



AWAKE, ARISE AND RECEIVE CHRIST'S LIGHT

PT# 593, Sept-Oct 1984, pp. 66-79



"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14).

1. THE CUSTOM of giving the brethren a motto text annually was started early in the Parousia by our Pastor, and has been continued by Pastor Johnson during the Epiphany. This is, we believe, a good custom; but it will do little good, unless it is kept in mind and frequently meditated upon for the purpose of laying to heart its principles for practice. To forget it almost immediately or shortly after it is announced makes it almost fruitless in our lives. Not to meditate upon it to gain inspiration for its practice makes it unprofitable. Those only get lasting good from it who keep it in mind and practice the above-mentioned kind of meditation. And their blessing will be in proportion to such remembrance and meditation.

2. Are we of those who shortly after it is announced forget it and practice not the above-described kind of meditation, or are we of those who frequently during the year keep it in remembrance and

from their meditation thereon gain strength to practice it? It would be well for each one of us to examine himself as to this point, which observed will bring him a blessing from time to time throughout the year, and if not observed, will arise in condemnation of our neglect. Let us, therefore, make a proper use of our annual motto text throughout the year, and thus reap good therefrom to God's praise.

3. Our motto text contains two exhortations and one promise; the promise's fulfilment is contingent on the practice of the two exhortations. The first of these exhortations is "awake thou that sleepest"; the

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second is "arise from the dead"; and the promise to those who awake from their sleep and who arise from the dead is "Christ shall give thee light." Each of these three expressions will be considered in the order of its presentation in the text.

AWAKE THOU THAT SLEEPEST

4. Accordingly, we will study first the words "awake thou that sleepest." The sleep here referred to, of course, is not natural sleep. Rather, in this text a spiritual sleep is meant, illustrated, however, by natural sleep. While the Bible speaks of death as a figurative sleep—in fact doing so over 200 times—oftener than it speaks of a spiritual sleep, it nevertheless at times speaks of the latter, as we can see, e.g., from Isa. 56: 10, where the Prophet, describing false spiritual shepherds, after telling some other uncomplimentary things about them, continues, saying, "Sleeping, lying down, loving to slumber." Speaking of the unfaithful, the same Prophet says (29: 10), "The LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes."

5. In certain periods of the Gospel Age even the faithful have been spiritually asleep, and had to be awakened out of it, as illustrated by one awakened out of natural sleep (Zech. 4: 1; Matt. 25: 5-7). On account of the nearness of the Great Day of God, the Apostle Paul reminds us, "It is high time to awake out of sleep" (Rom. 13: 11). He told the faltering Corinthians, "Many are weak and sickly among you, and many sleep" (1 Cor. 11: 30). Again, he exhorted, "Let us not sleep, as do others . . . for they that sleep sleep in the night [of sin]" (1 Thes. 5: 6, 7). These sufficiently prove that there is a spiritual sleep; experience and observation also corroborate this thought, as all of us know.

6. It is such a sleep that our text calls to our attention; for the Apostle Paul was not here addressing natural sleepers; nor was he addressing those who were in the sleep of death; hence he must have been addressing spiritual sleepers—brethren who were not wide awake spiritually, but were sleeping spiritually. Let us first note from what the Apostle was seeking to arouse them. It was from spiritual sleep, whose impotencies are illustrated by the impotencies of natural sleep.

SLEEPERS' FIVE SPIRITUAL SENSES SUSPENDED

7.(1) Natural sleepers see nothing of what is going on about them. So spiritual sleepers do not see the Truth that is advancing while they are spiritually asleep. Wide-awake brethren see it; for their perceptive powers are active, and their hearts being right, their spiritual eyes are open, and no spiritual cataracts have formed on their symbolic eyes; hence they have seeing

eyes, which the Lord has opened wider and wider to perceive the heights and depths, the lengths and breadths, of God's advancing Truth.

8. But those who sleep spiritually have their eyes of perception closed, or they have spiritual cataracts over their eyes, i.e. pride or insubmissiveness or inappetiteness, or lack of full honesty, goodness, reverence or consecration. What they need is the eye-salve of humility, meekness, hunger for truth and righteousness, honesty, goodness, reverence and holiness, which will cure such cataracts; or for their closed eyes they need an awakening, rude or mild, dependent upon the depth of their sleep, as well as of its habit.

9.(2) Again, when one is asleep naturally he hears nothing. It is true that he can by sounds often be awakened; but while asleep he hears nothing; for his natural ears are figuratively stuffed up by the figurative cotton of sleep. This illustrates another phase of spiritual sleep: Those who are spiritually asleep do not have the ears of faith acting on, and taking in, the things of faith. It is by faith that we understand (Heb. 11: 3), not only the adjustment of the Ages to one another according to God's Word, as this passage rightly translated directly teaches, but all other things of faith; for blind unbelief is sure to err and scan God's works in vain, since He makes His ways plain to those only who believe, and that through their faith.

10. Hence, to the sleeping Christians the things of faith speak not in audible tones. They cannot take them in. They are for the time being like those never enlightened, who have ears and hear not (Matt. 13: 13-15). They are in a pitiable state in that they are unable to comprehend the things of God that delight those who understand them; for while the latter understand them with great relish, the former hear them with ears so stuffed up by the figurative cotton of sin or error or selfishness or worldliness that they are inaudible to them and their blank, expressionless faces betray their lack of spiritual thought.

11.(3) The spiritual sleeper has an untasting tongue as to spiritual things, just as the natural sleeper cannot taste while asleep. Spiritual taste is the power of appreciating the good in God, in Christ, in the Truth, in its Spirit and in those who have it. To the spiritual taste the Truth as to God, Christ, the Spirit, the Ransom, the Gospel-Age calling, Restitution, the glories to come, the saved classes, etc., is exceeding sweet—"sweeter also than honey and the honeycomb" (Psa. 19:10); for their palates are adjusted to it (119: 103). They have tasted and continue to taste that the Lord, His Truth and His Spirit are gracious and precious (Psa. 34: 8; 119: 103; Cant. 2: 3; Heb. 6: 4, 5; 1 Pet. 2: 3).

12. But the sleeping Christian does not taste, prize the sweetness of these. Indeed, they are either tasteless to him or turn his symbolic stomach; so that he often casts up what of them he had once partaken with zest. He begins to fault them; and things about them

become insipid to him. This, too, is a sad state to be in.

