Mal.4 :2
John 17:17
The Sun of righteousness
shall arise with healing in his wings
Thy Word is Truth

THE NEW COVENANT

Millennial Bible Truth Movement

Vol. 125 July 2026

CLOUDY AND FIERY PILLAR

E Vol. 8, Ch. 9, pp. 629-646





CLOUDY AND FIERY PILLAR - A TYPE

1. THE second part of Num. 9 (verses 15-23) treats of the pillar of cloud and fire, which is mentioned quite frequently in the Bible, as the following references prove: Ex. 13:21, 22; 14:19, 20, 24; 33:9, 10; 40:34-38; Num. 9:15-23; 10:11, 12, 34; 12:5, 10; 14:14; 16:42; Deut. 1:33; Neh. 9:12; Ps. 99:7; 1 Cor. 10:1, 2. That it is typical is, among other things, proven by St. Paul's allusions to it in 1 Cor. 10:1, 2, compared with vs. 6, 11. Its typical character is likewise proven by the fact that it was, as several of the above references show, a part of the Law arrangement. So, too, its relation to the tabernacle, which was typical, proves its typical character. Its being involved in certain other typical events, like Israel's march to the Red Sea, their experiences at the Red Sea, in Mount Sinai and thence in their journey from the Red Sea to Canaan, in the erection of the tabernacle and God's manifestations at Aaron's and Miriam's murmuring and at the murmuring of the Israelites over the death of Korah, Dathan, Abiram, etc., prove the same thing. Hence it was undoubtedly typical of better things to come.

CLOUDY AND FIERY PILLAR TYPES TRUTH AS DUE AND ITS SPIRIT

2. While the Bible nowhere expressly

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mentions the thing of which it is typical, the connections in which it occurs, the things that it did and the things in connection with which it was used, clearly prove that it types the Truth as due and its Spirit as the things that represent the Divine presence with God's people. Thus, as it led Israel all the way from Egypt to Canaan, it did for them what the Truth as due and its Spirits do to us—they lead us all the way from symbolic Egypt to symbolic Canaan (Neh. 9:12; Ex. 40:36-38; Num. 9:15-23; 10:11, 12, 34; Deut. 1:33). Its symbolizing one of the parts (living unto God) of the real baptism (1 Cor. 10:1, 2), as the sea symbolizes the other (death to self and world), proves that it symbolizes the Truth and its Spirit. Again, its being that from out of which God acted and spoke (Ex. 14:24; 33:9, 10; Num. 9:17-20, 23; 10:11-13; 12:5; 14:14; Deut. 1:33; Ps. 99:7) proves that it represents the Truth and its Spirit. Thus, while the Bible does not expressly state its precise antitypical meaning, its uses, its connections and its activities abundantly prove that it types the Truth as due and its Spirit.

3. It is evident that by the Truth as due and its Spirit the Lord leads His people from the present evil world (symbolic Egypt) to the kingdom (symbolic Canaan), as the Scriptures so amply prove. Thus it is by the Truth that they gain life (Ps. 119:93; Matt. 4:4; John 6:63, 68). The Truth leads them on the way as the lamp to their feet and a light to their path (Ps. 119:105; 2 Pet. 1:18, 19; 1 John 1:7; Is. 30:21; Micah 2:7). Apart from the Truth there is no true way to go, all contrary things leading to death (Is. 8:20; Micah 3:6).

4. So, also, the Bible teaches that the Spirit of the Truth leads God's people. Thus it is the Spirit that gives life (John 6:63; Rom. 8:1-4, 11-14; 2 Cor. 3:6; Gal. 6:8). It is also the Spirit that guides God's people (John 14:17; 15:26; 16:13; 1 John 4:6). And certainly, apart from the Spirit, there is no true way, all things contrary leading to death (Matt. 26:41; Rom. 8:13, 14; Gal. 5:16-21). We also know that while the church class in their humanity were immersed into death in the real baptism, they were in the New Creature immersed into the Truth and its Spirit (Matt. 3:15-17; 28:19 (into the name [mind and heart—disposition]; not in the name); Rom. 6:3-11; 1 Cor. 10:1, 2; 12:13; Gal. 3:27; Col. 2:12).

5. We also know that it is from out of the Truth and its Spirit that God speaks to us (Heb. 1:1; 4:12; 13:7; Rom. 10:8, 14-17; Ps. 68:11; John 14:24; 17:8; Titus 1:3; 1 Pet. 1:11, 12, 25; 2 Pet. 3:2; Rev. 3:8; John 14:17; 15:26; 16:11; Neh. 9:20; Is. 61:1; Acts 2:4; 1 Cor. 2:10; 1 John 5:6; Rev. 2:7, 11, 29; 3:6, 13, 22; 14:13; 22:17). Thus we see that the literal Scriptures furnish us the antitypes of the uses put to the fiery, cloudy pillar. Our experiences corroborate these thoughts. Hence we are warranted in concluding that the cloudy, fiery pillar types the Truth as due and its Spirit, in their capacity of leading God's people of the Gospel-Age from antitypical Egypt to antitypical Canaan.

6. Num 9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. V. 15 first states that on the day the tabernacle was erected the cloudy pillar covered it. This is also stated in Ex. 40:33, 34. The tabernacle represents Yeshua and the Church, as God's place of residence, God's place of meeting with, and God's place of blessing the people (Rev. 21:3-5). Usually the tabernacle in the wilderness types the Christ during their Gospel-Age experiences of humiliation, and the temple of Solomon their Millennial-Age experiences of glorification. Yet we find in the Bible the word tabernacle also applied to their Millennial-Age activities (Rev. 21:3-5), and the word temple to their Gospel-Age conditions (1 Cor. 3:16, 17; 6:19; Eph. 2:20-22; 1 Pet. 2:5; Rev. 11:19; 15:6, 8; 16:1).

7. The antitype of the tabernacle in v. 15 is the Christ during the Gospel-Age. Hence the day that the tabernacle was reared up represents the Gospel-Age. The rearing up of the tabernacle is the Gospel-Age developing of the Christ class as God's place of residing, of meeting with, and of blessing the people. This antitypical tabernacle did not exist before our Lord's consecration, when the antitypical court, brazen altar and brazen laver sprang into existence, also the first vail and the High Priest stooping under it. His begettal was accompanied with the antitypical Holy and its lampstand, table of shewbread and golden altar coming into existence. At His death the antitypical second vail came into existence and at His resurrection the antitypical chest of the Ark and its mercy seat, cherubim and shekinah were joined, making the antitypical Most Holy come into existence insofar as Christ is concerned.

8. At Pentecost the antitypical court, brazen altar and laver and first vail came into existence insofar as they represent the Church, as the justified humanity of the Church was consecrated; and at the same time the antitypical Holy and its lampstand, table and altar came into existence insofar as they represent the Church, as by Spirit begettal the first of the Church's new creatures came into being. Since then, as the remaining parts of the Christ have been coming into the tabernacle condition, the antitypical tabernacle has been in process of erection. The erection was completed, so far as the antitypical court's and Holy's including the Church is concerned, in 1914, since which time, therefore, no more have been added to these.

