

THE SEPARATION OF JACOB AND LABAN—TYPE AND ANTITYPE

Genesis 31

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1. BRIEFLY and generally stated, Gen. 31 treats antotypically of the separation of God's real people from His nominal people from 1846 onward, especially in the Harvest reaping and gleaning, from 1874 to 1916. (An excellent outline is given in E Vol. 10, p. 601.) God's special servants (antitypical Jacob) prospered increasingly in gaining adherents, etc., after the cleansing of the Sanctuary and the formation of The Evangelical Alliance in 1846, and especially after the Harvest began in 1874.

2. Gen 31:1,2 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. As they did so, they heard increasingly of envious murmurings from the chief partisan supporters of the main leaders of God's nominal people (Laban's sons), to the effect that these servants were taking away all of these leaders' adherents—that from among such adherents, already nominal-church members, they had gotten their many adherents (father's . . . glory; comp. 1 Sam. 18: 6-9; E Vol. 9, pp. 576, 577); and these servants noted also that these leaders were not showing them such favor as they had shown previously.

3. Gen 31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. The Truth as due became progressively clearer to the special servants of God (Jacob); and as it did so, He through it told them from 1846 onward (Ex. 4: 27; E Vol. 11, p. 54), and especially as the Harvest drew near (see, e.g., E Vol. 9, pp. 517-519) and began in 1874 (E Vol. 5, pp. 169, 170), and more especially as the call went forth from 1878 onward to leave castoff Babylon (Rev. 18: 4), that they were to return to the sphere of the Truth and its Spirit dwelt in during the Jewish Harvest by Yeshua,



the Apostles, etc., with whom they were closely related in the unity of faith and Spirit (kindred, Eph. 4: 3, 13), assuring them that He would be with them in their doing so (with thee).

4. Gen 31:4 And Jacob sent and called Rachel and Leah to the field unto his flock... Accordingly, through the Truth message God's special servants called specially the spiritual elective truths in their appliers (Rachel) and the more or less perverted stewardship truths in their appliers (Leah), to come and confer with them in the sphere of the Truth service in which they were shepherding God's people (field . . . flock), with the result that many responded.

5. Gen 31:5 And said unto them, I see your father's countenance, that it is not toward me as before;

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but the God of my father hath been with me. These servants called the special attention of these appliers to the fact that the favor of the main leaders of God's nominal people was not toward them as previously, but that nevertheless God's favor—which is more precious than the favor of men, and even life itself (Psa. 63: 3)—had been and still was with them, prospering them.

6. Gen 31:6,7 And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. They reminded these appliers of the unreserved and whole-hearted service that they and also other special servants of God during the Interim had rendered to the main leaders, and how these leaders had deceived and overreached them, changing very often afterward the returns that had been understood as agreed upon for their labors, this having occurred from time to time in connection with the ten denominational groups of Christendom—antitypical Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar and Zebulun—but that despite such conduct God had not permitted these leaders to do any real harm thereby to them, and they had gained many adherents that otherwise would have been followers of these leaders (Num. 14: 22; E Vol. 9, p. 221).

7. Gen 31:8,9 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away the cattle of your father, and given them to me. God's special servants (Jacob) averred to these appliers (Rachel and Leah) that regardless of whether these main leaders (Laban) had agreed that one kind or another kind of those whom they considered as "unorthodox" believers (speckled and ringstraked) would be these servants' adherents as returns for service, the result had always been the same—many of the "unorthodox" came forth, and so God in His providence had overruled matters so that in the end of the Age He had taken adherents from these leaders and had given them to His special servants.

8. Gen 31:10-12 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled. And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. These servants related (a) that in connection with the developing of new believers from 1846 onward, and especially through the opening to their view of additional Truth as due from the Scriptures, particularly the Harvest Truth (dream), our Lord (angel of God) had called to their special attention that, God's due time having come, the "unorthodox" teachers of His people (ringstraked, speckled, and grisled) would beget large

numbers of symbolic offspring, thus giving these servants many adherents; for He was well aware of the deceptive and conniving course that the main leaders had pursued and were pursuing toward His special servants of the Interim.

9. Gen 31:13 I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. These servants related (b) that through this Truth (dream) —e.g., the truth on the Ransom that was given just prior to and after 1874—God had identified Himself as the same One who was over His House (Bethel [house of God]) in the Jewish Harvest, when others of their own class—the Apostles, etc.—had set up and sanctified the same Ransom teaching as a great doctrinal teaching to be remembered (pillar), and had made a solemn affirmation of fidelity to Him (vow; comp. Gen. 28: 16-22).

10. These servants related (c) that God through His Word had now charged them to rise up and leave the nominal church and its sphere of error and selfishness and also its service (comp. Isa. 52: 1, 2, 11) and return to the sphere of the Truth and its Spirit as enjoyed by their brethren in the Jewish Harvest (return unto . . . thy kindred; comp. v. 3).

11. Gen 31:14,15 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. Antitypical Jacob's disclosures, especially of God's charge to leave the nominal church and its service, had a profound effect on antitypical Rachel and Leah. The Truth-believing and responsive hearers in both of these classes of appliers replied, by attitude, word and act: What real present and future spiritual benefits and advantages could we hope for anyway under clergy domination, in the nominal church? and, Are we not, because of our acceptance of more or less of "unorthodox" teachings and our close relationship to and association with God's special servants, already considered by the main leaders in the nominal church as being alienated from them in spirit and doctrine? They charged that these clericalistic leaders (Laban) had made merchandise of them and in self-aggrandizement had selfishly consumed that which rightly belonged to God's special servants (Jacob) and to them (sold us . . . devoured also our money; comp. Isa. 52: 3-6; Amos 2: 6).