13.(4) Nor do sleeping Christians exercise the sense of spiritual smell, even as a natural sleeper fails to exercise natural scent; for be the smells ever so foul or fragrant that are about the natural sleeper, he is oblivious to them. So, too, the spiritual sleeper is oblivious to the sweet-smelling savor of the characters of God, Christ and the brethren. They are not fragrant incense to him, while they are such to the wide-awake child of God. What a delight he feels as He meditates on God's, Christ's and the saints' higher and lower primary, secondary and tertiary graces. But to the spiritual sleeper they are forgotten, overlooked, disregarded; for they sleep on, unable to smell their sweet fragrance.

14.(5) The sleeping Christians' spiritual sense of touch is also in abeyance. They become insensible to the touching things of grace, mercy and truth. What appeals to the sympathies of the wide-awake Christians leaves them unmoved, even as a physical touch is not felt as long as one is in deep natural sleep. They are untouched by the feeling of the infirmities of the consecrated, as much so as if they were spiritual paralytics; and the groanings of the groaning creation arouse no responsive chords in their unfeeling hearts. The mental, artistic, moral and religious lacks, failings, faults and weaknesses of others affect them not. They are as feelingless as stones. Thus we see that spiritual sleepers do not exercise the five spiritual senses which correspond to the inactivity of the five natural senses in the physical sleeper.

OTHER FITTING CORRESPONDENCIES

15. Furthermore, as the natural sleeper's hands are powerless and inactive, and thus neither serve God, self or neighbor, nor exercise natural strength, so is it with the spiritual sleeper's symbolic hands. In Bible symbols the hand is used to represent power and service and the hand's powers and services (Psa. 10: 12; 37: 24; 77: 20; 89: 13; 119: 173; Prov. 1: 24; Isa. 53: 10; Jer. 18: 4, 6; John 10: 28, 29; Gal. 3: 19; 1 Pet. 5: 6; Rev. 1: 16, 17, 20; 10: 2; 13: 16; 14: 14; 17: 4; 20: 1). Hence the powerlessness as to service of the natural sleeper illustrates the spiritual powerlessness and inactivity of the spiritual sleeper in service. He is powerless to exercise the utility of service. He simply does no good, and is for every good work useless. Appeals to him to become zealous in the work of the Lord effect no favorable response in him. He simply will not exercise spiritual power and service.

16. Nor do the spiritual sleeper's feet walk the paths of righteousness and holiness. In Bible symbols our feet represent conduct, good or bad, especially good (Psa. 18: 36; 31: 8; 56: 13; 119: 105; Prov. 1: 16; 5: 5; Isa. 59: 7; Rom. 3: 15; Eph. 6: 15; Heb. 12: 13; Rev. 1: 15). Accordingly, the natural sleeper's not walking represents the fact that the spiritual sleeper does not

walk the narrow way of Christian deadness to self and the world, of watchfulness and prayer, of fixing affections on things of the Kingdom, of developing the graces, of endurance of trial and chastisement and of suffering for truth, righteousness and holiness unto becoming in character like Christ. To put forth spiritual strength sufficiently to do these things is too much of an exertion for his inactive spiritual muscles.

17. There is an abnormal walking in natural sleep called somnambulance, which exercises other body members additional to the feet, and which often ends in catastrophe. There is also a spiritual sleep-walking which works in the various forms of sin, error, selfishness and worldliness, in which the spiritual sleeper is unconscious of the nature of his acts and which often lands him into spiritual calamities, also entirely wrecking his holy Spirit for the present and future.

18. As in natural sleep there are often dreams, pleasant and unpleasant, but always delusions; so in spiritual sleep there are symbolic dreams. Among these are various illusions as to self, the brethren and the world had by some sleepers. Some of these for the time being seem pleasant; but touched by reality they burst like the soap bubbles that they really are. Some of them seem unpleasant, like groundless fears for self and others, which the realities of awakeness dispel as spiritual nightmares. Among such dreams are the wild speculations in which some brethren indulge. So, too, among such dreams are the unholy ambitions to be somebodies, that, alas, many brethren have had and are having, which always end in sorrow and disappointment.

19. The advocacy of errors is symbolic talking in symbolic sleep. In fact, apart from somnambulance, breathing, snoring, heart-beating, etc., and the exercise of the involuntary muscles, natural sleepers are much like the dead. So it is with spiritual sleepers; they are next door to the dead—the Second Deaths—and give only involuntary evidences of having yet spiritual life in them, nearly lacking the Christian life.

20. As we consider the condition of those spiritually asleep, it behooves each one of us, particularly as we are entering new experiences, to examine ourselves to ascertain whether we are spiritually sleep—whether our spiritual eyes perceive not, our spiritual ears understand not the things of faith, particularly of the advancing Truth, our spiritual taste is inactive, our spiritual scent is in abeyance, our spiritual feeling is insensate, our spiritual hands are idle, our spiritual feet are walking not in the ways of righteousness and holiness, our symbolic sleep is filled with delusive dreams, pleasant or nightmarish, and our spiritual voluntary muscles are not exercising themselves. Let us not be too quick to give ourselves herein a clean bill of health.

21. And if any of us finds himself spiritually asleep or spiritually sleepy, will he not allow the

thoughts germane to the first clause of our text, as these have been brought out above, to rouse him from such sleep? And to what should they rouse all of us? Is it not to the condition opposite to that characterizing spiritual sleep? Therefore, let us exercise our eyes to perceive the things of God, our ears to understand the things of faith, our taste to relish the sweetness of the Lord, the Truth and its Spirit, our scent to smell the fragrance of the Lord, the Truth, the Spirit of the Truth, the brethren and the glorious hope before us, our touch to be very sensitive to grace, mercy and truth, our hands to be quick to serve the Lord, the Truth, the brethren and all others with whom we have to do, our feet to be jubilant to walk, yes, to run the way of truth, righteousness and holiness, dismissing all the vain dreams of our flesh and the world, turning away from Satanic suggestions and making all our powers vibrant with the Spirit of the Truth in spiritual arousedness.

"ARISE FROM THE DEAD"

22. The second exhortation of our text is found in the words "arise from the dead." What does the Apostle Paul mean here by the expression, "the dead"? Evidently he thereby does not mean those who are in the death state; for the Ephesians to whom he wrote these words were not in the death state; hence he could not have meant by these words that they should come back from those in the death state. Nor does he mean that they were to come out from those who were dead in trespasses and sins, since they had already been made alive from that kind of death (Eph. 2: 1, 5), which is the Adamic dying process, whose victims are reckoned by God as already dead, as already in the death state, though actually not yet therein (Matt. 8: 22; John 5: 25; 2 Cor. 5: 14). There is another kind of a death, the sacrificial death, the death to self and the world (Rom. 6: 2, 7, 8, 11; Col. 2: 20; 3: 3; 2 Tim. 2: 11; 1 Pet. 2: 24; 4: 6).

