory for the deliverance, acting as the mouthpiece of the invisible Christ beyond the vail. The ten Egyptian plagues type the seven last plagues and the three woes of Revelation. The passover lamb in Egypt types Christ our Passover. The night of the lamb's slaying and eating represents the Gospel Age, Israel's and Egypt's first-born of man and beast, new creatures and humanity of each, respectively, the former's saved from, the latter's destroyed in, the second death, Israel's first-and after-born feasting, the consecrated and justified feasting on Christ's merit, and Israel's deliverance, our deliverance in Christ from sin, error, the Adamic death and Satan's power.

OTHER SIGNIFICANT PROOFS

26. The fleshly Israel's journey from the Red Sea to Sinai types spiritual Israel's journey from Pentecost to the Kingdom. The preparation of the tabernacle, its vessels and its furniture at Sinai introduces another set of types working throughout the Gospel Age. The antitypes of these are the services of Jesus and the Church in developing, *etc.*, the Church, its teachings and its aspects made without fleshly hands.

27. Fleshly Israel had its Nazarites, who were bound by special vows. So spiritual Israelites have their specially consecrated persons, the servants of the Truth, the male Israelitish Nazarites typing the Truth servants represented by the seven stars and the female Nazarites representing the other Truth servants of spiritual Israel.

28. As the twelve princes of fleshly Israel brought the wagons and oxen and the chargers, bowls and spoons; so the crown-losing leaders of the twelve denominations of spiritual Israel brought the four kinds of publication organizations and the two kinds of evangelistic and pastoral organizations, with suitable charters and bylaws, and also the corrective, refutative and ethical teachings for their respective denominational stewardship doctrines. As Israel's priests and Levites were consecrated by special services (Lev. 8; Num. 8); so spiritual Israel's priests and Levites were specially set aside: the former to sacrifice and the latter to serve for righteousness.

29. As fleshly Israel kept the annual memorial for the passover lamb of Egypt throughout the Jewish Age; so spiritual Israel keeps the annual memorial for Christ, our Passover Lamb for the entire Gospel Age. As Israel journeyed or encamped by day, according as the cloud moved or not; so spiritual Israel has advanced

in grace, knowledge and service during the harvests (the day) or stood still in trial as directed by the Truth. And as night journeying or encamping depended on the moving or non-moving, of the pillar of fire; so spiritual Israel advanced in grace, knowledge and service or remained standing in trial during the period between the harvests and during the Epiphany (the night), according as the Truth directed. As the twelve tribes dwelt or marched in their four groups or camps; so the twelve denominations have dwelt or marched in their four camps, their stands respectively on power, wisdom, justice and love, determining their order of advance and station.

30. As fleshly Israel had its two trumpets for assembling and marching; so has spiritual Israel its two great messages, the high calling and restitution, variously used as times of special or general trial or advancing for the Lord require. As fleshly Israel had its twelve spies; so has spiritual Israel had its twelve classes, one for each denomination, searching out the spiritual Land—the Truth and the Spirit of Truth and their rewards as the hope of the Church and the world. As the evil spies gave an evil report of the land; so all but Christ and the Church have brought obliquity upon the real Truth, its Spirit and the hope both for the Church and the world.

31. This happened in the Jewish harvest among the brethren coming from Israel, the twelve tribes each furnishing some for the Church, who later became antitypical spies, and also in the harvest of the Gospel Age did the twelve denominations furnish such antitypical spies for the Church. The plagues of the five siftings in each harvest brought low the evil spies; and the people were turned back to wander during the Gospel Age in the symbolic wilderness; and at the end of the Parousia came a similar turning back, to end with the end of the Epiphany, which on a small scale is a duplication of the Gospel Age, only Jesus and the faithful Church emerging from these experiences unscathed, as typed by Joshua and Caleb, all others losing the high calling, some dropping into the Great Company, some into the Second Death class.

32. As Israel had its experiences at the waters of Meribah and lost those of its leaders who failed to sanctify the Lord; so spiritual Israel has had its experiences at the antitypical waters of Meribah, the ransom and sin—offering teachings, in which the leaders who refused to sanctify the Lord were not only lost as such to the Church, but were kept out of antitypical Canaan—the Truth, its spirit and its hope in life everlasting.

33. As fleshly Israel had its blasphemers who spoke irreverently of God and were therefore stoned to death without the camp; so spiritual Israel has had its false teachers who blasphemed God's character, plan and works, and who have been symbolically stoned to death from among God's people by the Faithful hurling Truth as stones at them.

34. As fleshly Israel had its elect fleshly priesthood, others than whom might not draw near the uncovered sacred vessels and altars without death; so spiritual Israel has its elect spiritual priesthood, others than whom may not without death to their class approach the antitypical uncovered sacred vessels and altars.