12. Gen 31:16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. Therefore they regarded all the assistants, adherents, etc. (comp. Gen. 30: 43), which God had taken from these leaders (Laban) and had given to His special servants (Jacob), as rightfully belonging to these servants (Jacob) and to them (Rachel and Leah), and to their sympathizer (our children); accordingly, they

encouraged these servants (Jacob) to follow all of God's instructions, and so agreed to leave the nominal church and its service.

#### JACOB LEAVES PADAN-ARAM

13. God's special servants' leaving the nominal church and its service with their party had (a) its first beginnings from 1846 onward to 1874, (b) a further stage from 1874 to 1878, and (c) its main feature starting in 1878, when Babylon was cast off; and it continued onward to 1914 and 1916, as the Harvest reaping and gleaning progressed to a close. We will consider it here from standpoint (c).

14. Gen 31:17,18 Then Jacob rose up, and set his sons and his wives upon camels; And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. God's special servants, Pastor Russell and progressively his five special assistants (E Vol. 13, p. 16) became active (Jacob rose up) in arranging for the Parousia Little Flock (Joseph), and for their unconsecrated sympathizers ([other] sons), and also for the Parousia spiritual elective truths and their appliers and the stewardship truths and their appliers (wives), to have and use the necessary providential helps (camels), including organizations, for the journey; and these servants removed with them all the assistants, adherents and possessions which they had acquired in the nominal church, in order to go into closer fellowship with God in His love as He operated through our Lord in the sphere of the Harvest Truth and its Spirit.

15. Gen 31:19-21 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. The main nominal-church leaders (Laban) had become specially interested and active in exacting profit from their adherents (shear his sheep; comp. Ezek. 34: 2, 3; Mic. 3: 2, 3; 1 Sam. 2: 12-17; E Vol. 13, pp. 27-29); and, meanwhile, the spiritual elective truths in some of their appliers (Rachel) secretly appropriated to themselves certain creedal errors—creed idols—of Christendom, which these leaders consulted and worshiped (images [teraphim; see margin and A.R.V.—they were family idols]). While these leaders were occupied in exacting profit from their adherents, God's special servants and their adherents left the nominal church and its service—in the initial stages of their leaving—without making it a point first to inform these leaders that they were going and of God's exhortation in Rev. 18: 4 (comp. 1 Sam. 19: 11-18; E Vol. 9, pp. 584, 585). They took all their possessions with them, and passed by the corrupting organized peoples of the nominal church (over the [Euphrates] river), and

determinedly pressed on toward a strong position of truth and righteousness in relation to the Oath-bound Covenant (mount Gilead [heap of witness, or rock witness]).

16. Gen 31:22-24 And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. The main leaders were informed in due time of antitypical Jacob's departure; and, taking their special assistants with them, they, intent on capturing and returning God's special servants to their employ and especially on obtaining these servants' assistants, adherents and possessions, hastily pursued them for a full and complete period, until they came upon them in the pertinent strong position that they had taken in relation to the Covenant. But God warned them through His Word and its Spirit against allowing their conversation and conduct toward His special servants to go from good to evil (v. 24; see margin).

#### THE DEBATE BETWEEN LABAN AND JACOB

17. Gen 31:25-27 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? God's special servants (Jacob - Bro. Russell, etc.) and the main nominal-church leaders (Laban) having taken respectively what they considered strong doctrinal positions in this sphere, a debate followed. These leaders by attitude, word and act demanded of these servants what kind of an action this was that they had taken. Why had they left the nominal church and its service surreptitiously, without first fully apprizing them of their intentions, taking with them the pertinent truths and their appliers, in a manner in which it appeared that they were captives taken in controversy, instead of permitting these leaders to send them away with rejoicing and with (what they considered as) proper proclamations of sound doctrine and exhortation, accompanied by proper writings and interpretations of Scriptures?

18. Gen 31:28,29 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. Also, why had they left without first giving these leaders (Laban) an

opportunity for a special demonstration of their affection for the pertinent applicers and their sympathizers? By attitude, word and act they accused these servants of having thus taken an absurd course (done foolishly), and they reminded them of their power to do them injury, but indicated that they were restrained from doing so because of the admonitions of God's Word and its Spirit, which had been specially impressed upon them recently.

19. Gen 31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? Furthermore, even if these servants desired to leave, due to their strong love and longing for what they considered as the sphere of the Truth and its Spirit as held in the Jewish Harvest, why had they taken with them the creedal teachings that these leaders revered?

20. Gen 31:31,32 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. God's special servants (Bro. Russell, etc.) replied by attitude, word and act that they had left more or less secretly because they were much concerned as to what course these leaders otherwise might have pursued in regard to the applicers of the two sets of truths and their sympathizers, perhaps even trying to retain them by force in their sphere; but they disclaimed having taken with them any of the nominal-church leaders' creedal errors (gods), which they regarded as absolutely useless (Psa. 115: 4-8), declaring by attitude, word and act that if these leaders would find anyone in their party holding to the creedal errors, such an one would be worthy of being cut off from God's special favor among the Truth people (let him not live); and they agreed to a search of the Truth people's teachings and arrangements openly before the supporters of both parties by these leaders, to see if their creedal teachings, etc., would be found there; and if anything Babylonish were found, it should be promptly given up to these leaders (take it to thee). These servants were unaware that the spiritual elective truths in certain of their applicers had secretly taken with them more or less of the creedal errors (Rachel had stolen them).

#### LABAN'S SEARCH FOR HIS IMAGES

21. Gen 31:33,34 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. Accordingly, the main nominal-church leaders (Laban) first searched the

teachings and arrangements of God's special servants (Jacob - Bro. Russell, etc.) and of the stewardship truths in their applicers that were in harmony with these servants, but did not find in them their creedal errors (found them not); finally they came to those of the Parousia spiritual elective truths in their applicers (Rachel's tent). When leaving the nominal church and its service, some of these applicers had carefully placed secretly-held creedal errors into the inner recesses of their teachings and their theories, and had thoroughly suppressed them, so that these main leaders in their search did not detect that they held them.

