

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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 ANNOUNCEMENTS

"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

MANNA FROM HEAVEN

To introduce our subject we begin with this definition of Manna from *Easton's Bible Dictionary*: "**Heb. man-hu**, "What is that?"—the name given by the Israelites to the food miraculously supplied to them during their wanderings in the wilderness (Ex. 16:15-35). The name is commonly taken as derived from *man*, an expression of surprise, "What is it?" but more probably it is derived from *manan*, meaning "to allot," and denoting an "allotment" or a "gift." This gift from God is described as "a small round thing," like the "hoarfrost on the ground," and "like coriander seed," "of the colour of bdellium," and in taste "like wafers made with honey." It was capable of being baked and boiled, ground in mills, or beaten in a mortar (Ex. 16:23; Num. 11:7).

If any was kept over till the following morning it became corrupt with worms; but on the Sabbath none fell and on the preceding day a double portion was

given. The double portion could be kept over to supply the wants of the Sabbath without becoming corrupt. Directions concerning the gathering of it are fully given in (Ex. 16:16-18, 33; Deut. 8:3, 16). It fell for the first time after the eighth encampment in the desert of Sin and was furnished daily, except on the Sabbath. This continued for all the years of their wanderings until they encamped at Gilgal after crossing the Jordan, when it suddenly ceased; on the day "after they had eaten of the old corn of the land; neither had the children of Israel manna any more" (Josh. 5:12).

This Manna was evidently altogether a miraculous gift, wholly different from any natural product with which we are acquainted, and which bears this name. The manna of European commerce comes chiefly from Calabria and Sicily. It drops from the twigs of a species of ash during the months of June and July. At night it is fluid and resembles dew, but in the morning it begins to harden. The manna of the Sinaitic peninsula is a secretion from the "mannatamarisk" tree (*Tamarix mannifera*), the *el-tarfah* of the Arabs. Today this tree is found in certain well-watered valleys in the peninsula of the Sinai.

The Manna with which the people of Israel were fed for forty years differs in many particulars from all these natural products. Our Lord refers to the Manna when he calls Himself the "true bread from heaven" (John 6:31-35, 48-51).

From this introduction we can study deeper into our subject by considering definitions and explanations of the types and anti-types of the Manna that fell from Heaven to nourish the Israelites. In E 9, Chap. 1, The Gospel-Age No-Ransomism Sifting, (Num. 11:1-35) and E 11, Chap. 5 Journey to Mount Sinai, (Ex. 15:22; 19:25); detailed explanations are given as to the Manna from Heaven, (that fed the Israelites for 40 years), in its type and anti-type. The understanding (Prov. 4:7) of these types and anti-types is very important for the class that is consecrating since 1954, the Consecrated Epiphany Campers. Portions of these chapters dealing with spiritual food (anti-typical Manna), as we have progressed in time, are here being explained and adapted for use by the Consecrated Epiphany Camper class.

MANNA TYPE AND ANTI-TYPE

Our study begins with experiences that have marked God's peoples' journey to anti-typical Sinai, the Kingdom, and the New Covenant; the journey having been connected with their receiving the Word



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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through "that Servant," as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through "that Servant," as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

of God as symbolic food as set forth in Ex. 16. These particular experiences are typed by the journey from Elim, (Ex. 16:1) to the wilderness of Sin, (came into the wilderness of Sin [*thorny*]), which types the warring features of the Truth; for it has usually been amid controversies that the Truth has unfolded. And certainly between refreshing and protecting experiences and the coming to the Kingdom and the New Covenant that there have been such controversies, (between Elim and Sinai [*peaky, pointed*, in allusion to the high and pointed position of the Kingdom]). As the Truth was needed, but not yet due (15th day of the 2nd month, just one month after leaving Egypt) during the controversies following the exit of the Lord's people from the present evil world, that they by attitude and act, from shortly after Pentecost onward fault Jesus (Israel murmured against Moses, Ex. 16:2) and additionally by word, fault the mouthpieces of Jesus (Aaron) in their isolated condition (in the wilderness). This indicated that they wished that they had never (by repentance, faith and consecration) left the symbolic world, but had remained under the curse until death (would . . . died . . . Egypt, v. 3); implying that there, they had a sufficiency of heavy, medium and light food for heart and mind (flesh pots . . . bread to the full); and charging that Jesus and His mouthpieces were bent on starving them through lack of spiritual food in their condition of isolation (brought us . . . wilderness to kill . . . with hunger).