23. The Greek word here translated dead is in the plural—dead ones; but it is the individual Christian to whom the Apostle Paul here speaks, "Thou that sleepest." The imperatives, "awake" and "arise," are also in the singular number in the Greek. How then can the Apostle exhort each one to arise from the dead ones, since neither those in the Adamic death state nor those in the Adamic dying process are here meant by the dead ones? We answer, The dead ones are our dead sinful human selfish and worldly will, mind and affections, which at consecration we put to death, and which, as we are faithful to our consecration, we keep dead, i.e., inactive so far as controlling us is concerned.

24. These selfish affections are love of a good opinion of ourselves, of the good opinion of others, of ease, of safety, of hiding disadvantageous things, of gaining and retaining earthly possessions, of food and drink, of health and life, of self-defense and of attacking the injurious. Our human worldly affections are our

love for the opposite sex, for wife, husband, children, parents, brothers, sisters, friends, home and country.

25. Before our consecration and after our justification, one or more of these controlled us as our wills along natural, not sinful lines. Before our justification one or a combination of these controlled us as our wills along natural and sinful lines; but after our consecration none of these as our wills should control us either in natural or sinful ways; for by the act of consecration we put them to death; therefore, as touching our sinful human affections, mind and will we as humans are dead; for they in each of us are the dead ones of our text.

ARISING FROM DEAD HUMAN AFFECTIONS

26. It is from these dead human selfish and worldly affections that the Apostle Paul in our text exhorts us to arise, i.e., tells us to undergo a resurrection, a re-standing, from them. Most people misunderstand what is meant by resurrection; for they think it means the resuscitation of all of those who are in the unconscious state of death; and as examples of their thought on the meaning of the word resurrection, they instance Elijah's awakening a dead boy, Elisha's awakening another dead boy, and the robber's body, on touching Elisha's bones, thereby being awakened from death. They will also point to the awakening of the three that Yeshua awakened from death: Jairus' daughter, the son of the widow of Nain and Lazarus of Bethany. While all six of these were resuscitated from the dead, none of them was resurrected; for the Bible teaches that Yeshua, who arose from the dead after these six were awakened therefrom, was the first one to be resurrected (Acts 26: 23, ASV, literally, first one of the resurrection of the dead, i.e., the first one to experience resurrection; 1 Cor. 15: 20; Col. 1: 18; Rev. 1: 5).

27. What then is the difference? This—that resuscitation merely restores one to life without indicating whether that life is a sinless or a sinful one, a perfect or an imperfect one, while resurrection is restricted to one's being made sinless and perfect by that act—Luke 20: 35,36; here Yeshua shows that worthiness is required to gain that Age, i.e., the blessing of life, and of the resurrection that the Millennial Age will bring, that it makes one sinless and perfect and sexless like the angels and makes them sons of God—but the bulk of the dead, the wicked dead, while all resuscitated, will be unworthy of obtaining the blessings of life and of the resurrection, will not be sinless, perfect and sexless like the angels, and certainly will not be sons of God; for as there is no change in death, they will return from the dead as they entered death, unworthy of life and resurrection, not like the angels and not sons of God.

28. Resurrection reverses what Adam brought

upon the race, the death sentence—physical, mental, artistic, moral and religious degradation throughout the dying process unto the death state. Thus the fall from perfection into imperfection and death is by Adam; and the resurrection, which means re-standing (from the fall), is by Christ, for it not only brings one back into life from death, but perfects him physically, mentally, artistically, morally and religiously, as Adam was before his fall.

THE DISPOSITION RESURRECTION

29. With God's children their resurrection begins in this life, i.e., they undergo a part of the resurrection process now—that part of it which is re-standing in mind, heart and will; for they arise out of their dead (as to control) human selfish and worldly minds, affections and wills into kingdom minds, kingdom affections and kingdom wills. And in the new creatures, when these are well developed in them they are ready when Yeshua awakens them from the dead to get their resurrection bodies.

30. The following will be the order of the world's resurrection, to become theirs during the Millennium: Those then living will begin to be restored first; then after these have made some progress the dead ones will be resuscitated; then they will begin to be restored and the restoration will work on both classes gradually along physical, mental, artistic, moral and religious lines, until by the end of the Millennium they will be perfect as Adam was before his fall, which will complete their resurrection process.

31. But with the elect, as indicated above, this process begins in this life and proceeds in an arising out of the dead (as to control) human minds, affections and wills into corresponding heavenly minds, affections and wills.

32. [This article was written especially as it applies primarily—to the Spirit-begotten ones, i.e., new creatures, as is evident from pertinent statements. But the Spirit-enlightened, Spirit-energized, non-Spirit-begotten consecrated ones, developed here in the extreme end of the Age, can in principle apply these things to themselves, for they also in this life after consecration—if they are fulfilling it—do undergo a part of the resurrection process, i.e., they arise out of their old dead human selfish and worldly minds, affections and wills into newness of life, into a re-standing into new minds, hearts and wills and their control over the human minds, affections and wills.

33. When reference is made herein to becoming dead to human minds, affections and wills, it does not mean that the consecrated one no longer exercises them at all, but that they may still be used in their proper, subordinate way. Thus when we become dead to the love of spouse or family, it does not mean that we love them less, but that our love for them is subordinate to the new minds, hearts and wills. In fact, when one

becomes a consecrated Christian, it tends generally to make one a better spouse or family member—a better person in general.]

34. Thus we arise from the dead fallen human love for a good opinion of ourselves to an alive higher opinion of ourselves; out of a dead fallen human love for others' good opinion to an alive higher love for God's, Christ's and brethren's, etc., good opinion of us; out of a dead love for fallen human ease to an alive higher love of spiritual ease, i.e., the peace of God; out of a dead fallen human love for our human safety to an alive higher love for spiritual safety; out of a dead fallen human love for hiding human disadvantages to an alive higher love for hiding spiritual disadvantages; from a dead fallen human love for gaining and retaining earthly possessions to a higher love for gaining and retaining spiritual possessions; from a human love for human food and drink to a higher love for heavenly food and drink (the Word of God as food for mind, heart and will); from a human love for fallen human health and life to a higher love for spiritual health and life; from a fallen human love for defending ourselves against human attacks to a new higher love to defend ourselves against spiritual attacks; and from a fallen human love for destroying humanly injurious things to a higher love for destroying spiritually injurious things. Doing this habitually will change our selfish fallen human affections to proper selfish (not sinful) higher affections and will cultivate the proper lower primary selfish graces.