22. Gen 31:35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images. By attitude, word and act they told these main leaders (Laban) that they did not wish to displease them by their course in not answering fully all their searching questions, but that they could not answer fully under the circumstances because they were in the process of being cleansed of error, and needed more time first to study further on some points before they could answer fully; and so although these main leaders made a determined search they did not discover such secretly held and suppressed creedal errors.

23. As shown in another connection (Gen. 35: 2; E Vol. 10, p. 605), God's special servants specially exhorted all Truth people in the Parousia to put away all such idols; but some, including some of the crown-losers among the applicers of the Parousia spiritual elective truths, and some among the applicers of the stewardship truths (though not specified in Gen. 31, as antitypical Rachel is there specified), obviously failed to follow this exhortation, but continued to secretly hold, more or less, to certain creedal and creed-derived errors, for later their advocacy of these errors became manifest in various ways, especially in the siftings of the Parousia and the Epiphany, with some even forsaking the Truth and returning to holding and teaching more or less of the creedal errors of Babylon.

24. Gen 31:36,37 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. God's special servants had much righteous indignation against the main nominal—church leaders because of their actions, and remonstrated with them, asking by attitude, word and act wherein they had trespassed against them, why they had been so vehemently pursued, and what these leaders in their search had found of their belongings (stuff). They demanded that if any such thing had been found it should be exposed publicly before the supporters of both parties, so that they all would be able to judge the matter aright (judge betwixt us).

25. Gen 31:38,39 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. They reminded these leaders of the long period of the Interim in which God's special servants had faithfully served their cause: they had arranged for the developers of adherents to prosper, had not improperly appropriated the teachers to their own interests, had assumed responsibility for that which was distorted and rent by demons and their beastly systems of error, though justice would not have required it, and, in harmony with these leaders' requirements, had made good whatever had been misappropriated from their charge by others (Ex. 22: 10-13).

26. Gen 31:40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Furthermore, God's special servants reminded these leaders that they had served faithfully amid alternating kinds of severe trials, with much self-denial, vigilance and weariness, laboring in the sphere of God's nominal people throughout the Interim, on behalf of the pertinent truths and their appliers and the acquired adherents in the nominal church. By attitude, word and act they charged that these leaders had very often afterward changed the returns that had been understood as agreed upon for services (ten times), in connection with the ten denominational groups.

27. Gen 31:42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. They stated that if the special favor of God in His love, the One revered by our Lord Yeshua and His Body members, had not been with them, surely these leaders in their grasping selfishness would have sent them away without any adherents, etc., as proper gains in return for service (empty); but God had been well aware of their severe trials and mistreatment (by these leaders), and of their work and labor of love (labour; Heb. 6: 10), and so had interposed at the proper time on their behalf, giving these leaders a much needed rebuke through His Word and its Spirit, in order to keep them from depriving His special servants of that which was rightfully theirs, but which these leaders were trying selfishly to retain in their sphere (rebuked thee).

#### THE COVENANT BETWEEN JACOB AND LABAN

28. The selfish attitude of the main nominal-church leaders toward Bro. Russell is pictured not only

in Laban's attitude toward Jacob, but also in Saul's general attitude and conduct toward David, and in the king of Sodom's attitude toward Abraham (Gen. 14: 21) —they were interested primarily in retaining all the followers they could retain.

29. Gen 31:43,44 And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. Despite all that had been said and done, they nevertheless, by attitude, word and act, still claimed as their own the appliers, the sympathizers, the adherents and the other possessions of God's special servants. In some cases they even insisted on keeping Truth people on their church rolls after they had left and had sent withdrawal letters (P '50, pp. 62, 63) to them and other members of the congregations in which they had been.

30. Nevertheless, these leaders, seeing that the determination of the Truth people was to hold to the Truth and leave Babylon, were forced to recognize the real situation as it was (what can I do?), and their utter inability to prevent these Truth people from severing their connections with them (comp. Rev. 3:16; 18: 4, 22). So they proposed as to future relations that they try to establish a solemn understanding between themselves and these servants, that it might be an evidence between them and keep each party in its own sphere.

31. Gen 31:45,46 And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. Accordingly, God's special servants (Jacob - Bro. Russell, etc.) laid hold on Scriptures pertaining to the Millennial blessing of all the families of the earth, both the living and the dead, under the Oath-bound Covenant, i.e., Restitution, and set it up as a great doctrinal teaching to be remembered; and they invited their assistants to gather additional Scriptures on and related to this subject.

32. Accordingly, many Scriptures were gathered (Acts 3: 19, 24), and they made an accumulation of them, which later was set forth in the Truth writings; and on the basis of this accumulation of Scripture testimony all partook of various features of doctrine, etc., together (they did eat there).

33. Gen 31:47 And Laban called it Jegarsahadutha: but Jacob called it Galeed. Of course, the main nominal-church leaders (Laban) fed with them on the same pertinent Scriptures, but from a different viewpoint and with a different understanding. In such sessions for feasting on God's Word they could not agree with the Bible teachings, particularly on probation for the unsaved dead, as set forth by Bro. Russell and others of God's special servants. Hence from the standpoint of these leaders, because of their speaking

the language of error, these Scriptures were not an accumulation of Scripture testimony in favor of the Truth view, but in favor of their own (erroneous, credal) views (Laban called it Jegarsahadutha [the Chaldee or Syriac equivalent of the Hebrew word Galeed, each word meaning heap of witness]). But from the standpoint of God's special servants (Jacob), because of their speaking the language of the Truth—Hebrew (Rev. 9: 11; 16: 16; Neh. 13: 24; E Vol. 10, p. 205)—these Scriptures were an accumulation of Scripture testimony overwhelmingly in favor of the Truth view (Galeed). Thus an impasse was reached between the two opposing parties and their viewpoints.