9. All through the Gospel-Age the antitypical second vail has been in process of erection insofar as the individual faithful ones are concerned as they completed their sacrifice unto death, and was completed when the last member died. Since Nisan 16, 1878, the antitypical Most Holy and chest of the Ark have been springing into existence insofar as they represent the

Church; and these were completed when the last member of the Christ class passed beyond the vail. It is this whole creative process that is typed by the erection of the tabernacle; and the time for this work is the Gospel-Age. Hence the day of this verse types the entire Gospel-Age (Joel 2:29; John 17:21-24; 16:23, 26; 1 Cor. 1:30; Eph. 2:10).

10. The cloudy, fiery pillar covering the tabernacle types the Truth as due and its Spirit resting upon the Christ class. This means that the Lord has throughout the Gospel-Age made the Christ class the recipient and depository of the Truth as due and of its Spirit. Certainly the Scriptures abundantly prove this thought, as the following passages, a few selected from among many, show: Ps. 25:14; 97:11; 119:66, 99, 100, 130; Prov. 3:32; Is. 30:18-21; Amos 3:7; Matt. 11:25; 13:11, 16, 17; Rom. 16:25, compared with Col. 1:26, 27; 2 Cor. 3:13, 14. This has been their peculiar prerogative; for in the sense that they have these none others do. This is typed by the cloud resting upon the tabernacle and not, e.g., on the camp or on the territory without the camp.

11. To the great, mighty and wise of this world this claim sounds absurd; nevertheless it is true that whatever of Truth is due or whatever of the Spirit of the begettal is poured out, they are in the Church, and can be gotten only through the Church's ministry, implied in her being the depository of these (1 Kings 17:1). All this, and more, too, is represented by the cloudy, fiery pillar resting upon the tabernacle. If the world rails at, and despises such a claim, it may do so; but this will not in the least alter the fact that the Christ is the recipient and depository of God's Truth and Spirit as due. This, was the church's privilege, and by far surpasses what the world's greatest, mightiest and wisest may have or boast. Grateful to the Lord for this, the greatest of all privileges, we envy not the most favored of the present evil world whatever advantage they have or think they have.

12. It will be noted that the pillar was a cloud by day and the appearance of light by night. This is likewise typical. During the Gospel-Age there are two symbolic days and two symbolic nights. Thus the Parousia is frequently called a day and the Epiphany a night (Ps. 91:5, 6; Matt. 20:1-8). They are both called a day, symbolized by the light and dark part of a 24-houred day respectively (1 Cor. 3:13; Eph. 6:13). The watchman calls the trouble time—the Epiphany—a night, implying that a preceding period was a day—the Parousia (Is. 21:11, 12). The night wherein no man can work (do reaping work, as the connection shows) is the Epiphany; hence it is preceded by a period called a day—the Parousia (John 9:4).

13. This passage has another application; for the day in which Yeshua worked was the reaping time of the Jewish Harvest, implied also in the parallel Harvests, and a night followed that day, in which no reaping was done, and that night lasted from Oct., 69 A.D., until Oct., 1874. These two periods give us the other day and night of the Gospel-Age: the Jewish Harvest, the period between it and the Gospel Harvest.

14. There is a reason why the two Harvests are each called a day and why their succeeding periods until the next succeeding days are each called a night. Based upon the fact that in nature the sun shines by day and the moon by night (Gen. 1:16), the Bible, among other things, uses the sun to represent the New Testament and the moon to represent the Old Testament (Is. 60:19; 30:26; Matt. 24:29; Acts 2:20; Rev. 6:12; 8:12; 12:1). Hence the periods during which the New Testament would mainly be giving light as a symbolic sun would be days; and the periods during which the Old Testament as a symbolic moon would mainly be shining with its light would be symbolic nights.

15. Self-evidently the New Testament truths shone during the Jewish Harvest, even as the preaching of that time and the production of the New Testament at that time prove. Hence the Jewish Harvest was a day as distinct from a night. There was, of course, some Old Testament light shining at that time also, though it was much less than the amount of New Testament light then shining. This fact is also illustrated by a partial moon shining visibly to us during part of the day, especially after the moon has passed her third quarter.

16. An examination of our Pastor's writings—Parousia teachings—reveals the same fact; for his writings consist mainly of expositions of New Testament teachings, though to a considerably less degree they also contain, usually, short expositions of Old Testament Scriptures. A comparison of the amounts of the Comments devoted to the Old Testament and the New Testament Scriptures as set forth in the Berean Manual will quickly prove this thought to be true, if one remembers that the New Testament is about a fourth as large as the Old Testament.

17. John's writings compose those New Testament Scriptures which were produced after the Jewish Harvest; and in the light of the figure under study are well illustrated by the light that the sun still gives for a while after it has sunk beneath the horizon. Thereafter set in the symbolic night, lasting until the Gospel Harvest. And the historical facts bear out this figure; for the stars of the five intervening churches shone Old Testament light more than New Testament light. E.g., Arius, who was the principal man of the Pergamos star, Claudius of Turin, who was the principal man of the Thyatira star, Marsiglio, who was the principal man of the Sardis star, and John Wessel, who was the principal man of the Philadelphia star, wrote, one and all, mainly on Old Testament themes.

18. The reason for this is quite evident: Apart from what the papacy drew from heathen sources, which is no inconsiderable part of its counterfeit, it drew also in large measure from counterfeit Old Testament teachings its counterfeit for the Christ in His teachings, practices and organization. This of necessity

forced not only the principal, but also the subordinate men of these stars to give true expositions, as far as due, of the pertinent Old Testament passages and facts counterfeitedly given by the papacy in palming off the before said counterfeit of the Christ.

19. But the full symbolic moon was not shining during the interval between the Harvests. Many of the passages and facts on which these brethren commented were seen by them only in part, as the writings of Claudius of Turin, Peter Abelard, Marsiglio, Wiclif, Wessel, Luther, Cranmer, etc., abundantly prove. However, they understood them well enough to expose and refute the papal counterfeits tortured out of Old Testament Scriptures. And in this they accomplished the Divine intention in the premises.

20. With the Reformation time (the Sardis and the Philadelphia periods) there was a long early and later dawn as this night was ending, like our early Northern summer dawn, preceding the Parousia Day. And from the standpoint of the figure under study this will account for the much larger relative use of New Testament Scriptures during the Sardis and Philadelphia periods than during the three preceding periods, especially the second and third of these. And this use continually increased as the Sardis and Philadelphia periods advanced, until when we come to Bros. Wesley, Stone and Miller, the New Testament increasingly came to the foreground in their preaching and writings.

21. In the Epiphany, the night following the Parousia day, we have a full symbolic moon shining. This will account for the ever clearer expositions of Old Testament facts and passages and pertinent refutations of error during this Epiphany period. (Rom. 15:4; Is. 30:25, 26). Not only so, but as we toward the end of the Epiphany night enter the dawn of the Millennial day New Testament matters will again gradually advance to the foreground.