35. Similarly we are to arise out of our dead worldly or social fallen human affections into the corresponding higher social affections. Thus as far as the saints were concerned they were to arise out of their dead human love for the opposite sex into the alive heavenly love for Yeshua as their prospective heavenly Bridegroom; out of their dead human love for the human spouse into their alive heavenly love for the heavenly Spouse (which, as servants of the promises and thus as parts of Yahveh's symbolic wife, they were to do). As far as we are concerned, we are to arise out of our dead fallen human love for human children to the alive higher love for spiritual children in the Covenant now, and later for the restitution class; out of our human love for our fallen earthly parents to a higher love to God as our Father and the Covenant as our Mother; out of the dead fallen human love for earthly brothers and sisters to a higher love for our spiritual brothers and sisters; out of a fallen human love for earthly friends to a higher love for our spiritual friends; out of a fallen human love for our earthly homes to a higher love for our kingdom home, our resurrection bodies; and out of a fallen human love for our earthly countries to a spiritual love for our spiritual country, the sphere of the Truth and its Spirit. So doing, we will develop the higher social affections; and a habitual doing of this will cultivate the proper lower primary social graces.

36. But the question arises, How is this done?

We reply, Through the renewed will keeping our old fallen human selfish and social sentiments dead—dead from controlling us—and exercising the capacities implanted into the renewed human selfish and social sentiments through the enlightenment of the Spirit; for these capacities give our affections the ability to reach beyond the human objects to which they naturally cleave to the corresponding higher objects: and the renewed will makes these capacities reach out and exercise themselves on these higher objects; for the renewed will with its higher knowledge consists of the combination of the higher primary graces: faith, hope, self-control, patience, piety, brotherly love and charity, or, to put it in another way: wisdom, power, justice and love.

PROOF FROM COL. 3: 1-3 AND ROM. 6: 3-5

37. This entire process of changing our earthly affections into higher ones, our transformation (Rom. 12: 2) by a resurrection of mind, heart and will, is taught in a number of other Scriptures than our text. We will explain some of these.

38. Col. 3: 1-3: In v. 1 the Apostle tells us that as the church class during the Gospel Age were undergoing their resurrection process in association with Christ in His resurrection process (if ye be risen with Christ), they were seek to develop the heavenly affections, i.e., love for heavenly things, as the goal of their aspirations (seek those things which are above), things unto which Christ has already attained (where Christ sitteth on the right hand of God).

39. In v. 2 he shows that this is done positively by setting, irremovably fixing, their affections on heavenly things, i.e., by aspiring to gain the Heavenly Father, the Lord Yeshua, the brethren, character, inheritance, honor, office, associations, etc. (set your affection on things above), and that this is done negatively by removing their affections from earthly things (not on things on the earth).

40. These things they should do (v. 3), because they have become dead as humans to the human self and world (ye are dead), and have become alive as new creatures in association with Yeshua by coming into God through accepting His will as theirs in consecration (your life is hid with Christ in God).

41. Rom. 6: 3-5 is another passage to the point. In v. 3 the Apostle speaks not of the church's water baptism; for that would be their baptism into water, while v. 3 speaks of their being baptized into Yeshua Christ (So many of us as were baptized into Yeshua Christ were baptized into his death), which means that those so baptized have immersed their wills into His will unto death, and thus being in Him have become members of His Body. This effects in them a death, the sacrificial death like His (Gal. 2: 20; 3: 27; 1 Cor. 12: 12, 13; Rom. 8: 10). This fact, that they were undergoing a death baptism with Yeshua and the rest of

God's faithful people, follows from the fact that they are baptized into Yeshua and thus into His death (therefore, we are buried with him by baptism [the real, not the water baptism] into death; Mark 10: 38, 39; Luke 12: 50; 1 Cor. 15: 29; Col. 2: 12). These passages teach the real baptism.

42. So far the Apostle emphasizes their baptism into Yeshua Christ as a death baptism, which, therefore, implies that the human will selfward and worldward is kept dead while the human body is being put to death gradually by sacrificial service amid trialsome experiences. Thus he shows (v. 4) the reason for their suffering unto death in a death like that of Yeshua, namely, that they may undergo a resurrection unto life as He did, which resurrection He shows is their walk in the new life. Thus he shows that their walk in the new life is a resurrection of the same kind as Yeshua experienced (that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life).

43. The resurrection of Yeshua here referred to is not the resurrection which He underwent the third day after His crucifixion; for His resurrection here referred to is of the same kind as the church class undergo while walking in the new life; for the Apostle Paul shows that it is like theirs in their new life (like as Christ was raised up from the dead . . . even so we also should walk). What then was that resurrection of Yeshua here referred to? It was His rising out of His dead sinless human affections selfward and worldward into the heavenly affections for things on the spiritual plane corresponding to the objects to which those dead human affections cleaved. It was out of these dead human affections that He arose as a new creature into its living heavenly affections. Hence He underwent the same kind of a resurrection of mind, heart and will as, we saw above, the church underwent. This is the resurrection of Yeshua described in v. 4.

44. Let us note the means by which He underwent it. Rom.6:4 says that it was by the glory of the Father. God's glory primarily is the splendor of His character, which consists, first, of wisdom, power, justice and love, each perfect in itself and, second, of each perfect in its harmony with the others and, third, of all of them in this perfect harmony dominating His other attributes of character. This, indeed, is God's glory—His glorious character.

45. The character of God taken by Yeshua as His own character, by His remaining dead to selfwill and worldwill and alive to God's will expressed in God's character, transformed His mind, heart and will from perfect human ones into perfect Divine ones; and His transformation, taking 3½ years to complete, was the resurrection of Yeshua treated of in v. 4. That resurrection, completed by His faithful carrying out of His consecration unto and until death, was rewarded by God's giving Him the Divine body resurrection the third day after His crucifixion, and that act completed His

resurrection process.