34. Gen 31:48-50 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. Accordingly, the main nominal-church leaders (Laban) averred that this accumulation of Scriptures (heap) would stand as an evidence between them and these servants (Jacob); therefore they characterized its sphere as such and as one of special watching and watchfulness (Mizpah [a watch, watch-place, or watch-tower]); for on the basis of (their understanding of) these Scriptures, these leaders, thinking that they and their teachings were "orthodox" and God's special servants and their teachings (which they termed "a second chance") were "unorthodox," called upon God to observe what both parties would in the future do in respect to each other and their spheres in their separation from one another (absent from one another). These leaders warned God's special servants that if they would misuse the Bible truths and their applicators that were with them, or be joined to strange doctrines additionally, God, the omniscient One, would observe what they were doing and would judge them accordingly.

35. Gen 31:51,52 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The main nominal-church leaders by attitude, word and act re-emphasized to God's special servants that the pertinent accumulation of Scriptures concerning Restitution, which stood between them, would, since they could not agree, act as a barrier over which neither party would pass; hence they could not injure each other by entering into each other's sphere of activity.

36. Gen 31:53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac. These leaders called upon a mixture of gods, instead of calling upon Yahveh alone, to judge between them and these

servants—they called upon (a) Yahveh in His love (the God of Abraham), and (b) the wrathful and vengeful god of the creeds of the contentious crown-losers and tentatively-justified ones in the nominal church (and the God of Nahor [snorting, in allusion to their contentiousness], the God of their father [Terah, traveler; Josh. 24: 2]). But God's special servants, on the other hand, called only upon the one true God to judge between them—Yahveh in His love, the same One revered by our Lord Yeshua and all His Body members (swore by the fear of his father Isaac).

37. Gen.31:54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. Then God's special servants (Jacob - Bro. Russell, etc.) arranged for extensive sacrificial services on the basis of their strong position in truth and righteousness in relation to the Oath-bound Covenant, and invited all believers in general to join in feasting on the Truth; and many did so, for as time went on many millions of Truth volumes, magazines, booklets, tracts, sermons, etc., were sent forth; some, having a greater appetite for the Truth, ate sumptuously, whereas others, particularly the main nominal-church leaders, having very little appetite for the Truth, appropriated to themselves little or nothing (eat bread). They all remained in this sphere throughout a time of special trial (all night).

38. Gen 31:55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place. Thereafter these leaders, after a parting manifestation of special affection for, and a request for God's blessing upon, the members of the two sets of applicators and their sympathizers that remained with these special servants, finally left Bro. Russell and the rest of the Truth people in an attitude of more or less of good will, and returned to their own sphere of activity, in the nominal church. The gradual separation between Bro. Russell and the main nominal-church leaders and their final end is pictured also in the gradual separation between David and Saul and his final end (E Vol. 9, Chap. X; E Vol. 14, Chaps. I and II).

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## GOD'S WORKS AND WORD

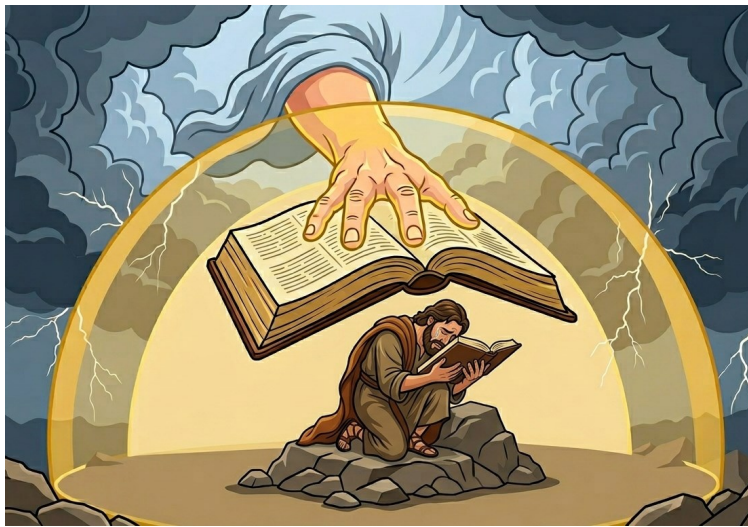
BS# 341, Aug. 1964, pp. 57-60

"The law of the Lord is perfect, converting the soul".

(Psa. 19:7)

28

1. IT is good to meditate upon, to ponder, God's holy Word; for only in so doing can we receive the nourishment it is designed to give. A hasty reading of the Scriptures and a quick return of the mind to other thoughts and pursuits makes one a spiritual dyspeptic, incapable of assimilating the Spirit of the Truth and lacking the strength and power of mature and developed



Christian character.

2. The Psalmist beautifully represents the proper attitude of all those who truly love the Lord, and who therefore delight in His Word and Plan: "His delight is in the law of the LORD; and in his law doth he meditate day and night"; "I will meditate also of all thy work, and talk of thy doings"; "My meditation of him shall be sweet: I will be glad in the LORD"; "I will meditate in thy precepts, and have respect unto thy ways; I will delight myself in thy statutes: I will not forget thy word"; "Thy testimonies also are my delight and my counselors"; "O how love I thy law! it is my meditation all the day"; "Through thy precepts I get understanding: therefore I hate every false way"; "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart"; "I meditate on all thy works; I muse on the work of thy hands" (Psa. 1:2; 77:12; 104:34; 119:15, 16, 24, 97, 104, 111; 143:5).

3. In Psa. 19, as well as in the above passages, the two great books—the Book of Nature and the Book of Revelation—are pointed out as the special themes for the meditation of those who love Yahveh and who desire to know more of Him.

4. Psa 19:1-6 To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

5. Vs. 1-6 refer to the silent yet eloquent testimony of nature to the power, skill, wisdom, goodness and glory of its Divine Author. Its testimony may be read by the thoughtful of every land and of every language, by day and by night, in all the earth. "The heavens declare the glory of God; and the firmament showeth his handiwork."