35. As fleshly Israel had fleshly enemies hindering its journey to Canaan; so spiritual Israel has spiritual enemies hindering its journey to heavenly Canaan. As fleshly Israel had to make the circuit of Edom, because not permitted to pass peaceably through it; so spiritual Israel has had to make a spiritual circuit of churchianity, because not allowed a peaceable passage through it.

36. As Balak sought to destroy fleshly Israel; and, to accomplish it, sought Balaam to bring a Divine curse upon Israel; so Satan all through the Gospel Age has sought to destroy spiritual Israel by antitypical Balaam, teachers greedy for money and honor. As Balak's first effort failed to bring Balaam to his side for his purposes; so Satan failed to get on his side for his purposes the first set of greedy and honor-grasping teachers, in the first workings of the mystery of iniquity—in the harvest of the Jewish Age. As Balak by more and greater promises induced Balaam to come; so in the Smyrna period of the Church, 70—313 A.D., Satan won these over by more and greater promises to come to his aid. As Balaam was three times resisted by the angel of the Lord with his drawn sword; so by Truth teachings on (1) doctrine, (2) organization and (3) practice, the various teachers who constituted the star of Smyrna resisted these greedy and honor-grasping teachers in the Smyrna period.

37. As Balaam's ass thrice sought to evade the threatening sword and was each time smitten by Balaam, during the journey to Balak; so in the Smyrna period the greedy and honor grasping teachers thrice, *i.e.*, once in each above three respects, did violence to their teaching position, as it sought to evade the refutative power of the Truth in the hands of the Truth teachers. As Balaam was rebuked in his madness by his ass; so the teaching position of antitypical Balaam rebuked him by pointing out the erroneousness of his course. As typical Balaam was accompanied by two servants; so was antitypical Balaam by Greek and Roman sectarians.

38. Then as Balaam after coming to Moab sought from three positions to curse Israel; so during the Pergamos period of the Church the greedy and honor grasping teachers sought from the position of (1) clericalism (high place of Baal), (2) prophetism (the field of Zophim, on the top of Pisgah) and (3) Church and State unionism (the top of Peor), to injure spiritual Israel.

39. As a result of Balaam's initiative, Balak seduced nominal fleshly Israelites into the sin of Baal Peror; so through the initiative of the greedy and honor-

grasping teachers during the Thyratira period, Satan seduced nominal spiritual Israelites to the sin of combinationism (the third sifting implement in the third of the harvests' siftings and in the third Gospel Age sifting). As a plague followed in the type, in which 24,000 nominal fleshly Israelites fell, and which was stilled by Phinehas executing judgment; so in the antitype a pestilence of error resulted, which was stilled by Arnold of Brescia (who died 1155 A.D.), who publicly also refuted the error of combinationism as exemplified in the union of the Roman hierarchy and worldly policies.

40. As Balaam was finally killed when a chosen thousand from each tribe waged successful and bootyful war on Midian; so during the harvest when the antitypical thousand warriors coming from each of the twelve denominations of Christendom into the Truth warred with the errorists, the greedy and honor-grasping teachers were finally and completely refuted by the sword of the Spirit, resulting in great spoil of Truth and persons coming to real spiritual Israel in the harvest, the slaying of the Midianitish males and non—virgin females typing the cutting off of the Second Death class and the Great Company class from the — Little Flock since 1878 until the revolutionism sifting was over. Here is an extended type, and its antitype extends over the entire Gospel Age, from early in the Jewish harvest until well into the Epiphany.

41. So far we have taken a very brief view of the main pertinent national types from Jacob's death in Genesis to the end of Numbers. Time would fail us to go through the entire Old Testament and show from the standpoint of type and antitype the two Israels; for these are there on every hand. Various phases of spiritual Israel are set forth by Joshua and his warriors in the conquest of Canaan and the division of its lands. Others also are set forth by all the judges and their associates and Israel's and Judah's kings, prophets, *etc.*

42. We will, however, mention the typical relation of Israel and Babylon. As real fleshly Israelites were taken into helpless captivity to Babylon where their sacred vessels were profaned; so real spiritual Israelities from being a united people were made helpless captives in symbolic Babylon, Churchianity, where the Truth teachings were profaned.

43. But Babylon was overthrown by Cyrus who, diverting the waters of the Euphrates from its channel, found passage therein for his soldiers into the city. So Jesus has, during the harvest, been diverting the peoples from symbolic Babylon, and through the opening is advancing His great army to the destruction of symbolic Babylon. As Cyrus restored Israel to its land and to the rebuilding of its temple; so Christ during the harvest, has been restoring spiritual Israel to its land—the domain of Truth and its spirit and hopes—and during that time they have cleansed the sacred teachings from Babylonian blemishes and rebuilt the Church—temple—as a united people, and in it the

priests again have ministered the antitypical sacrifices, with the Truth teachings.