46. The Apostle in v. 5 assures them that if they complete their death baptism after the example of Yeshua (planted together in the likeness of his death) they will complete the resurrection of their minds, hearts and wills and afterwards receive the resurrection of their Divine bodies, even as He, after completing the Divine resurrection of His mind, heart and will, received the resurrection of a Divine body (we shall be also in the likeness of his resurrection).

PROOF FROM COL. 2: 11, 12 & OTHER TEXTS

47. Col. 2: 11, 12 gives us the same thought. In v. 11, the Apostle Paul shows that the faithful undergo a circumcision which is not made with hands, i.e., not the Jewish fleshly circumcision. This circumcision he calls the circumcision of Christ in the putting away of our humanity that has sinned; for it is the same thought as that of consecration, since fleshly circumcision is a type of the circumcision of the heart, i.e., consecration (Rom. 2: 28, 29); for fleshly circumcision types both sides of consecration, (1) deadness to self and the world while the body is being laid down unto death by sacrificial service amid trialsome experiences; and (2) the new creature arising out of the dead selfish and worldly sentiments and characteristics into corresponding heavenly sentiments and characteristics.

48. Please note how circumcision types, symbolizes, these features of consecration. First, the foreskin is cut off, symbolic of the giving up of self-will and world-will. Second the child sheds blood with its giving up of its foreskin, symbolic of the death of the human body; for shed blood represents death, which is experienced sacrificially while the will remains dead selfward and worldward and the body is being laid down unto death through trialsome acts of service. This fact that shed blood represents death is why the Bible so often interchanges the expressions, Yeshua's blood and Yeshua's death, as the means of our redemption. Thus we see how the first part of consecration is represented by circumcision.

49. Consecration's second part is also typed by circumcision; for as a healing sets in as a part of the circumcised condition, so as we arise out of our dead fallen human mind, heart and will into the renewed mind, heart and will, a spiritual healing from human weaknesses into ever-increasing spiritual health sets in, and, other things being equal, as the circumcised condition is a more healthful condition than the uncircumcised condition, so when the spiritual convalescence above described is completed, spiritual health is full and complete, far better than the condition, moral health, of the unconsecrated.

50. V. 12 gives us the same thought as Rom. 6: 3, 4, describing first the death—not water—baptism (buried with him [Yeshua] in baptism). Then it gives

the life baptism, rising of the new mind, heart and will into the new resurrection life (wherein [in this baptism] also [in addition to the death of the humanity] ye are risen with him [undergoing the same resurrection process in mind, heart and will as He underwent]), through God's faithfulness in working His four great attributes in them to this end and their receiving these into their characters (through the faith[fulness] of the operations of God), that God who wrought this same resurrection in the new Divine mind, heart and will of Christ out of the dead human mind, heart and will of the human Yeshua (who raised him from the dead [literally, from dead ones, i.e., mind, heart and will]).

51. These are other Scriptures treating of the church undergoing resurrection, i.e., of mind, heart and will, in this life: Eph. 2: 6; 2 Cor. 1: 9 (note the present tense "raiseth" (said of sin-sickness, not physical sickness)).

52. This then is the second exhortation that our text gives us—that we should arise out of our dead fallen human minds, hearts and wills into the renewed mind, heart and will, and thus undergo that part of the resurrection process which is experienced in this life. Surely it is a worthy exhortation, and deserves all diligence on our part to respond heartily to it. It would be hard to find a more comprehensive exhortation and a more needed one for us to lay to heart and carry out. This exhortation rightly understood encourages us to do our part in one of the greatest of God's works—the resurrection. It is true that we will be entirely passive, utterly inactive, in that part of the resurrection process whereby we shall be raised out of the death condition; for this is an exclusive work of God through Yeshua Christ. But in that part of the resurrection process whereby we are raised out of our fallen dead human minds, hearts and wills, we are privileged to co-operate with God, who does its main work through Yeshua Christ's ministry.

53. Let us, therefore, be diligent in this co-operation with God in one of the greatest of all His works. This thought of our co-operation with God is weighty with privilege, responsibility and solemnity; for it involves burial into death and a rising into life—almost the whole of the Christian life. Let us, therefore, most diligently do our part therein and thus fulfil the second exhortation of our text, "Arise from the dead [ones]."

"CHRIST SHALL GIVE THEE LIGHT"

54. The third part of our text is not an exhortation. Rather, it is a gracious promise given to those who are fulfilling its two exhortations, "Awake thou that sleepest, and arise from the dead." Thus this promise is conditional upon the fulfilment of the two exhortations of the text. If they are not being fulfilled, the promise is not obligatory; but if they are being followed, the promise holds good. And gracious indeed

55. Most of all, the word light, as it occurs in this text, must be understood in order to perceive the graciousness of the text's promise. In the Bible the word light, used figuratively, has two meanings: (1) the Truth, as can be seen, among many other passages, in the following: Psa. 36: 9; 97: 11; 112: 4; 118: 27; 119: 105, 130; Prov. 4: 18; John 3: 19-21; 2 Cor. 4: 4, 6; 1 Pet. 2: 9; and (2) the Spirit of the Truth and its expressions, as can be seen in the following passages: Psa. 43: 3; 56: 13; 104: 2; Prov. 13: 9; Matt. 5: 16; 6: 23; Rom. 13: 12; 2 Cor. 6: 14; Eph. 5: 8; 1 John 1: 5.

57. And Christ, seeing us fulfilling these conditions and working in this process, continues to give us the Truth as we deserve it and are able to receive it, particularly the advancing light. He brings it to us most graciously and willingly, using such Truth servants as are at His disposal to make it clear; for unto this service was He appointed by God, when God made Him our Wisdom (1 Cor. 1: 30), our Teacher. And He is continually increasing our ability to receive it by increasing in us its Spirit, and that by the Truth; for as He gives us a phase of the Truth, and as we submit to its influence, it increases in us its Spirit, i.e., the renewed mind, heart and will; and as its Spirit increases it opens our minds, hearts and wills unto an increased ability to receive more Truth. And so He keeps on operating these two responsive things reciprocally—increasing our Truth store and thereby increasing its Spirit, increasing our store of its Spirit and thereby increasing our ability to enlarge our Truth store. He keeps this up until we reach the end of the way, and that always as He sees us fulfilling the two exhortations of our text.