6. Job, considering the testimony of nature to the glory of God, says, "He is wise in heart, and mighty in strength . . . which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number" (Job 9:4, 9, 10). And Yahveh, desiring to reassure Job of His superior power and grace, inquires of him, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth the twelve constellations of the Zodiac, each in its season? or canst thou guide Arcturus [the Bear] with his sons? Knowest thou the ordinances of heaven? or canst thou appoint its rule on earth?" (Job 38:31-33; comp. A.R.V.).

7. Thus, by their numberless multitude, their orderly grouping in various constellations, their continual yet never-conflicting movements, their perfect harmony, their magnitude and their mutual benign influence, the shining hosts of heaven declare the glory of God, by day and by night. He who meditates upon these things will scarcely be "the fool" who says "in his heart, There is no God"; for all nature testifies to the Creator's glory and power.

8. Vs. 7-11 refer us to the yet superior glory of God's special written revelation of Himself, given through His inspired human agents. This testimony not only declares the existence, power and wisdom of God, with a silent intimation of His goodness and grace; but with overwhelming force it bears to the thoughtful mind the convincing testimony of all His glorious attributes and of all His love and grace toward us in Christ.

9. Hear the Psalmist "The law of the LORD is perfect, converting the soul." Other influences may lead to temporary and partial changes of course and action, but nothing else equals God's revealed Truth in producing a change—change of being, character, soul. It is because other converting agencies and powers are so often used (instead of this one which God has provided) that there are so many merely glossed-over, nominal Christians, as compared with the few whose entire beings are turned and fully consecrated to the Lord. People may be converted from savagery to civilization by a general knowledge; or from intemperance to sobriety by a study of the advantages of the latter over the former; or from dishonesty to honesty by learning that "honesty is the best policy." But none of these are soul conversions. Only God's Truth can produce soul conversion, as also our Lord indicates in his prayer, "Sanctify them through thy truth: thy word is truth" (John 17:17).

10. "The testimony of the LORD is sure [not doubtful, but clear and positive], making wise [not the heady and willful, who have plans and theories of their own and who do not submit themselves to the will and plan of God, but] the simple [the single-hearted, who have no will or plan of their own which they wish God to adopt, but who seek His will only]."

11. "The statutes [Heb., piqqudim—

appointments] of the LORD are right, rejoicing the heart." Yes, indeed, God's glorious, appointed Plan of the Ages rejoices the hearts of all who have come to a knowledge of it.

12. "The commandment [Heb., *mitzvah*—precepts or teachings] of the LORD is pure, enlightening the eyes [showing us the unmistakable course and end of righteousness and of unrighteousness]."

13. "The fear [Heb., *yirah*—reverence] of the LORD is clean [a pure and lofty sentiment based upon love and gratitude, and not upon a servile recognition of tyranny and power], enduring for ever."

14. "The judgments [Heb., *mishpat*—ordinances or decrees] of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the [droppings of the] honeycomb." Once, following the leadings of mistaken teachers and catechisms, we thought of God's "Eternal Decrees" only with horror, supposing that they provided for the salvation of but a mere handful of our race and for the everlasting misery of the masses. But what a change since the eyes of our understanding have been opened! God's decrees are sweet to our taste, we appreciate them greatly; we see that He has decreed a great Savior and a great salvation, open to every human creature's acceptance; and that He has provided that all shall be brought to a clear knowledge of the Truth (1 Tim. 2:4), that they may have the fullest opportunity for everlasting life upon the only condition God can make—righteousness.

15. "Moreover, by them [by God's judgments or decrees as to the course of righteousness and unrighteousness and their rewards and penalties] is thy servant [the thoughtful servant, who meditates on these things] warned: and in keeping of them [in remembering and harmonizing with them] there is great reward."

16. Thus the Book of Nature and the Book of Revelation, when rightly read, harmoniously declare the glory of God; and blessed is the man whose character is ennobled, purified and blessed by constant meditation on these glorious themes. How it refreshes and strengthens every noble and generous aspiration, checks every tendency to evil and sin, purifies the heart, kindles hope, awakens zeal and starts and keeps us in the kingdom race with its glorious end in view!

17. The great Creator of this wonderful universe upon which we daily and nightly cast our wondering gaze has called even us to be of Abraham's seed, of God's quasi-elect, and to serve His only begotten Son, the heir of all things, to bless all the families of the earth; and in these glorious revelations of Himself is supplied the inspiration and instruction necessary to enable us to run with patience the race set before us, if we make them the center of our meditations.

18. V. 12: "Who [in his own strength or by his own wisdom and foresight] can understand [fully, and guard against] his errors?" Not one; for as the Apostle Paul tells us, we have our treasure in earthen vessels. Not only are we weak, mentally, morally and physically, but in addition we have a wily foe: we wrestle not merely with flesh and blood, but also against principalities and unseen spiritual powers, strongly entrenched in places of power and influence (Eph. 6:12). Who, indeed, is strong enough in himself to guard against errors of doctrine and practice strongly entrenched in a misguided and depraved public opinion, fortified by the tendencies of his own impaired condition of mind and heart and skillfully glossed over by the great deceiver who, with untiring effort, seeks to accomplish our deception and overthrow? Who, indeed, is sufficient for these things? The inquiry of the Psalmist implies the answer—not one. In our own strength we cannot presume to stand, and therefore how appropriate the prayer: Vs. 12, 13: "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

#### KEEPING FROM PRESUMPTUOUS SINS

19. Sins of presumption are such as result from undue self-confidence, ambition or pride. Many are guilty of them without seemingly being aware of the fact: They presume in prayer to direct God how they want to have numbers join some sect, whose existence He never authorized; or they tell Him how many they want to have converted at a certain meeting; or they instruct him how the foreign missions should be blessed and what results they shall expect.