22. Accordingly, we are now in one of the Gospel-Age's nights. And naturally therein we are to expect the moon—the Old Testament—to do the main shining. To expect the sun—the New Testament—now to do the main shining is unreasonable, since the day time is the proper period for the sun to shine and the night time for the moon to shine. Our Levite friends often criticize the Epiphany brethren for their large use of the Old Testament, particularly of its types, exclaiming, "Give us New Testament thoughts; we want New Testament truths and not Old Testament types!" To them Pastor Johnson makes the reasonable reply: The New Testament thoughts came as due in the Parousia day, as the rays of the symbolic sun. We are now in the night and the light now due is the moon light. And since our Pastor gave a very large amount of the Old Testament prophetic Truth, the light now due is more especially the symbolic moon's typical truths. If, as they do, they continue to cry out for the symbolic sun's light and to deprecate the symbolic moon's light, we must tell them that their efforts to draw back the set symbolic sun for its light are as vain as would be the efforts of a man to lasso the set literal sun and draw it back to make day when night is due. Evidently this can be done with neither the literal nor the symbolic sun!

23. And those who despise the shining of the full moon in this Epiphany night, and who insist on the symbolic sun to shine now, are seemingly not among those whom the symbolic sun did not smite by day, nor the symbolic moon by night (Ps. 121:6). Their course seems to indicate that they were smitten by either one or both of them. And this is indicated by their barking at the symbolic full moon as its rays lighten the night. As a matter of fact, as a rule they do this as symbolic wolves (clericalists) and dogs (sectarians), even as literal wolves and dogs bark at the bright light of the literal moon.

24. For our part, as illustrated in the figure under study, while recognizing that the sunlight of the Parousia day was much better, clearer and more desirable than the full moon light of this Epiphany night, nevertheless, since we are in that night time, and know that it is now due for the advancing light to come mainly from the symbolic moon and not mainly from the symbolic sun, we are grateful for having cloudless full moon light to brighten our pathway, and thus enable us to avoid the pitfalls of darkness and to walk in the shining path of the righteous. Let us, therefore, beloved, rejoice and be grateful for the kind of light that the Lord is pleased to give us now in the Epiphany night and not, like willful children, cry for the day light in the night time and despise the clear full moon light of the night in which we are and must remain until the next day.

25. But some may say: You purposed to explain the difference between the cloudy pillar and the fiery pillar, but have instead been explaining the symbolic sun as shining by day and the symbolic moon as shining by night. Is this not irrelevant to the subject under discussion? We reply that we do so because the symbolic sun and the symbolic moon mean in a general way the same as the antitypical cloudy pillar and fiery pillar; for the literal cloudy, fiery pillar served Fleshly Israel, so far as their marches and encampments were concerned, as the natural sun and moon do to mankind, clarifying their way and their places of abode; and hence the antitypical cloudy pillar and fiery pillar do for Spiritual Israel, so far as their symbolic marches and encampments are concerned, just as the symbolic sun and moon do for them, which fact serves rather closely to identify them, the different symbols bringing out different operations of the same things—the Word and Spirit enlighten (sun and moon) and lead (cloudy, fiery pillar). Hence the propriety of our discussing the symbolic sun and moon as such to elucidate the antitype of the cloudy, fiery pillar.

26. It is from the standpoint that these type the Truth and its Spirit in the Old Testament and the New Testament kinds that we can understand the propriety of

our Pastor's remark that the cloudy, fiery pillar was a manifestation of God's presence with Israel (Z '07, 216, 217), even as the Truth as due and its Spirit are the most manifest evidence of God's presence with His faithful Spiritual Israel.

27. Accordingly, we have shown that the Gospel-Age day times, typed by the day time when the cloudy pillar was with Israel, are the reaping times of the Jewish and Gospel Harvests, and that the cloudy pillar, appearing as it did during the day, represents the New Testament Truth as due and its Spirit in the reaping times. And we have also shown that the night times when the fiery pillar appeared to Israel represent the periods immediately following these periods, between them and the day following, i.e., they represent the period between the two reapings and the period between the Parousia and the Millennium, viz., the Epiphany, while the fiery pillar itself represents the Old Testament Truth as due and its Spirit.

28. This leads us to remark that there are still another day and night in God's plan. That day is the Millennium (Zech. 14:4-9; Is. 25:9), when the cloudy pillar (New Testament teachings adapted to New Covenant arrangements, and its Spirit) will lead the Millennial Israel, as typed by Israel's march from Etham to the Red Sea (Ex. 13:20-22), up the Highway of Holiness to its final trial at the beginning of the Little Season. The third night will be the Little Season itself, typed by the night (Ex. 14:20, 24, 27) at the Red Sea; and the fiery pillar will be the Old Testament truths adapted to the Little Season's needs of the faithful, and its Spirit. After the Little Season's night day will always be; for "there shall be no night there" (Rev. 22:5).

29. Num 9:16 So it was alway: the cloud covered it by day, and the appearance of fire by night. In this verse we have not only, by way of emphasis, a repetition of the statement of v. 15, but the added item that such was continually the case with the cloudy, fiery pillar. God's faithfulness as the Leader and Guide of His Fleshly Israel is thereby set forth; and antitypically His faithfulness as the Leader and Guide of His Spiritual Israel is taught. And, beloved, this certainly has in the past proven true; and it will ever prove true, until they shall safely arrive in antitypical Canaan.

30. Therefore the Truth as due and its Spirit were present, as needed, to lead and guide Spiritual Israel in the Jewish Harvest, in the interval following that until the Gospel Harvest, in the Parousia, and now in the Epiphany. Always as needed the dear Lord gave the Truth due and its Spirit to His Faithful. While He became darkness more or less to the unfaithful and measurably faithful, He never once failed His own with a sufficiency of His Truth as due and its Spirit to lead and guide them to His Holy Hill, the Kingdom. Nor will He ever fail them in this respect; for "so it was alway: the cloud covered it by day and the appearance of fire by night."

31. And, beloved, so long as we abide faithful we may ever look for the antitypical fiery cloudy pillar among God's real people, and we will always find it resting upon them; for God designed it thus to be—His faithful Church is the recipient and depository of the Truth as due and of its Spirit, a fact guaranteed by the never failing faithfulness of Yahweh, our God and Father! Praise our God, all ye His saints, and be thankful at the remembrance of His holiness! His faithfulness is firmer than the mountains and more steadfast than the hills. It never wearies, falters or lags: "So it was alway!"

32. But the cloudy, fiery pillar was not equally distinct to all Israelites, and that for two reasons: Increased distance gradually dimmed its clearness; so did decreased eye-sight. The priests who dwelt nearest to, or served in the tabernacle saw it most clearly; then the Levites who dwelt next nearest to, or served in the court saw it with the next degree of clearness; then those who dwelt in the camp saw it the least clearly. So, dear brethren, the antitypical Priesthood as new creatures see the antitypical cloudy, fiery pillar more clearly than the antitypical Levites as the Gospel-Age faith-justified; and these latter in turn see it more clearly than those in the antitypical camp—those who seek a measure of fellowship with God, but who do not even proceed to tentative justification, or who, having once had it, backslide from the court to the camp. A reason for these differences is the differing symbolic distances from their symbolic place of standing as to the antitypical pillar.