The LORD assured Jesus that He would cause spiritual food to come from Him, (LORD unto Moses . . . rain bread from Heaven, Ex. 16:4). To obtain this the people were to use their mental energies to acquire as much as each should need and as due in the period of the Church in which he lived (gather a certain rate every day). Such a course on their part would provide God with opportunities to test their devotion to God's Word as to whether it would be active or not (prove them . . . walk in my law or not). The seven days of the week here seem to represent the seven epochs of the Church, the seventh including also the Millennium. In each of the first six epochs, with the assistance of their teachers, especially of the star-members, they were to study the Bible directly and gather from there what they could find for their needs (gather a certain rate every day); but in the Philadelphia period (sixth day, v. 5) they would gather enough to last during the Philadelphia period and the Laodicean period (prepare . . . bring in . . . twice as much as . . . daily); for the Philadelphia Truths would also include all that was given before and in the Interim, and would as the basis of the advancing Truth of the Laodicean period, be carried over into the latter; for the Laodicean work would be,

partly but not exclusively, a polishing of the vessels given in the Philadelphia period and a setting of them in their proper order. But whatever new Truth would come in the Laodicean period would come without the Lord's people gathering it or digging it out by direct Bible study, but by the Parousia and Epiphany messengers' gathering it and by certain others getting some new features, not by gathering, but more by stumbling into it; in this connection the gathering types searching out more or less by themselves. It will be noted that it is especially in the Laodicean period that all direct Bible study is prohibited by the consecrated and unconsecrated people of the Lord; Jesus and its two messengers being the only exceptions (Ex. 19:21-25). While no such sweeping prohibition was given before, though there were certain limits placed upon direct Bible study before (Num. 12:2-8), *i.e.*, that it be done in connection with the ministry of the star-members and their special helpers. It was because the Lord's people had learned the pertinent practice in Babylon, prevailing before the Laodicean period that a considerable number stumbled over the pertinent Laodicean arrangement as an alleged infringement on their liberty and also alleged self-exaltation of the two members of the Laodicean messenger.

Ever since we entered into the Laodicean period of the Church, God has only been dealing with individuals (one at a time) of His choosing and appointment. After the passing of the last of the two members of the Laodicean messenger, Bro. Johnson's successor, Bro. Raymond G. Jolly brought forth progressive features of the Truth as was given to him by our Lord as His Divinely appointed leader, which he then gave to God's people in detailed explanations through discourses and articles in our writings. Each successor following Bro. Jolly; Bro. August Gohlke, Bro. Bernard Hedman and Bro. Ralph Herzig, followed the Lord's leadings accordingly. We fully and reasonably expect that progressive features of the Truth have been and will continue to be given to each Divinely appointed successor, presently Bro. Ralph Herzig's successor and each successor following him, up until the New Covenant is inaugurated.

Jesus and His Gospel-Age mouthpieces told the LORD'S people amid their murmurings that God would so adjust matters that during spiritual darkness (error) would abound among them as one of the portions of each of the six epochs (Moses and Aaron said . . . at even, Ex. 16:6). This would be a rebuking reminder to them that though God had once delivered them from the world, yet they again became involved in the world's error (know . . . LORD hath brought out from . . . Egypt). Nevertheless, He