TIME FEATURES PROVE SPIRITUAL ISRAEL

44. The time features in the form of seven sets of parallels, each of which gives a great number of parallel events at certain fixed intervals of time, prove that there have been two nominal and real Israels—a fleshly one and a spiritual one. Of these we will mention but two: the 1845 years parallel, which we usually call the parallel dispensations, the "double" of Isaiah, Jeremiah and Zechariah, and the one of 2520 years of Moses and Daniel, called in its second member, the times of the Gentiles, by our Lord. It was this parallel that enabled Pastor Russell to fix 1914 as the end of the times of the Gentiles and the commencement of the great tribulation by the World War.

45. We will first give a few points on the 1845 years parallel—the Jewish Age and the Gospel Age, each of 1845 years, with a forty-year harvest following, *i.e.*, the parallel dispensations. Jacob and Jesus, the respective heads of fleshly and spiritual Israel died 1845 years apart: April, 1813 B.C. and April, 33 A.D. Zerubbabel began to restore Israel from Babylon to Palestine October, 537 B.C.; Marsiglio began to bring spiritual Israel from mystic Babylon to the domain of the Truth and its spirit and hopes, October, 1309 A.D. Ezra, a commissioner of Artaxerxes, began his reform work October, 468 B.C.; Wycliffe, a commissioner of the Lord Jesus, began his doctrinal reform work by displacing transubstantiation and the mass through the memorial thought of the Lord's Supper, in 1378. Nehemiah began to rebuild the walls of Jerusalem 455 B.C.; Huss began to set forth various truths as the walls of spiritual Jerusalem in 1391.

46. The First Advent set in, October, 29 A.D., at Jordan; the Second Advent set in, worldwide, in October, 1874. Nominal fleshly Israel was cast off in April, 33 A.D., and the real fleshly Israelites thenceforth were invited to come out of Judaism; nominal spiritual Israel (Babylon) was cast off in April, 1878, and thenceforth the real spiritual Israelites were invited to leave the nominal Church. Judas betrayed Jesus, resulting in His crucifixion, in April, 33 A.D.; Mr. Barbour denied the ransom, securing the crucifixion of the Son of God afresh, in April, 1878.

47. The second set of parallel periods that we will briefly explain and illustrate have as their duration 2520 years. The first member of these parallel periods began 1000 years after Adam's fall and ended in 607 B.C. at Zedekiah's uncrowning at Riblah. As the second member of this parallel, as Lev. 26: 18, 21, 24 says, God added seven times more—2520 years—and these bring us to 1914, the end of the times of the Gentiles.

48. The following are a few parallel events:

Israel was divided into two kingdoms in 1000 B.C., 393 years before Zedekiah's uncrowning; the occidental church at the Diet of Worms, 1521, in Luther's condemnation by a combination of Church and State, 393 years before 1914, was divided into two parts Catholicism and Protestantism. The sickness of Hezekiah almost to death was in 732 B.C., 125 years before Zedekiah's uncrowning; autocratic royalty in Christendom was sick almost to death in the French Revolution, beginning in 1789, 125 years before 1914.

49. Manasseh's Reformation was in 675 B.C., 68 years before Zedekiah's uncrowning (2 Chronicles 33:10-16); the cleansing of the sanctuary as the climactic Reformation event was in 1846, 68 years before 1914. Josiah began to seek the Lord in 652 B.C., 45 years before Zedekiah's uncrowning; Pastor Russell began to seek the Lord in truth in 1869, 45 years before 1914. The publishing of the newly-found book of the Law by Josiah was in 642, 35 years before Zedekiah's uncrowning; Pastor Russell began to publish the Watch Tower as a channel for the newly-found Parousia Truth in 1879, 35 years before 1914.

50. The first member of this parallel ended at Zedekiah's uncrowning, 607 B.C., the second day of the seventh month; the second member of this parallel ended just 2520 years after, in the uncrowning of Christendom, by the start of the trench warfare of the World War, begun September 21, 1914, the second day of the seventh month. Many other events in this 2520 years' parallel could be given; but the above are sufficient.

Bengaluru Convention

God willing,

*the meeting of the brethren of the
"Millennial Bible Truth Movement"
will take place*

in Bengaluru

on the 8,9,10th August 2025

(Friday, Saturday, & Sunday)

"And let him that is athirst come.

And whosoever will,

let him take the water of life freely"



NOTE

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



**Although
the fig tree shall not blossom,
neither shall fruit
be in the vines;
the labour of the olive shall fail,
and the fields
shall yield no meat;
the flock shall be cut off
from the fold,
and there shall be no herd
in the stalls:
Yet I will rejoice in the LORD,
I will joy in
the God of my salvation.
The LORD God is my strength,
and he will make my feet
like hinds' feet,
and he will make me to walk
upon mine high places.
Hab 3:17 -19**



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