20. Others presume to decide what God intends to do aside from what His Word authorizes, and will perhaps pass lightly over such a doctrine as that of the Second Death if it stands in the way of a favorite theory which they have prepared for the Lord to follow. This is presumptuous sin. Others, on the other hand, tell that God will everlastingly preserve the wicked in torture, and thus they are in error from attempting to be wise above what is written. Is not this a presumptuous sin?

21. Such presumptuous sins bring natural consequences: the presumptuous lose respect for that which they can do without, or can twist and turn to their own convenience. As respect for the exactness of the Bible is lost, the presumption naturally increases and finds more pronounced expression in their self-assurance.

22. Some, indeed, go so far as to interpret the language of Scripture the opposite of the way in which it reads, to favor the ideas of the presumer, whatever they may be. Thus one will read that certain willful sinners who sin against full light and knowledge "shall be punished with everlasting destruction," and "in the

second death," and will unblushingly assert that these words mean the reverse—that they mean everlasting preservation in life and in torment.

23. Others, to support an opposite theory, will claim that the Second Death means a second blessing, and that when it is declared that at the end of the Millennial Age of trial all those whose names are not found written in the Book of Life—the fearful, the unbelieving, the abominable, those who in spirit are whoremongers, murderers, sorcerers, and idolaters, and all who love lies and take pleasure in making them—that when these are said to be cast into the Second Death, it means that they will be blessed, sanctified and ushered into glory.

24. Ah! yes, this sin of presumption is one into which many who have been enlightened by a knowledge of the plan of God are inclined to fall. Instead of carefully noting and thoughtfully considering those Scriptures which, while they recognize superior advantage and special favor from God in a knowledge of the Truth, also warn them of the great danger of those thus enlightened instead of carefully observing these (see 2 Thes. 1:7-9; Heb. 6:4-8; 10:26-31; 2 Pet. 2:1, 12, 20-22; Jude 12; Rev. 2:11; 20:6), they ignore them, and, presumptuously leaning to their own understanding, proceed to reason thus: They say, The Scriptures tell us that "God is love," so loving that He has provided salvation for all mankind. So far they say truly; but here, leaving the Scriptures, they begin to reason—as they claim, to the glory of God, though nothing can be to the glory of God which perverts or denies any portion of inspired Truth. They say, "Yes, and we have faith (?) to believe that His love is so powerful that not one rebellious sinner can ever get away from it; and if one millennium is not sufficient to reform him then he shall have another and another; for all must eventually be eternally saved."

25. But in these passages are the Bible warnings of a Second Death for willful sinners, and coupled with the statement, too, that Christ dieth no more and that, consequently, such can never be redeemed again, if found deserving of the Second Death for their own willful sins, committed with full knowledge and willful responsibility. The redemption provided in Christ is complete and for all, providing full salvation for every child of Adam from all the penalties and weaknesses sustained through Adam's disobedience and fall from Divine favor. But having had such a salvation put fully within their reach, each is thereafter responsible exactly as was Adam; and each is subject to the same penalty—death—if willfully disobedient. This is called the second death because it is the penalty of willful sin under the second trial, the first being in Eden.

26. But the presumptuous ones grow more arrogant and self-assertive and take the further step of denying the necessity of a ransom, claiming that the death of Christ did not redeem us from the first death,

that we were not bought with a price, that they had formerly made a mistake in thinking so, and that their imitation of Christ's life is all that Divine justice can demand of them or of any man. Thus they do despite to the spirit of grace manifested by Yahveh in the gift of His only begotten Son, our Redeemer, and presume to stand in the filthy rags of their own righteousness (Isa. 64:6).

27. They fall into this great error in their attempt to establish their presumptuous theory. For they see that if it be admitted that the penalty of sin was death when Adam was tried, and if the death of Christ was necessary as the payment of that penalty before any could be ransomed, granted liberty to become sons of God or be resurrected (Rom. 3:24-26; Col. 1:20-22; 1 Cor. 15:21, 22), then, since God changes not, there could be no hope of escape from the Second Death except by the payment of a second ransom-price for each one so sentenced.

28. Thus presumptuous sins pervert the judgment, make void the Scriptures and lead to "the great transgression." In view of such temptations and tendencies, let the consecrated ever bear in mind that their only safety is in meekness and humility, clinging close to God's holy Word, and in meditating on its precepts and pondering over all their solemn and momentous import. "Then shall" they "be upright, and they shall be innocent from the great transgression."

29. And let the constant prayer of all such be—V. 14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength [my rock, margin], and my Redeemer."

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## WISDOM AND SORROW

(BSQB p. 657-659)

1. IN Eccles. 1:18 we read: "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." If this is true, then would it not be better for us to remain ignorant, and not seek knowledge and wisdom?

2. The quoted statement is true, for God inspired Solomon to write Ecclesiastes (1:1, 12), even as He inspired him to write the bulk of Proverbs, in which we read: "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding"; "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it"; "The lips of the righteous feed many: but fools die for want of wisdom" (Prov. 4:7; 8:11; 10:21). Since God's Word does not contradict itself, these statements in Ecclesiastes and Proverbs must have been written from different standpoints.

3. Matters become clear if we keep in mind that in writing Ecclesiastes, Solomon apparently represents the Ancient Worthies as a class (from Abel to John the Baptist; Heb. 11; Matt. 11:11); and his

thoughts therein seem to represent their thoughts as they reasoned on the vanity, the emptiness, of their and others' varied experiences under the curse of Adamic sin and death, and on why these experiences were permitted. Accordingly, Ecclesiastes does not give a complete answer as to why such vain experiences under the curse were permitted, but only such an answer as the Ancient Worthies understood.

4. It was not until in the Harvest of the Jewish Age (after our Lord's First Advent) and more particularly not until in the Harvest of the Gospel Age, that this matter was understood in its fulness. But, as we see from Eccles. 12:13, 14, the Ancient Worthies understood enough of the subject to be to see that man's experience under the curse was to teach him the vanity of earthly things and occupations under the curse, and from it learn to reverence God and keep His commandments, for all men owe this to God.