would in each epoch in grace, despite their murmurings, sufficiently supply them with true spiritual food during spiritual daylight (morning, v.7), whereby they would be enabled to recognize God's wisdom, justice, love and power (see the glory of the LORD). These two things would be done, because God had taken note of the people's murmuring against Him (heareth . . . against the LORD), the former as retribution and natural result on the evilly disposed and the latter as favor to the properly disposed. Nor was there any valid reason for their murmuring against Jesus and His mouthpieces to them (what . . . murmur against us?). Our LORD showed that it would be manifest when the LORD would suffer the error to come to each epoch, and when He would also give them spiritual food, that they murmured against God (this shall be . . . give . . . flesh . . . bread . . . the LORD . . . ye murmur against Him, v. 8). Since Jesus and His mouthpieces were merely God's Agents in the matter, their murmuring was actually not against them, but against God (what are we . . . not against us, but . . . LORD). Then Jesus charged His mouthpieces, by their teachings, at each time of murmuring to gather the people together in matters pertinent to the LORD (Aaron . . . congregation . . . come near before the LORD, v. 9) since it was against Him that they had sinned and His taking note of it (heard your murmurings). While the mouthpiece so taught, and the people gave attention to the Truth on their isolation from the world, God's wisdom, justice, love and power became manifest to them in the Truth (Aaron spake . . . Israel . . . wilderness . . . glory . . . cloud, v. 10). Jehovah then repeats, and that to Jesus, the thoughts expressed in vs. 6-8 on the error and Truth coming in the six epochs (vs. 11, 12).

Accordingly, in each epoch error came (at even the quails, Ex. 16:13). These errors came progressively and increasingly in each succeeding epoch until they reached their height in the Philadelphia epoch, both in Romanist and in Protestant sectarianism on matters of doctrine, practice and organization (covered the camp). Details on these matters have been given in our exposition of the offerings of the Gospel-Age princes (E 8, Numbers, pp., 169-480), and of Elijah—type and anti-type (E 3, Elijah and Elisha, pp., 7-66). The LORD also, true to His promise by the Truth of His Word, in each of the first six epochs gave His people progressively and increasingly the spiritual Truth as due and found, in the condition of isolation (morning dew lay . . . was gone . . . face of the wilderness . . . small [literally, thin] round [literally, flaky] thing, v. 14). Such Truth came in very small quantities and with clarity at each time until cumulatively it became abundant and harmonious by the end of each epoch (small [thin] as the hoarfrost [snow] on the ground). As each new feature of Truth became due,

the LORD'S people, not knowing it before, questioned one another as to what it was, as to its nature and meaning (Israel saw it, they said . . . It is Manna [literally *man hu* means, What is it? see first paragraph. Evidently they did not at first call it Manna; for they did not know what it was, and first found out what it was when Moses told them; the marginal translation is better than the A.V. text] . . . wist not what it was, v. 15). Our LORD through His mouthpieces made it clear to His people that it was the Divinely provided spiritual food (Moses said . . . the bread which the LORD hath given you to eat). The popular Hebrew word for *what, man*, became the Hebrew name for this food from heaven. Because Manna types the Truth as spiritual food, it also types our Lord as our enlightenment, justification, sanctification and deliverance, because the Truth and the Bible are Christocentric (John 6:27, 32-58); and as we partake of it we partake of Him as our Teacher, Justifier, Sanctifier and Deliverer (1 Cor. 1:30). Our Lord at God's suggestion, as the Truth became due in the sixth epoch, charged (the LORD hath commanded, v. 16), through His mouthpieces, His people evermore to study (gather) it; and that according to capacity (omer) and need (eating), as the description (number) of their assemblies (tents) called for it as assemblies and as individuals in the assemblies (persons). And in harmony with this charge God's people as assemblies and as individuals did (Israel did so, v. 17) according to need and capacity; some gained more Truth, others less Truth. Measured by their capacity (mete it with an omer, v. 18) and by their need (eating), each had enough with no surplus left over; for some have need of, and ability for more, others for less (much had nothing over . . . little had no lack).