33. Then, too, there are differences in the visibility of the symbolic cloudy, fiery pillar to those of the same classes. Thus some Priests see the antitypical pillar much more distinctly than do others. This is due to their having keener eyesight spiritually, backed by more of the Spirit, especially of study, than do other Priests. For a similar reason some justified ones have a keener insight into the justification features of the antitypical pillar than do other justified ones. For a similar reason some of those in the antitypical camp see the moral and elementary justification truths more clearly than do other camp-dwellers, some of whom are nearly entirely symbolically blind.

34. Thus those who walk and dwell close by the antitypical cloudy, fiery pillar are blessed with more of its light and Spirit than do those who walk and dwell not so close by. This suggests to us the desirability of our walking and dwelling as closely by the advancing Truth and its Spirit as we can. And if we so do, its light and direction will ever more clearly and blessedly lead us until we shall at last arrive at our Canaan inheritance and home and be forever blest and at rest.

35. Num 9:17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. V. 17 gives in a summary what is divided into details in vs. 18-23. It shows that on the going up of the cloud from

the tabernacle the children of Israel journeyed and that where it rested there they encamped. This is just as symbolic as the things of the pillar already studied. What is represented by the cloudy, fiery pillar beginning to move, proceeding to move and coming to a stop? Both the involved figures and the church's experience furnish us with the answer. Since the pillar represents the Truth as due and its Spirit, its beginning to move would fittingly represent these beginning to unfold. Accordingly, as from such a start the pillar would advance, so such advance fittingly represents the further unfolding of the advancing light and its Spirit. And its coming to a halt would fittingly represent the completion of the pertinent Truth and its Spirit.

36. Thus each advance of the pillar toward Canaan would represent the advance of the Truth and its Spirit along a certain line or set of lines. This process, of course, would have a beginning, typed by the pillar's beginning to move, and an ending, typed by the pillar's halting. And in this set of acts a very important Biblical principle is brought to our attention. This is variously expressed by language like, "meat in due season" (Luke 12:42), "light that shineth more and more" (Prov. 4:18) and "the testimony for due times" (1 Tim. 2:6). The progressiveness of the Truth is indicated by these expressions; for the Biblical Truth has this peculiarity, that it progresses in a seasonable unfolding. And it so progresses in order to adapt itself to the varying needs, experiences and circumstances of God's people. In this as well as in other ways the Bible is quite different from human creeds, which, like hobby horses, jump up and down, but make no progress. Hence one may safely commit his thinking to the Bible as a guide, but not to creeds.

37. One has said, The Bible is like the ocean—shallow enough in places for a babe to wade in, and deep enough in places for an elephant to swim in. The adaptability of the Bible to all conditions of spiritual development and to every need, experience and circumstance of God's children is one of the surest proofs of its Divine origin; for nobody but God could have made a Bible so elastically practical, and yet so true. Practical omniscience was needed to furnish such a leader and guide for God's people. Hence the Bible is a Divine revelation and is Divinely inspired. This is not a fanciful claim. It is attested by the experiences of all God's faithful people, as well as by God Himself in His revelation.

38. The reason that the Bible Truth has this quality of progressiveness adaptable to the varying needs, experiences and circumstances of God's people is that God, foreseeing the needs, experiences and circumstances of His people, put something into the Bible to fit everyone of them; and whenever they arise He commissions Yeshua, the Interpreter of the Bible and the Executive (Rev. 5:2, 5, 7, 12) of its plan, to bring out these things from the Bible into the sight of His people.

39. And, additionally, God so arranged the Bible that in its types and prophecies it gives a prophetic history of His people, in so far as their acts are connected with, and are a part of the unfolding of His plan. This He tells us in Amos 3:7: "Surely the Lord Yahweh will do nothing but [except] He revealed [it as] His secret unto His servants, the prophets." This means that nothing would occur in connection with the unfolding of God's plan (His secret) except it was beforehand revealed by Him through the writers of the Bible. And, conversely, nothing was written by its scribes but belonged to that plan and its unfolding.

40. Hence every part of the Bible is revelatory. God's Gospel-Age people are the main agents advancing that plan. Hence it has so much to say of their doings in its teachings, types and prophecies. Hence, too, all their doings, needs, experiences and circumstances pertinent to the unfolding of His plan have been anticipated by God and are mentioned in the Bible. God put into the Bible these pertinent things, which speak out to them the appropriate things in their deeds, needs, experiences and circumstances; and in so doing it proves itself to be the giver of meat in due season, of light that shineth more and more, and of the testimony for due times.

41. It is this progressiveness of God's Word that acts in the antitype of the cloudy, fiery pillar's beginning to progress and advancing in the progress to a completion. And when it has given all it has on a certain subject, it gives no more new things thereon, typed by the pillar coming to a halt. This progressive unfolding is a more or less slow process as viewed by man. It is very well described in Is. 28:9, 10: "Whom shall He teach knowledge [the deep things]? And whom shall He make to understand doctrine [again the deep things]? Them that are weaned from the milk and drawn from the breasts. [Those who are advanced beyond the first principles of Christ (Heb. 5:12–6:2). Then to show that such He undertakes to teach only piecemeal and gradually, He says] For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little."

42. The connection shows that this method will by Divine design stumble the unworthy and unfaithful (vs. 11-13), but will try unto approval the faithful. (V. 16—"He that believeth [the faithful] shall not make haste," i.e., as to the seeming slowness of the Word's unfolding, by attempting to take things into his own hands in impatience, as the unfaithful do, thereby running ahead of the Lord; for this can result only in mischief to them, if they do so, even as it always does to the unfaithful and unworthy). Let us, beloved, learn, in view of this characteristic of God's Word, to wait quietly upon the Lord's due time for everything "for in quietness and confidence will be our strength" (Is.30:15). So doing, all will be well with us.

43. Not only are the actions of the pillar as stated in v. 17 typical; but the actions of the Israelites as

stated in the same verse are also typical. These actions are twofold, marching and encamping. What these two things represent will become clear when we remember that in the Scriptures Fleshly Israel's journey from Egypt to Canaan types Spiritual Israel's journey from this present evil world to the Kingdom (Heb. 3:1–4:11; 1 Cor. 10:1-14). Therefore we find frequent reference to the Christian life as a walk, a journey, and to Christians as strangers and pilgrims having here no continuing city as their residence, but traveling to another and better (1 Pet. 2:11; Heb. 13:13, 14; Ps. 107:4-7; Is. 30:21; Jer. 6:16; Micah 6:8; Rom. 6:4; 8:1; 2 Cor. 5:7; 1 John 2:6).

44. As Fleshly Israel progressed toward Canaan by every advance made from one station to another, thus ever nearing Canaan, so they by their marches from station to station type the various features of progress that we make in the Christian life, taking us farther and farther from the present evil world and leading us ever nearer to fitness for, and to the Kingdom. Hence Israel's progress toward Canaan by their successive marches represents our progress in the Christian life, ever bringing us nearer to Kingdom fitness and, as a result, to the Kingdom itself.