58. It gives Yahveh and Yeshua a holy pleasure to see us awakening and awake and arising and arisen; and God expresses that pleasure in having Christ give us light in both senses of the word as given above. Nothing can make Him and the Lord Yeshua unfaithful in Their part therein. And They will do Their part therein as long as we keep on fulfilling these two

admonitions of our text. And this light continually increases our ability to put off the things of symbolic sleep and to put on the things of symbolic awakeness, as it also continually increases our ability to arise out of our fallen old human minds, hearts and wills into the renewed mind, heart and will of our resurrection process. And these blessings He will work in us as we continue loyal to our consecration vows. These considerations mightily encourage us to heed the two admonitions of our text—"Awake thou that sleepest, and arise from the dead." Let us give heed to them and thus reap the benefits of the precious promise of our text—"Christ shall give thee light."

We slumber no more when in Yeshua awake,
And we are raised with Yeshua;
God gives the True Light for us all to take,
From His blessed Son Christ Yeshua.

'Tis the voice of the sleeper, I heard him complain,
"You have waked me too soon, I must slumber again."
As the door on its hinges, so he on his bed,
Turns his sides, and his shoulders, and his heavy head.

"A little more sleep, and a little more slumber;"
Thus he wastes half his days and his hours without
number;

And when he sits up, he sits folding his hands,
Or walks about sauntering, or trifling he stands.

I pass'd by his garden, and saw the wild brier,
The thorn and the thistle, grow higher and higher;
The grace that works on him he fails to fulfill;
And the spirit decays and his heart turns to ill.

I made him a visit, still hoping to find
He took better care for improving his mind;
He told me his dreams, talked of eating and drinking,
But he studies not the Bible, and never loves thinking.

Said I then to my heart, "Here's a lesson for me,
That man's but a picture of what I might be;
But thanks to brethren for their care in my breeding,
Who taught me betimes to love working and reading."

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.**



OUR GREAT GOD

HE# 083, March 1934, pp. 9-11

"From everlasting to everlasting, Thou art God" (Ps. 90:2).

"I am Yahveh, that is My name; and My glory will I not give to another" (Is. 42:8).

"To us there is one God, the Father, of whom are all things" (1 Cor. 8:6).

"Hear, O Israel, the Lord our God is one—Yahveh" (Deut. 6:4)

1. THESE and other Scriptures tell us of a personal God, the Father or Life-Giver of all, the Great One who inhabiteth Eternity. St. Paul declares that to the heathen "there are lords many and gods many, but to us there is but one God, the Father," and one appointed Agent of His in dealing with humanity—"one Lord Yeshua Christ"—"and that every tongue shall confess that Yeshua, Messiah, is Lord, to the glory of God the Father."

2. The Scriptures tell us of "the beginning of the creation of God." Hence there was a time before that beginning of creation when Yahveh God was alone—"He that inhabiteth Eternity." Not even the great Michael was with Him, the great Messiah, whom God has so highly honored and whom He declares He will still further honor throughout a glorious eternity. He was not with the Father before the beginning of creation; for He Himself was "the Beginning of the creation of God"—"the First-born of every creature" (Rev. 3:14; Col. 1:15). He was the first expression or manifestation of the Divine attributes (John 1:18).

3. This mighty God, Yahveh, self-centered, self-contained, is ours, the same yesterday, today and forever. He changes not. Every attribute of the Divine character was the same millions of years ago as it is today, but that character was unrevealed. Every step of creation has tended to display the Divine character more and more, and each successive step and development of creation has brought forth new creatures capable of comprehending the Eternal One. We deem it not unreasonable to assume that Yahveh's creative power will continue to be exercised during all coming time.

4. Astronomical photography now reveals many millions of stars, around which circle systems such as the one which circles around our sun, and of which our earth is a part. We deem it not unreasonable to assume, from the Scriptures, that the great work of ordering all the hundreds of billions of planets stretches forward into eternity, and that the work of Divine grace, begun on the planet "Earth," will be continued throughout the Universe, not only in conjunction with the planetary systems we can discern, but probably with the billions of planetary systems too far removed from



us to be discerned.

5. Doubtless Divine methods in connection with other worlds and other inhabitants will display the manifold wisdom of God. For instance, we understand the Bible to indicate that while the permission of evil in the earth was wise, it will not necessarily be wise or expedient for any reason to permit a similar reign of Sin and Death in any other of the billions of worlds, in connection with their ordering or development and their filling with glorious creatures who will show forth the praises of the great Creator without their passing through experiences with sin and death such as have been permitted in connection with humanity on earth.

6. Can we not see a broad reason for the permission of evil on the earth—for the permission of the reign of Sin and Death, which for six thousand years has apparently disgraced the Creator, degraded humanity, astonished the angels and constituted our race a groaning creation? Only when we discern that Messiah's Kingdom will surely bring order out of this confusion, do we begin to get the proper focus upon our subject and realize something of God's greatness.

7. From the standpoint of the completion of the Divine purposes in connection with humanity, and from that standpoint alone, can we see illustrated Divine Wisdom, Justice, Love and Power. The primary lesson was Justice—that sin brings suffering and eventually death. The second lesson was that of Divine compassion, sympathy—Love. This lesson was manifested in the sending of the Redeemer and His subsequent reward of exaltation, and His gathering of an "elect" Church to be His associates in glory and in the blessing of the redeemed race.

8. The Reign of Glory, the Reign of Messiah, soon to be introduced, will lift up poor humanity from sin and sorrow, from degradation and death, and give to each and all the fullest opportunity to return to human perfection and to Divine favor and everlasting life. In that work of human restitution, which will include the awakening of mankind from the sleep of death, the one great lesson will be the greatness of the Divine Power which will be exercised through Messiah, the God-like One, the Prince of Life, "the Prince of Glory," the

Redeemer, the Regenerator of Adam and the whole race of mankind, his posterity, all of whom have shared his death sentence.

9. And, finally, from the standpoint of the completion of Yahveh's great purposes and dealings with men and in respect to Him, will stand revealed the Foreknowledge and Wisdom of God, who knew the end from the beginning and who foresaw how even the permission of a reign of Sin and Death could be made eventually to work out to His own glory and to the blessing and instruction of His creatures on both the human and the angelic planes.

10. Then will be revealed to all, the glorious character of their Creator, and the necessity for His requirement of absolute righteousness and perfection. Surely, the result eventually will be as the Scriptures declare, that all shall learn righteousness, and hate iniquity; and that every creature in Heaven and in earth and under the earth shall acclaim both Yahveh, who sitteth upon the Throne and the Lamb forever—Rev. 5:13, 14.