Our LORD charged that no assembly or individual leave any of the Truth due in an epoch unused unto the following epoch; but that all the Truth due in any epoch be appropriated as Spiritual food during its proper epoch; for as meat in due season it was needed for overcoming purposes in its own epoch (Moses said, Let no man leave it till the morning, Ex. 16:19). Some refused to follow this admonition (harkened not . . . left it till the morning, v. 20) with the result that it corrupted in their minds into error (bred worms) and in their hearts into sin (stank), which naturally displeased our LORD (Moses was wroth with them) unto His casting them off from His special favor. This occurred in each epoch's sifting. In all six periods the LORD'S people studied and appropriated the word (gathered it every morning [literally, morning by morning], according to each one's need (according to his eating; and when the sun waxed hot it melted v. 21). It prevailed as long as due, but in trial and temptation times

no new Truth became due to enable them to stand; for God wills that the strength derived from previously due Truth be tested, no Truth becomes due in trial and temptation to give them strength to meet them (see also Matt. 13:6, 21). During the sixth, Philadelphia period, an unusually large amount of Truth was due (on the sixth day they gathered . . . two omers, v. 22) as can be seen, among other things, by the fact that ten of the twelve stewardship Truths, as well as much refutative Truth, then became due. Moreover, all the previously due Truth of the four preceding epochs were seen in the sixth epoch, as well as much of the first epoch's Truths. This showed that much Truth prevailed in that period; and the LORD'S people in leaders and led studies, gathered it out of the Bible. The leaders in star-members, their special helpers and the crown-lost leaders by their discourses and writings reported this fact to our LORD (rulers . . . told Moses).

SPECULATION PROHIBITED

Our LORD declared (he said, Ex. 16:23) to these that according to the LORD'S Word then made clear (LORD hath said) the Millennial Sabbath, whose first period was the Laodicean time, was coming, and that it was to be a period of rest from a work that had previously been pleasing to the LORD, but that in the time following the Philadelphia time would be counted speculation for all except our Lord and His special mouthpieces (from then, now, and in the future—until the New Covenant is inaugurated)—direct Bible study (tomorrow is the rest . . . unto the Lord). The leaders were to prepare in writing matters of doctrine (bake) and practice (boil) that would have *pertinent value* not only for the Philadelphia, but also for the Laodicea and *restitution times*. It was especially by putting such matters in writing that they were to be preserved for after times (that which remaineth . . . to be kept until the morning). In harmony with this thought our Pastor made use of various Philadelphia writings for Parousia purposes, *e.g.*, Mosheim's church historical works, Englishman's Hebrew, Chaldee and Greek Concordance, the Diaglott, Foxe's Martyrs, *etc., etc.*, as we also make use of these and other Philadelphia works for Epiphany purposes, and as we are collecting the main priestly and Levitical works of the Gospel Age for present and Millennial uses, which vs. 23 and 32 teach should be done. The leaders and the led of the Philadelphia period accordingly preserved the pertinent pen-products for later uses, which proved under Divine providence to be for Laodicea and Millennial times (laid it up till the morning, v. 24) even as Jesus by the Divine Spirit and providences indicated (as Moses bade). The pertinent writings on conduct did not, nor will they, corrupt

the hearts of God's people of the seventh period (did not stink), nor do they nor will they defile their minds (neither . . . worm therein).

Throughout the Laodicea period Jesus has been charging and during the Millennial period Jesus will charge the LORD'S people to partake of the Truths of the Philadelphia times (Moses said, Eat that today, v. 25); for they are not during either of these two periods to do direct Bible study, since they require all, with the exceptions given above, to rest from such study during antitypical Sabbath for the LORD'S sake (today is a Sabbath unto the LORD). He has been declaring and will throughout this Sabbath, continue to declare that no Truth will be found in that way during this seventh day (today ye shall not find it in the field). Throughout the previous six Church epochs by direct Bible study God's people arrived at Truth with the help of His mouthpieces, which was true even in the Ephesus epoch during the Apostles' presence and activity (John 5:39; 1 Cor. 14:26) and especially in the Philadelphia period (six days shall ye gather it, v. 26); but the LORD has assured us (Ex. 19:21-25) that for the Laodicea and Millennial period such should not be done; for no Truth would be found then in that way (seventh day . . . Sabbath, in it there shall be none). We may be sure that the LORD's design is a wise, just and loving one, *e.g.*, He knew that by speculating, the brethren would give room to the Devil to bring all sorts of errors to the LORD's people; for the Laodicea period (and at the present time) has been the special time of his inciting to frenzies of delusions (2 Thes. 2:9-12). In observing this charge of the LORD, His people are shielded from error and the temptation to that pride that Satan incites in alleged "discoveries of new Truth" by speculation.