45. We make this progress especially by three kinds of steps in the Christian life: (1) study of God's Word; (2) ministry of, and according to God's Word; and (3) practice of God's Word, including in this third item Christian watching and prayer. Thus our growth in knowledge, service and grace (2 Pet. 3:18; Rom. 12:1) is the thing represented by Israel's marches toward Canaan. That this is true is evident from the nature of the case; for as we continue to grow in these three respects, we continue to advance away from the world toward Kingdom fitness and consequently toward the Kingdom itself. And when we have completed this development we stand on Jordan's strand, at the end of our journey to the Kingdom. It is of this figure of the Christian's life progressing as a journey from symbolic Egypt to Canaan, the Kingdom, that we so aptly sing in Hymn No. 71.

GUIDE ME

Guide me, O thou great Yahweh,
Pilgrim thru this barren land;
I am weak, but thou art mighty;
Hold me with thy pow'rful hand.
Bread of heaven,
Feed me till I want no more.
Bread of heaven,
Feed me till I want no more.
Open now the crystal fountain,
Whence the healing streams do flow
Let the fiery, cloudy pillar,
Lead me all my journey through.
Strong Deliv'rer,
Be thou still my strength and shield.
Strong Deliv'rer,
Be thou still my strength and shield.
As I near the time of trouble,
Bid my faith in thee increase;
While the thousands round are falling,
Keep me, keep in perfect peace.
Refuge! Fortress!
Thou hast set thy love on me.
Refuge! Fortress!
Thou hast set thy love on me.

46. So far as the active part of the Christian life is concerned, we have nothing else to do than the three things mentioned in the preceding paragraph. Let one think ever so long on the subject, he will be unable to mention a thing belonging to the developing, the active part of the Christian life, other than these three things. The various marches of the Israelites typed different features in these three steps in our Christian journey. For us the order in general was, first, to learn the special Truth typed by the pillar's advance; second, to help our fellows learn, spread and practice it and, third, to develop the graces and spiritual affections involved in this pertinent Truth.

47. Our learning the pertinent Truth is typed by the Israelites' keeping their eyes on the advancing pillar. Our ministering this Truth to others is typed by the stronger Israelites' helping their weaker brethren to see the way before them, helping them carry their too heavy burdens and encouraging them to march on. Our progress in grace is typed by the Israelites' walking onward, step by step, from the beginning to the end of each march.

48. Beloved, let us keep our eyes of understanding wide open, ever looking at our cloudy, fiery pillar. This is the first prerequisite for a successful march. Those Israelites who paid no attention to the cloudy, fiery pillar soon turned out of the way and presently found themselves separated from the others, wandering in a waste, howling wilderness, with nothing to guide their steps. Few indeed of these ever regained the host, most of them perishing in the desert drear. So will it be with us unless we keep our eyes on our cloudy, fiery pillar.

49. Nor let us neglect to minister to our fellow pilgrims in their needs; and above all let us look well at our steps that they continue following that cloudy, fiery pillar and not, as many do, let weariness, foot-soreness and the heat of the desert sun and sand cause us to give up the journey and turn aside from God's hosts. The commencement of our progress was typed by Israel's beginning to march, the continuance of this progress by their continued advance and the end of it by their ceasing from each march they took.

50. But there is another part to the Christian life additional to its three active, its three developing, features. There is a passive part to the Christian life, which must endure trials and tests of character, sufferings for zeal in Truth and righteousness and

persecution for loyal adherence to these. The Scriptures abundantly testify that these, too, are a part of the Christian life (Matt. 5:10-12; John 16:2; Acts 14:22; 2 Tim. 3:12; 2 Cor. 4:8-13; Jas. 1:2-4, 12; 1 Pet. 2:19-21; 4:12-16). It will be noted that none of these are the active, but all of these are the passive parts of the Christian life. They are expressive of endurance, not of development, hence are passive. We have seen that the active, developing, part of the Christian life is typed by the Israelites' following the cloudy, fiery pillar, but how does the passive part of the Christian life find typification in Israel's experiences between Egypt and Canaan?

51. There was only one other feature of their wilderness experiences—their encampments. And these, their resting in their camps, represent the passive part of the Christian life. This is evident from the fact that since their journey consisted of but these two things, their marches and encampings, and that since their marches type the active parts of the Christian life, the only thing to type the passive parts of the Christian life would be their encampments. And just as the character of a march fittingly typed progress in the Christian life, so the character of an encamping fittingly types standing under trial, suffering and persecution (Eph. 6:13).

52. Furthermore, all of Israel's typical trials occurred while they were encamped, which suggests the thought that our trial time is our camping time. Thus they were tried for the first time while encamped at the Red Sea (Ex. 14:2-20). Their trials over the manna (Num. 11:4-34), at Moses' long stay in the mountain (Ex. 32:1-35), in the matter of Baal-peor (Num. 25:1-18), with the fiery serpents (Num. 21:4-9) and with Korah, Dathan, Abiram, etc. (Num. 16:1-50) were all while they were encamped and are expressly referred to by St. Paul as typical of our trials (1 Cor. 10:5-14).

53. Again, the trial of Miriam and Aaron as to Moses' wife and as to Moses himself as God's special mouthpiece occurred while Israel was encamped (Num. 12:1-16); and this types the trial of certain crown-losers and crown-retainers as to the Church as of lowly origin and as to Yeshua as God's special Mouthpiece. Furthermore, the great trial incidental to the report of the ten spies occurred while Israel was encamped (Num. 13:26–14:45); and this was typical of a general trial of God's real and nominal people in the Jewish and Gospel Harvests. Every other trial mentioned in Israel's experiences between Egypt and Canaan occurred while they were encamped; and therefore we are warranted in concluding that Israel's encampments represent the passive features of the Christian life.

54. These consist of three forms of endurance. First, we must successfully bear whatever of pressure our development in head and heart receives. So far as our heads are concerned, the pressure comes from subtle error that, with specious arguments, the adversary through his mouthpieces presents to our minds in an effort to make us victims of a frenzy of delusion, to which in one form or another we will give way, if our hearts are not full of love for, and loyal to the Truth already learned (2 Thes. 2:9-12). Often this pressure is very great, not only because of the subtlety of the error, but because of the agent through whom it is presented, who may be one who has been a nourisher of our spiritual life hitherto. When such is the case, the trial is especially severe, as many of us by experiences can testify.

55. Then, our hearts—graces and good sentiments—are subjected to the pressure of sore trial, that may come in a single form, a double form or even in a manifold form, since we must be tested at every point of character. The following are some of the means of our trials: losses, disappointments, delays, restraints, shelvings, our and others' faults and lacks, hardships, necessities, misunderstandings, false brethren, weariness, privations, sickness, poverty, pain, persecution, etc. Singly, doubly and manifoldly our graces and good sentiments are pressed down by these, the adversary offering some relief, if we break down under the test.