11. Were we to allow ourselves to conclude from certain Biblical hints respecting the future—respecting the Divine purposes in relation to the billions of worlds around us, our tentative thought would run thus: Those instructed and used of Yahveh in conjunction with the initial development of the Divine Plan in the earth will thereby be fitted and prepared to be the Divine Agents to other worlds.

12. The Great Redeemer and His "elect" associates, after dealing with humanity for their uplift out of sin and death conditions, will surely be qualified for further service in other worlds, to "show forth the praises of Him who called them out of darkness into His marvelous light." Especially when we remember that as Heirs of God (Heb. 1:1-3; Rom. 8:16, 17) their heritage will be the universe, and that their kingdom will ever increase (Is. 9:7) it seems reasonable to infer such an office to be theirs.

13. And what shall we say of the rest of humanity who will become spirits, the Ancient and Youthful Worthies and the Great Company when perfected at the end of the Gospel Age and that of Messiah's glorious Reign? Will not all these be well prepared, not only to approve righteousness in themselves, but to tell in other worlds, to other races, the story of the fall and of the reign of Sin and Death resulting; and of the redemption accomplished by God's love; of the great restitution; and of the lessons learned?

14. The qualities of the Divine character which we have just considered—Wisdom, Justice, Love and Power—belonged to our Creator in the great eternity preceding creation. But there was no one at that time to appreciate God. It requires a full view of the perfected Plan of the Ages to make known to any and to all the glory of the Lord. As we have just seen, thus far the secret of the Lord and the glories of His character are known only to His children enlightened of His Holy

Spirit. But the time nears when "the whole earth shall be full of the knowledge of the glory of the Lord as the waters cover the great deep." He and His glorious government will then be "the desire of all nations"; "The glory of the Lord shall be revealed and all flesh shall see it together" (Hag. 2:7; Is. 40:5). Refreshing indeed is the prospect.

15. St. Paul assures us that every feature of the Divine Plan which we see in process of execution was known to Yahveh from before the foundation of the world. He declares that these things God purposed in Himself before the foundation of the world. The creative processes, which have been operating for thousands of years, were all surely elaborated in the mind of Yahveh before the creative work began. In that purpose angels had a part—of how many grades we may not surely know, but they are variously designated in the Holy Scriptures as "angels, principalities and powers, thrones and dominions." Later came the creation of man, "a little lower than the angels" and crowned with earthly honor, dignity and power, in the image and likeness, of the glorious Creator.

16. These creations varied not in degrees of perfection and imperfection. Each was perfect on its own plane. Each intelligent creature was a free, moral agent, and hence, whether on the angelic or human plane, was created in the likeness of God, unblemished, but with different capacities and abilities. Almighty God, infinite in Wisdom, Justice, Love and Power, purposed the orderly exercise of His infinite powers, as a great Father, desirous of giving life and happiness to His creatures.

17. These intelligent ones were designated "Sons of God" so long as they maintained their attitude of perfect loyalty to Him, their Creator and Father. Not only was it the Divine purpose thus to give pleasure to millions of beings to be created, but it was also the Divine will to manifest to His creatures His own greatness and the perfection of His own goodness that they might enjoy Him and He enjoy them everlastingly.

18. We are not to understand that Almighty God was lonely in that great Eternity before creation began. On the contrary, human loneliness is largely because of human deficiency. What we lack we seek for in others. But the great Yahveh lacked nothing; He was complete in Himself; He needed not companionship to complete or supplement His happiness. It was His pleasure to create, that His creatures might have joy by reflecting as a whole His Divine qualities implanted in them.

19. The wreck of the human race produced by sin He well foreknew. Nor did this wrecking of human hopes defeat, nor was it in danger of defeating, the Divine purpose. It merely demonstrates to angels and to men the graces of the Divine character, and shows unto all more fully the qualities of God proper to be appreciated and copied by all His intelligent creatures.

20. When God would illustrate to us His own

great personality, when He would show to His creatures how He is working all things according to the counsel of His own will, He pictured it symbolically in the Book of Revelation. In that vision the Throne of the Eternal One is graphically portrayed as the seat of Divine power and authority for the Universe, with angels as ministering spirits. Then is described a scroll, in the right hand of Yahveh—in Divine power and keeping. That scroll, written inside and outside, was "sealed with seven seals," representing the complete secrecy of the Divine purposes related in that scroll.

21. From before the foundation of the world it had been in the hand (in the power) of the great Eternal. He had given hints respecting it and had caused it to be symbolized in the law and to some extent to be described by the Prophets. But still it was a Hidden Mystery; for the Prophets understood not the things which they wrote; nor could any understand them until the Father's "due time" (1 Pet 1:10-12).

22. Not only was the Divine Program thus sealed and safely secreted, but it was the Divine determination that it should be given only to the One who would demonstrate His worthiness to be Yahveh's honored Agent for the carrying out of those purposes—predestinated before the world was. The honor of being the Agent, the Representative of Yahveh, to carry out the Divine purposes, should be disclosed in advance only to the One who would demonstrate His worthiness to be the great Messiah, the great Deliverer, Prophet, Priest, Judge, King of Israel.

"WORTHY IS THE LAMB"

23. High as the Redeemer stood in the Divine counsels and fellowship before He came into the world to be man's Redeemer, it was not then granted even to Him to know all the mysteries of the Divine Program. But by virtue of His high station, His perfection, His obedience, the privilege was given to Him first to become man's Redeemer, at the cost of personal humiliation and death; and then, if faithful in this redemptive work, it should be His to be glorified, exalted to the Divine nature, and to execute the Divine Program to its completion. First, He must manifest His devotion and loyalty to the Father, ere He could be trusted even with the detailed knowledge of the Divine Program for blessing the whole world of mankind.

24. All this is declared in the account (Rev. 5). The proclamation was made, Who is worthy to receive the scroll and to break its seals and to execute the wonderful purpose of God? None was found worth! Finally, One demonstrated His worthiness. He left the courts of glory; He humbled Himself, he "became flesh." More than this, being found in fashion as a man, He consecrated His all to the doing of the Father's will, even unto death, the death of the cross. Wherefore, says the Apostle, "God also highly exalted Him" and gave Him a standing, a rank, a title above all others (Phil. 2:7

-9). He commissioned Him to execute all the Divine purposes; and to Him He handed over the Scroll with the privilege of opening its seals and comprehending its message.