5. For an answer to our question we do well to keep the above-mentioned viewpoint in mind. Let us note the context leading up to Eccles. 1:18:

6. Ecc 1:1- 3 The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?

7. The words of this book are set forth as the teachings of the Ancient Worthies, who were the executives of God's Old Testament matters (v. 1). One of the main themes of their preaching was the utter emptiness of all the experiences with earthly things, considered in themselves, under the curse (v. 2). At the end of one's life under the curse, what profit did one have for himself from his labor, viewed as the Ancient Worthies thought (v. 3)?

8. Ecc 1:4-7 One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

9. They contrasted the transitoriness of each generation with the permanence of the physical earth (v. 4). They considered that the sun runs its course continually (v. 5), that the winds have their circuits (v. 6), and that water in its course takes the forms of vapor, clouds and rain, which then passes in turn through springs, brooks, rivers, lakes and oceans and then repeats these processes in perpetual succession (v. 7).

10. Ecc 1:8-11 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See,



this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

11. They meditated on the unspeakable abundance of labor, on the unsatisfied condition of sight and hearing (v. 8), on the constant repetition of things in existence and work, on the absence of new forces in nature (vs. 9, 10), and on the fact that no one can remember the things as of his experience happening before his time, nor call to mind things happening after his days (v. 11).

12. Ecc 1:12-16 I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

13. The Ancient Worthies as executors in God's Old Testament matters for His people (v. 12) loved to investigate matters of knowledge on this earth, but found it a wearisome task (v. 13). All their meditation thereon brought finally a realization of their emptiness and unsatisfactoriness to the mind (v. 14), and the impossibility of reforming man's depravity and of numbering the things lacking (v. 15).

14. Ecc 1:16-18 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

15. As they successively in their generations meditated on their own condition, they recognized the wealth of privilege and knowledge that was theirs as above their predecessors, and the greatness of their

heart experiences as to the Divine Word (v. 16). Indeed, they were much disposed to appraise aright the things of truth, of superstition and of error; and they concluded that such pursuits led to many mental difficulties (17), since they found that in much truth there is also much sorrow, on account of the curse, and since he who increases his understanding of the curse, uncleared by the light of the New Testament, greatly causes distress to abound (v. 18).

16. Thus we see that the reflected light of the Old Testament wisdom and knowledge (the moon) is dependent on the light of the New Testament wisdom and knowledge (the sun), in which Yeshua, who abolished death and saved us from its curse, has called us "out of darkness into his marvellous light" (2 Tim. 1:9, 10; 1 Pet. 2:9). During the Gospel Age the Church has been "clothed with the sun, and the moon under her feet" (Rev. 12:1—the Old Testament is foundational to our faith).

17. Proverbs speak prophetically of wisdom and knowledge from a different, higher, standpoint than that found in Ecclesiastes. In Yeshua Christ, "the wisdom of God" (1 Cor. 1:24), "are hid all the treasures of wisdom and knowledge" (Col. 1:19; 2:3). It is "the manifold wisdom of God," revealed by Christ unto us "in all wisdom and spiritual understanding," that brings us special joy (Eph. 3:10; Col. 1:9, 10). The words that He speaks unto us are spirit and life (John 6:63).

18. This is the wisdom and knowledge referred to in Proverbs; it is quite different from that referred to in Ecclesiastes. Note, e.g., how beautifully Prov. 2:1-11 portrays this precious heritage of God's people. May we never downgrade it, but ever earnestly seek it and retain it (Prov. 3:13-24; 4:5-9; Jas. 1:5; 3:13-18). May we indeed treasure it, as we "grow in grace, and in the knowledge of our Lord and Savior Yeshua Christ," that we "neither be barren nor unfruitful in the knowledge of our Lord Yeshua Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Yeshua Christ" (2 Pet. 3:18; 1:8, 11).

★★

## YOUR EDUCATION IS LACKING IN. . .

BS# 287, FEBRUARY 1960, p.14,15

1. **READING**—if you do not "give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13), and use the helps that God has provided, so that, "when ye read [the Scriptures], ye may understand" (Eph. 3:4; Acts 8:30).

2. **WRITING**—if you write grievous, perverse, mischievous, God-dishonoring things (Isa. 10:1), and have neglected to write God's law of love in your heart (Rom. 2:14, 15; Prov. 7:1-3), and thus have

neglected to become an epistle of Christ, known and read of all men, written not with ink, but with the Spirit of the living God (2 Cor. 3:2, 3).

3. **ARITHMETIC**—if you have not learned to number your days, that you may apply your heart unto wisdom (Psa. 90:12) and to add to your faith the other qualities of Christlikeness (2 Pet. 1:5-9).

4. **MENSURATION**—if you measure yourself by the standards of men, comparing yourself with others (2 Cor. 10:12-18), instead of measuring yourself by the Word of God (Jas. 1:21-25).

5. **GEOMETRY**—if you are not able to comprehend the breadth, and length, and depth and height of the love of Christ, that you might be filled with all the fullness of God (Eph. 3:18, 19).

6. **SPELLING**—if in Psa. 145:20 ("The LORD preserveth all them that love him; but all the wicked will he destroy") you spell destroy: t-o-r-t-u-r-e; if in Psa. 37:38 ("The transgressors shall be destroyed together: the end of the wicked shall be cut off") you spell destroyed: t-o-r-m-e-n-t-e-d; if in Jas. 1:15 ("Sin, when it is finished, bringeth forth death") you spell death: e-t-e-r-n-a-l t-o-r-t-u-r-e; and if in Ezek. 18:4, 20 ("The soul that sinneth, it shall die") you spell die: l-i-v-e i-n f-i-r-e.