56. A second form of endurance comes from pressure borne down upon us from our own humanity, due to our loyalty in study and service. Ordinarily the daily work of the brethren is quite exhausting. If in addition to such weariness we devote our extra time to study and service, increasing weariness will be felt. The head often becomes tired from study, and the head and body not infrequently become weary from service. Not seldom does this weariness result in much loss of sleep and nerve fatigue. In some cases it has extended even to nervous prostration, as is evidenced in our Lord's case by His sweating blood in the garden. More than one through zeal in study and service has made himself sick. And others have deprived themselves of many a comfort in order to render financial support to the work. The Lord puts us into circumstances requiring great self-denial, privation and physical endurance, if we would be faithful to His Truth and its study and service. Those are trials of endurance that come from, and are in our bodies.

57. Finally, endurance as a part of the Christian life must be shown amid persecution for loyalty to the Truth in its study, service and practice, particularly in its service. Persecution has taken the forms of reviling, slandering, hatred, despite, boycotting, commercially and socially, excommunication, imprisonment, stripes, tortures and even violent death. Many have not been put to the test of the most extreme of these; yet all the faithful must be tested by the pressure of persecution, in some ways at least. And while undergoing such trials, sufferings and persecutions, we are undergoing the antitypes of Israel's encampings: the beginnings of their encamping typing the beginnings of our enduring experiences, their continued encampings typing our continued endurances and their breakings up of their

encampings typing the endings of our various enduring experiences.

58. Num 9:18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. There is a strong corroborative evidence that the cloudy, fiery pillar represents the advancing Truth and its Spirit found by a comparison of the Hebrew in the beginnings of vs. 17 and 18. The first parts of these verses, literally rendered, are respectively as follows; "At the mouth of the cloud's ascending from over the tent … the children of Israel journeyed." "At the mouth of the Lord the children of Israel journeyed." These two expressions are in sense synonymous. Therefore the second proves that antitypically the pillar is the Lord's Word and Spirit—His mouthpiece (Ps. 45:1). The mouth in this case giving a command, the sense is properly though not literally given in v. 18 when it is rendered as in the A.V., "At the commandment of the Lord, etc."

59. Typically v. 18 teaches that it was God who directed all of Israel's journeys, and that it was He who sent them to, and kept them in every station of their journey until He brought them finally to Canaan. Antitypically this suggests that it is God who orders all our steps in our journey to the Kingdom (Ps. 37:23). He has planned every situation and experience that attend our journey to the Kingdom. This fact guarantees that none of our steps will slide (Ps. 37:31) nor decline (Ps. 44:18), if we follow faithfully His leadings by the antitypical cloudy, fiery pillar.

60. V. 18 also shows that it is at the Lord's command, given through the cloudy, fiery pillar, that Israel encamped. Antitypically this means that it is God who arranges for all our untoward experiences. Nothing happens to us who are His save as He permits; for there are no experiences in the lives of God's consecrated except as God permits and overrules (Rom. 8:28). Our Father rules and overrules in all. From Him come our experiences of progress and growth; and from Him come our experiences of endurance of trial, suffering and persecution. However much secondary agents are active therein, God is the primary Worker in all his consecrated people's experiences.

61. V. 18 further shows that it is God who directed the lengths of Israel's stay at their various encampments: "As long as the cloud abode upon the tabernacle, they rested in their tents," i.e., remained encamped. Of course we are not to understand the expression, "they rested in their tents," to mean that no Israelite left his tent, or worked, or did other things than rest in his tent while encamped; for the Bible in passages cited above shows otherwise. But we are to understand the expression to mean that they remained encamped. Their remaining encamped as long as the pillar remained on the tabernacle types the fact that God's people remain under trials, sufferings and persecutions just as long as the Lord is pleased to have them remain so. Let us remain in our trials as long as it pleases the Lord to have us remain therein and not like impatient children seek by hook or crook to escape our trialsome experiences, otherwise we will fail to learn the intended lessons.

62. Since we are tried, not on what we have not yet developed, but on what we have developed, we infer that our encampments follow our pertinent journeys, i.e., we are tried, made to suffer and are persecuted as to, and on our previous attainments. Therefore we infer that Israel's journeys before an encampment type our growth before our pertinent endurances.

63. Num 9:19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. V. 19 shows that some of Israel's encampments were greatly prolonged. This types that some of our experiences of endurance are long drawn out. And certainly we who have been in the way a long time know by experience that some of our trials are very long drawn out. Some brethren have experiences of testing along certain lines that have lasted for years, some for ten or even twenty years. From this we can readily recognize the longsuffering and patience of our dear Heavenly Father, and at the same time our slowness to learn, yea, even our stupidity. Surely some of us at such continued keeping at certain trials and very slow learning from them deserve, figuratively speaking, to wear the dunce cap and be put into a corner with our backs toward our fellow pupils. Yet, despite our slowness, He continues His mercy toward us, considering our frame, and remembering that we are dust.

64. And let us therein be like the Israelites, who during a long encampment time remained encamped. That is, let us not resent the length of the experiences of trial, suffering and persecution and give up the antitypical encamping, i.e., cast aside our trials, refuse to learn the lessons that they are calculated to instill; for this would make us leave the Israel of God and wander away from God's people, just as an Israelite would have done in the type, had he refused to remain in Israel's camp as long as the pillar rested on the tabernacle. Rather, like those who remained in Israel's camp and thus remained with God's people, let us with patience persevere in enduring, and that joyfully, the trials, sufferings and persecutions that God apportions to us, realizing that, if faithful therein, the end will be glorious indeed; for these experiences are God's "charge" to us to endure faithfully. Nor will we be given further progress along this pertinent line until the "charge" is "kept."

65. Num 9:20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. V. 20 indicates that some of Israel's

encampments were but of a few days. Antitypically this means that some experiences of endurance in trial, suffering and persecution are of comparatively short duration. And we know from experience that this also is true. This as well as long drawn out experiences of endurance, is also of the Lord, even as the middle of v. 20 shows: "According to the commandment of the Lord they abode in their tents." Thus it is for the Lord, and not for us to decide whether our experiences of endurance be long drawn out or of short duration; for only He knows into what He desires to develop us in detail. Not knowing this, we are incapable of determining when we have been sufficiently tried. It is for us to continue under them in childlike faith, cheerful hope, strong love and full obedience as long as they last, regardless of whether they are of long or short duration.

66. Let us not become restive under them, complaining against them and thus against the Lord, who arranged for them and the length of their duration. It is good for us to remember that in such experiences our strength will be in quietness and confidence. We need not worry about the outcome. We can well rest in, and wait upon the Lord, who will make us of good courage as we wait upon Him. And let the Winter threaten ever so sorely, Spring must and will finally come. Therefore wait, my soul, upon the Lord, and be of good courage, and He will renew thy strength; for another time of progress will in due time come, as it is written in the end of v. 20: "and according to the commandment of the Lord they journeyed."

67. Num 9:21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. V. 21 shows us that some encampments lasted only over night, and some only over day. This, in the first place, types the fact that some of our experiences of endurance last only a short time indeed. And our experience abundantly corroborates this. Well were it for us that we could overcome in all of them quickly; for our quickly overcoming proves us to be strong in the pertinent particular, while long-drawn-out experiences of endurance prove us to be more or less weak in the pertinent particular. Well, too, will it be for us, if, like the Israelites, we are ready after a very brief trial to go onward (v. 21); as well as after a longer or the longest experience of this kind we are ready to go onward (vs. 19, 20).