25. In the symbolic picture John saw a freshly slain Lamb at the same time it was declared that the Lion of the tribe of Judah had prevailed. Yeshua proved Himself worthy and therefore the privilege of understanding the things of the Divine Plan, and the privilege of executing them rightfully belonged to Him. The Lamb slain represented Yeshua in the work done from the day He was thirty years of age and made His consecration. There He became dead to self and to the world. When He successfully finished this great contract, He cried on Calvary, "It is finished."

26. This glorious Victor was then acknowledged by God and by the holy angels to be the worthy One to whom the Father would entrust the execution of every feature of the Divine Program, "Worthy is the Lamb that was slain to receive glory and honor, dominion and might." He has not yet completed His great work there and then entrusted to Him. The Father glorified Him and set Him at His own right hand—the place of chief Divine favor—when he finished His demonstration of loyalty even unto death. As yet He had only begun His great work.

27. The blessing of the Church as "the Bride, the Lamb's Wife," is the first step in the glorious Program; and it is completed. Following it will come the blessing of the world, all the families of the earth, not only the living but the dead. His declaration to those called in Gospel Age to be His Bride is, "To him that overcometh will I grant to sit with Me in My throne even as I overcame and am set down with My Father in His Throne" (Rev. 3:21).

28. "To us there is one God," says the Apostle. All wisdom and power are His. Recent electrical inventions assist us greatly in apprehending His greatness. What man can do limitedly with the telephone and radio merely hint to us of the infinite resources of the Eternal One—from everlasting to everlasting, God. But our knowledge of the Divine Justice and Love satisfies our hearts—our Great Creator becomes our Father.

"THE ROOT AND OFFSPRING OF DAVID" BSQB pp.298-300

In Rev. 22:16 Yeshua calls Himself "the root and the offspring of David." What is meant by this expression?

1. The meaning of this expression is similar to Yeshua's being David's Lord and his son. As to the flesh, Yeshua was, through His mother, the son, the

branch the offshoot or offspring of David (Acts 2:30; Rom. 1:3; 2 Tim. 2:8). It was by the sacrifice of His undefiled human life and His resurrection that He became the “root” of David (Rev. 5:5) as well as his Lord: but the thought suggested by the word “root” differs somewhat from that furnished in the word “Lord.” The word “root” signifies the origin, the source of life, and the source of its sustenance and development, whereas the word “Lord” conveys the thought of ruler, owner, master, and controller.

2. In Isa. 11:1 we read that “there shall come forth a rod [as shoot] out of the stem [stump, or stock] of Jesse, and a branch [a spout, or tender twig] shall grow out of his roots.” Centuries after the proud cedar of the Davidic monarchy had withered and fallen, in Solomon’s line (Ezek. 17:10, 12, 22-24; 19:10-14), when Zedekiah was dethroned in 607 B. C., God caused a “Branch,” a tender twig, to spring up out of the decayed stem of Jesse, as a sapling struggling out of the dry ground (Isa. 53:2). David is often called “the son of Jesse,” and Yeshua is here referred to similarly, because He was to be not only the Son of David, but also David Himself (Hosea 3:5). The name David means beloved, and Yeshua above all others is Yahveh’s Beloved.

3. Jesse lived and died in obscurity; his family was of small account (1 Sam. 18:18), and it was evidently in a way of contempt and reproach that David was sometimes called “the son of Jesse” (1 Sam. 22:7). Similarly Yeshua, who is here said to come out of the stem of Jesse, was of humble birth, was raised in Nazareth, which did not have a good reputation (John 1:46), and was evidently reproached as being a carpenter and the son of a carpenter (Matt. 13:55-58; Mark 6:3). Thus both the typical David and the antitypical David had certain similar experiences.

4. From Isa. 11:1 we see that David was the stem (stump, or stock) of Jesse; hence Jesse was his root, or source of life, according to natural generation. And out of this root came also the Branch the antitypical David, as respects His generation in the flesh. When and how, then, does Yeshua become David’s root, his father, his source of life?

5. We answer: Surely: it was not before He “was made flesh”; for it was when He was made flesh that, as the man Yeshua, He became related to Adam’s race through His mother Mary (Heb. 2:14-18). In that relation to the human race and to David He was “branch,” not “root.” He became the “root,” the source of life, sustenance and growth (John 1:4; 6:48; 14:6) to David and all mankind, by the same means and at the same time that He became David’s Lord: the means was His death as a ransom-price, by the merit of which He buys from Divine justice the forfeited right to life and the conjoined life-rights of Adam and all his race, including David’s; and the time was when He was raised from the dead, Adam’s Redeemer, the race’s Redeemer and hence David’s Redeemer.

6. It was not the prehuman Logos, nor yet the man Yeshua that was David’s Lord and David’s Root;

it was the risen Yeshua. He was raised “for our justification” (Rom. 4:25). The first Adam was the original “root” out of which the whole human family has been produced. He was “of the earth, earthly.” But the second Adam is a spirit being—“a quickening [life-giving] spirit” (1 Cor. 15:45). He comes, at His Second Advent, to lift up mankind by processes of restitution (Acts 3:19-23), i.e., to restore to the human race the privileges and blessings lost through the first Adam, to give eternal life to all who earnestly desire it and eventually prove worthy of it (John 3:14-17; Rev. 20:7-9; 21:6; 22:17).

7. Thus by paying the first Adam’s debt (“The wages of sin is death”—Gen. 2:17; Ezek 18:4, 20; Rom. 6:23), Yeshua became the Second Adam, to regenerate mankind (Matt. 19:28) and as their “everlasting Father” and everlasting Ruler, sitting “upon the throne of David” (Isa. 9:6, 7), to give them “everlasting life.”

8. We thank God that by His all-wise, all-just, all-loving and all-powerful arrangement Yeshua, who through the virgin Mary, but apart from a human father, was in the flesh the “offspring” of Adam, Abraham, Jesse, David, etc., is now the Second Adam, the New Root, prepared to give new life, sustenance and growth to mankind—Adam, Abraham, Jesse, David and every other branch of the sin-blighted world who will accept it and prove worthy of it on the terms of the New Covenant (Rom. 15:12). The reign of righteousness and peace of the One “whose name is The BRANCH,” who “shall be a priest upon his throne,” will indeed be prosperous and glorious in its blessings (Zech. 6:12, 13). May His name ever be praised!

**This year 2026,
let us observe
the Memorial of
our Lord Yeshua
on
Tuesday the 31st March
after 6 pm
*“This do in remembrance
of me.”***

THE NEW COVENANT

*Monthly newsletter published by
the brethren of the*

Millennial Bible Truth Movement

Website: www.mbtm.in