7. **GRAMMAR**—if you ignore the negative modifier "not" in 1 Cor. 15:37 (thou sowest not that body that shall be), in its application to the resurrection, and make it read "thou sowest that body that shall be"; or if you ignore the word "not" in Gen. 3:4, where Satan contradicts God by saying, "Ye shall not surely die," for to ignore this negative modifier "not" would make Satan (whom Yeshua called a "liar" in this connection—John 8:44) speak the truth, even as God spoke it in Gen. 2:17, saying "Thou shalt surely die."

8. **LANGUAGE**—if you have not yet learned the "pure language"—the pure Word of Truth, uncontaminated by Satan's errors and human traditions—the one language, the one faith (Eph. 4:5), that after this Time of Trouble God will turn to the non-elect people of the world, that they ("the residue of men"—Acts 15:16, 17) may all call upon His name, to serve Him with one consent, one accord (Zeph. 3:8, 9).

9. **GEOLOGY**—if you do not know Yahveh, the Rock of Ages (Deut. 32:4; Isa. 26:4, margin).

10. **MINEROLOGY**—if you do not recognize that silver is generally used to represent truth (Psa. 12:6; Luke 15:8; 1 Cor. 3:12), and that if it is not kept in its purity it will become dross (Isa. 1:22).

11. **HISTORY**—if you are not acquainted with the things written aforetime in God's Word, which were written for our learning (Rom. 15:4) and admonition, many of them as examples, or types (1 Cor. 10:11).

12. **SOCIOLOGY**—if you seek another remedy for sin than the one furnished by God: the blood-merit of Yeshua Christ, His Son (1 John 1:7; Col. 1:19, 20; Acts 4:12).

13. **BOTANY**—if you have not discovered the

True Vine (John 15:1) and learned that those that are planted in the house of the Lord shall flourish in the courts of our God (Psa. 92:12, 13), but that every plant which God hath not planted shall be rooted up (Matt. 15:13).

14. ZOOLOGY—if you do not know that God uses the worm, as well as fire, as a symbol of utter, complete and eternal destruction—annihilation (Isa. 66:24; Mark 9:44, 46, 48), and that when Yeshua spoke of Gehenna, where the worm dieth not, He was not teaching that literal worms are immortal.

15. PHYSIOLOGY—if you deny that the heart of one who is out of harmony with God is deceitful above all things and desperately wicked (Jer. 17:9), that flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50) and that a spirit being does not have flesh and bones such as Yeshua materialized when He manifested Himself to His disciples (Luke 24:39).

16. CHEMISTRY—if you have not made use of the only process (Rev. 1:5; 7:14) whereby through Yeshua's merit your sins, though as scarlet, can be made as white as snow (Isa. 1:18), for all other means of reformation and cleansing (symbolized by nitre and soap), however strong, such as good works, cannot justify us before God (Jer. 2:22; Rom. 3:20).

17. ARCHITECTURE—if you believe you can build on any other foundation than Yeshua Christ, or do not take heed as to how and with what materials you build (1 Cor. 3:10-12), and if you do not recognize that if you build contrary to God's arrangements, you are building in vain (Psa. 127:1).

18. GEOGRAPHY—if you do not know that the capital of the coming Kingdom on earth (Matt. 6:10; Rev. 5:10) will be Jerusalem (Isa. 2:3; Jer. 3:17), and that the Kingdom's boundaries will be the uttermost parts of the earth (Psa. 2:8; 72:8; Zech. 14:9; Dan. 2:34, 35, 44, 45).

19. ASTRONOMY—if you are not looking for the bright and morning Star (Rev. 22:16; 2 Pet. 1:19).

20. MUSIC—if you are not making melody in your heart to the Lord, giving thanks always for all things unto God (Eph. 5:19, 20), and singing the song of Moses (the teaching of man's original perfection, his fall, the curse, the permission of evil and restitution, found mainly in the Old Testament—Psa. 90) and the song of the Lamb (matters pertaining to the Church's salvation, found mainly in the New Testament)—in general the world's and the Church's salvation) 1 Tim. 2:3-6; 4:10; 1 John 2:2; Rev. 15:3, 4).

21. GYMNASTICS—if you do not exercise yourself unto godliness and to always have a conscience void of offense toward God and men, and instead exercise only physically (Acts 24:16; 1 Tim. 4:7, 8).

22. AGRICULTURE—If you do not know that blessed are they that sow the good "word of the kingdom" (Matt. 13:19) "beside all waters," at every

suitable time (Isa. 32:20; Eccl. 11:6), and that it is God that giveth the increase (1 Cor. 3:6, 7).

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## Baptism Service

By the grace of God, Baptism Service was conducted on 27-12-2025 at 9.00 am. By the strength and grace from God Sr. Kirutika from London and Brs. Russell Wicliff, and Rannus Waldo from Coimbatore symbolized their consecration by Water Baptism.

Br. Thamizharasan administered the Baptism with the help of Br. Sabesh Kumar. The brethren of the Millennial Bible Truth Movement took part in the service. Brothers and sisters from Bengaluru, Chennai, Tiruvallur, Salem, Coimbatore, Trichy and Pondicherry participated in the Service and the Truth discourse following it. Br. Deepak Barathi gave the discourse on the topic "Following Yeshua." The brethren from France, Dubai, Mumbai, Bengaluru, Chennai, Tiruvallur and Puducherry attended the discourse online through Zoom portal.

May God protect and guide these brothers and sisters who have consecrated themselves into Christ to progress in their consecration and draw closer and closer to Him.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psa. 91:1)

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*Bengaluru Convention*  
*God willing,*  
*the meeting of the brethren of the*  
*"Millennial Bible Truth Movement"*  
*will take place*  
**in Bengaluru**  
**on the 21,22,23rd August 2026**  
(Friday, Saturday & Sunday)  
*"And let him that is athirst come.*  
*And whosoever will,*  
*let him take the water of life freely"*

**THE NEW COVENANT**  
*Monthly newsletter published by*  
*the brethren of the*  
**Millennial Bible Truth Movement**  
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