68. In the second place, it will be well for us if after a night's trial (an experience of endurance along Old Testament lines in the Epiphany) we are ready to go onward in progress with the advancing pillar, as it was well with us if after a day's trial (an experience of endurance along New Testament lines in the Parousia) we were ready to go forward in new developments with the advancing pillar.

69. It will be noted that vs. 19, 20, do not state definitely how many days were involved in the pillar's remaining on the tabernacle. V. 19 indefinitely states the period as of many days, and v. 20 as of a few days. Hence we applied their thoughts as typing generally long and short trials for the Lord's people. But in v. 21 a day-time tarrying and a night-time tarrying of the pillar are specifically mentioned. These we have specifically applied respectively to a Parousia and to an Epiphany experience, as they also apply to a Jewish Harvest experience or to one during the period between the Harvests.

70. Num 9:22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. Again in v. 22 specific periods are mentioned: two days, a month and a year. We understand the two days to type the two Harvests with their following nights—the whole Gospel-Age—and the tarrying of the Israelites to represent the experiences of endurance on the part of the Church along common lines during the two Harvests and their following nights, i.e., during the whole Gospel-Age. 1 Cor. 10:6-14 is a passage that shows certain experiences of hard pressure to be common to the Lord's people living in these two periods, "upon whom the ends of the Ages have come" (1 Cor. 10:11). Heb. 3:12–4:11 shows this for the interval between the Harvests, and during the Epiphany's miniature Gospel-Ages.

71. The period mentioned as the month's tarrying of the pillar on the tabernacle and the Israelites' remaining camped therein seems to represent the experiences of trial, suffering and persecution to which the twelve graces (Rev. 21:19, 20) of the Church are subjected, the testing of each being during its symbolic month. A similar thing is suggested as to the world's developing these twelve graces (Rev. 22:2).

72. When v. 22 mentions a year as the period for the encampment it seems to type the fact that some experiences of endurance last throughout the entire Gospel-Age (Acceptable year – Luke 4:19) irrespective of its periods, e.g., the oppositions of the world, of the nominal people of God and, especially, of the mystery of iniquity, which began to operate during the Jewish Harvest and still continues. The Israelites' encamping during these periods suggests to us the lesson to abide in such trials unto a completion, and their not marching during such periods suggests to us the lesson not to run away from our untoward experiences, since this surely would make us leave the company of God's people, but to abide therein, faithfully with God facing them unto a completion.

73. Num 9:23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the

LORD by the hand of Moses. V. 23 recapitulates the statements of vs. 18 and 19, with the added item that the Lord's commands in these particulars were given by Him through Moses, which types the fact that Yahweh directs all our experiences of development and endurance through the agency of our Lord Yeshua, who is both the Interpreter and the Executive of all God's plans and purposes, as well in their generalities as in their details, and this because all things are of the Father and by the Son (1 Cor. 8:6).

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THE DANGER OF BEING OVERCHARGED

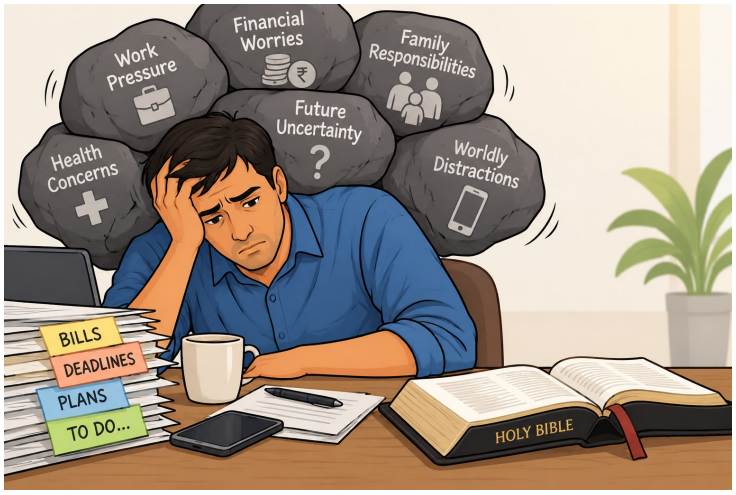
PT# 462, Nov-Dec 1962, p.82

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."
(Luke 21:34-36)

1. ONE would suppose that words so full of warning and of such deep significance, spoken by Yeshua to His disciples, for their benefit and especially for the benefit of those Christians who would be living in the end of the Gospel Age, in the trying time, the "day," of which He spoke, would be kept constantly in mind and would not for a moment be forgotten by God's consecrated people.

2. One of the strongest evidences we have of the truth of the prophecies spoken in connection with these words is that, at the very time when they are being fulfilled by rapidly succeeding events, at the very time when God's people should be lifting up their heads, knowing that their "redemption [deliverance] draweth nigh," at the very point where expectation should be on tiptoe, we find many enlightened ones so busied with a multitude of other things that they cannot attend to proper preparation for the coming Kingdom. They are so overcharged (burdened, oppressed; there seems to be no more fitting word to use in this connection than overcharged) that they do not take time to heed the caution and derive benefit from this injunction from our Lord's own lips, as given in our text.

3. True lovers of Yeshua, who expect to be everlastingly with Him in His Kingdom, will be especially interested in His great prophecy pertaining to our times as recorded in Matt. 24, Mark 13 and Luke 21. Those who deeply love the Master will, of course, rejoice in Him in whom their soul delights; and if their eyes of understanding have been opened to discern the



time of His Second Advent and the fact that He has already come again to this earth and is invisibly present (1 Thes. 5:1-5; Matt. 25:6; Rev. 3:20), that He is destroying Satan's empire and establishing His Kingdom (Rev. 2:26, 27; 11:15), that the sealing and rapture of the Bride, the Lamb's Wife, are completed (Rev. 7:1-4; 19:7) and that the glorious reign of peace and righteousness on earth is soon to be set up, they will indeed look up, and lift up their heads, knowing that their deliverance is nigh at hand. The fact that a time of special trial and testing (Mal. 3:1-3; 1 Cor. 3:10 -15; Eph. 6:10-13; Rev. 6:17) immediately precedes the inauguration of Christ's reign of peace and righteousness on earth, should put every expectant soul on the alert.

4. But what are the principal dangers of the hour? Most of them are connected with the liability of being deceived. Four times in Mark 13 we find Yeshua saying, "TAKE HEED!" (1) Take heed lest anyone deceive you—v. 5; (2) take heed to yourselves—be careful of what you do and say—for some will be traitors and will turn against you—v. 9; (3) take heed to what I have told you—v. 23; (4) take heed, watch and pray v. 33.

5. While there is a similarity in the general narration, as given in Matt. 24, Mark 13 and Luke 21, yet each narrator gives some points more prominence than the others; and so we find that in our text more explicit directions are given regarding ourselves. "Take heed lest your hearts be overcharged."

6. Three things are here mentioned with which the heart is especially liable to become overcharged: surfeiting, drunkenness and cares of this life. Perhaps some may think they are not troubled with the first two of these. If so, let them take heed and make sure that, while avoiding literal surfeiting and drunkenness, they are not among the number spoken of in Isa. 29:9-14—that they are not given to worldly revelries, to time-killing pleasures or to intoxication with the spirit of the world as respects wealth, business, social standing, art, music, dress, earthly knowledge, etc. Many, no doubt, feel especially the force of the last of the three, and are exerting themselves to overcome in this respect; while still many more, which are really "overcharged," are not fully conscious of it.

7. Note carefully just what Yeshua says. He does not simply say, you will have a great deal of worldly care, but says, "Take heed that your HEARTS be not overcharged with the cares of this life." It is possible for a person to have a great deal of proper earthly responsibility requiring his attention, and yet not have his heart much affected or influenced by it. He may have a large amount of proper earthly responsibility, and yet his heart may be quite free from any burden. Why? Because his heart is not in it as much as his head is. If he is doing all as unto the Lord, and does not assume or retain any earthly responsibility that it is not his duty to assume or retain, there will not be much danger of his heart being overcharged with the cares of this life.

METHODS USED BY SATAN

8. We need right here, however, to "take heed" and not delude ourselves with the idea that our hearts are with the Lord, and that we are in full sympathy with Him and His work. If we do not regularly find, or make, or take time to commune with Him, feast upon His Word and partake of His Spirit. So it is the heart that is in danger. This being the case, what are the methods most likely to be used by the Adversary to load down our hearts to the extent of being "overcharged"? We may be sure that he will seldom make a direct approach to induce us to become traitorous to our Lord or unfaithful to the cause to which we have vowed allegiance. He would not suggest unfaithfulness! Oh, no! Rather, he would have us "not slothful in business, fervent in spirit, serving (?) the Lord" (Rom. 12:11)—but under his direction and with the use of his methods! If we are likely to forget this passage he will quote it to us, but not with as much stress upon the last part as upon the first.

9. He may also impress upon our minds that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Satan is an extremist; he will urge you, in the light of Scripture, to provide for your own, certainly, and to see to it that your family has a good house, a large and beautiful one, which is fully as good as your neighbor's, or perhaps better; he will encourage you to give your children all they want and let them have their own way—it would be a shame to inhibit them to any degree in their freedom of expression; and he will seek to have you buy for your family all they want—lavish upon them all that their hearts desire. And don't let anyone get the idea that you are not providing well for your own!

10. Satan will, if possible, crowd overmuch earthly work upon us, all of which is claimed to be duty; and the demands will be so numerous that we will have insufficient time for the accomplishment of them all. All this is intended to keep us from the most important work of all—the study of God's Word, through which we are enabled to grow in grace and in the knowledge of the Truth, and by which we are thoroughly furnished unto every good word and work, including the spreading of the Truth. If we are in an overburdened condition, are we not forgetting to "seek first the kingdom of God and his righteousness" (Matt. 6:33)?

11. There is manifestly no work so important as to keep the love of God burning brightly upon the altar of our hearts, and no means are so likely to accomplish this as the study of God's Word, watchfulness and prayer. Of course these should not be done to the exclusion of good and proper works, but good works should not be allowed to exclude these. Many have a zeal in serving God, but not according to knowledge (Rom. 10:2). Love of the Truth will lead us more and more into its study, practice and service; it will lead us more and more into the Truth and its spirit, and will make business cares and secular activities and anxieties give place and stand aside while we take a sufficient amount of time to study God's Word and to worship Him in spirit and in truth (John 4:24).

12. When we are in any doubt about the amount of time we should properly take for the purpose of feeding on the bread of life, let us put on one side of the scale all our worldly cares and worldly demands upon our time, and on the other these words: "Seek ye first the kingdom of God, and his righteousness; and all these things [the really needed things] shall be added unto you." Thus we will be helped in making a proper, God-pleasing decision. Let us take heed that our hearts be not overcharged with surfeiting, drunkenness and cares of this life.

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"HE … SHALL GO IN AND OUT, AND FIND PASTURE"

BSQB p. 569, 570

What does our Lord mean by the expression in John 10:9, "He . . . shall go in and out, and find pasture?

1. Our Lord's thought will become clear, if we keep in mind the figure used by Him in this connection—that of a shepherd and his sheep into a fold for their protection against the dangers that lurked in the night; and in the morning he led them out of the fold to the pasture. As the fold served the sheep as a protection, so it fittingly represents the condition of being under the Divine providence. The sheep being led into the fold by their shepherd beautifully pictures forth how we as the Lord's sheep are brought into the care and protection of Divine providence, by Yeshua, our Shepherd,—thus we "go in." In other words, by the sheep going in is meant their entering into and becoming sharers of the Divine care and protection exercised by Divine providence. That part of the figure therefore represents the condition of being under the



Divine providence.

2. The other part of the text—"He . . . shall go . . . out, and find pasture" represents another special privilege of God's sheep. As the Palestinian shepherd in the morning led forth his sheep that he might feed them in the pasture, he illustrated how the Lord Yeshua as our Shepherd introduces us into another privileges of God's sheep—feeding on the Word of God. In the pastures of the Word we are led by our Shepherd to the most refreshing feasts of Truth.

3. We praise the Lord for causing us to go in—causing us to receive the blessings of God's providences—and for causing us to go out—causing us to feed on God's Word, the meat in due season, which God generously supplies through Christ.

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SHE KNEW TOO MUCH BIBLE

BS# 343, Oct.1964, p.79

1. A little girl, being asked by a priest to attend religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him, not her father. "Oh, Sir, we are taught in the Bible to 'Honour thy father and thy mother,'" she replied. "But you are to call me 'Father,'" was his answer. To this she replied, "No, for the Scripture says, 'Call no man your father upon the earth, for one is your Father, which is in heaven."'

2. The priest did not like to lose a religious discussion to one so young, and he said, "You have no business reading the Bible." "Then why did Yeshua tell me to search the Scriptures"? she asked. He replied, "But that is only to the clergy. You understand that a little child cannot know the Scriptures." "Then why," she asked, did Paul write to Timothy, "From a child thou hast known the Holy Scriptures"? Surely there was some way to get the best of this young upstart. Said the priest, "Timothy was being trained to be a bishop, and he was taught by church authorities." "No Sir," said the girl, "He was taught by his mother and grandmother . . . at least that is what Paul wrote." The priest turned away, and someone said they heard him mumbling something about "She knew enough Bible to poison a whole parish."

★★★★★★★★★★★★★★★★★★★★★★★★★★★★

IF I HAD MET HIM WALKING

PT 1974, p.30

If I had met Him walking
By the sea of Galilee,
Would He have stopped, I wonder,
And then said, "Follow Me"?

And if He had, I wonder,
As I think the matter through,
Would I have followed Yeshua
With so many things to do?



★★★★★★★★★★★★★★★★★★★★

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.

THE NEW COVENANT

Monthly newsletter published by the brethren of the

Millennial Bible Truth Movement

Website: www.mbtm.in