But despite the LORD's pertinent warnings on direct study of the Bible after "the sixth day," some have been indulging in it, as experience proves in the Parousia and especially in the Epiphany, and perhaps some will attempt it among the restitution class in the next Age. Especially have the six sifting classes been guilty of this evil (there went . . . people on the seventh day to gather (Ex. 16:27). And despite their professions of discovering "wonderful light," these speculators got absolutely no new Truth at all from such study (they found none), because the LORD for the anti-typical seventh day will not give any by that method. Such forbidden course led God to tell Jesus (LORD said unto Moses, v. 28) to reprimand those who have so refused (how long refuse ye) to observe God's charges (commandments) and arrangements (laws). Jesus made this expostulation orally and in writings during the Parousia, especially through that Servant, and during the

Epiphany, especially through the Epiphany messenger. This expostulation was made, because God required rest from the labor of direct Bible study on the antitypical seventh day (for that . . . the Sabbath, v. 29), for which reason He gave enough of such work during the Philadelphia time to suffice for that and the following period (sixth day the bread of two days). Therefore, He requires everyone to keep within His pertinent official functions during the antitypical seventh day (abide every man in his place) and not leave those official functions to assume those that are limited to Jesus and His special mouthpieces (let no man . . . on the seventh day). This charge was then fulfilled by the LORD'S people (people rested on the seventh day, v. 30). The type here does not refer to those who speculated themselves out of being any longer of God's people, and compared with v. 27 shows that those who had done some of it and who remained among the LORD'S people, cleansed themselves of this fault and practiced it no more.

God's people attribute the quality of understandability to the Truth as a thing both reasonable and clear (Israel called the name thereof Manna [the Hebrew word is *man*, *what?* which suggests that its meaning—What is this?—under investigation as due is reasonable and clear], Ex. 16:31). The Truth is aromatic and saving, aromatic because Divinely inspired, pure, perfect, reliable, effective, soul-satisfying and permanent; and salutary, because it makes wise unto salvation, develops the graces and saves the believing and obedient (was like coriander seed). It is also wise, just, loving and powerful (white). And to the responsive it is hope inspiring, and is spiritually sweet (like wafers, literally a cake, made with honey); for it fills the responsive disposition with love, hope, faith, joy, peace and comfort, all of which constitute spiritual sweetness. Jesus, a second time has charged at God's command (Moses said . . . the LORD commandeth, v. 32) that the Truth according to the capacity of God's people (an omer of it) be preserved in writing (kept), and that from the first epoch onward for the future use of God's people (for your generations). This charge has resulted in the production of the New Testament and the main writings of most of the star-members and their special helpers and in their preservation to the end that later comers of God's people may see the Truth gotten in the former "days" of the Gospel Age (see the bread . . . fed you in the wilderness . . . from . . . Egypt). Additionally, Jesus charged His mouthpieces (Moses said to Aaron, v. 33) to take the doctrine of the Christ class' hereafter (take a pot) and fill it to its utmost capacity, which is immortality, as their kind of everlasting life (omer full of Manna); and to keep this teaching as a matter relating to the LORD for the Spirit-born condition (before the LORD) to be

perpetually held before all generations of God's people (kept for your generations). This was accordingly done by the LORD'S mouthpieces and is fixed as the pertinent teaching as to the Spirit-born condition (so Aaron laid it up before the testimony to be kept, v. 34). The Truth in its dueness has been and will continue throughout this Age to be the food of God's people until they come to the Kingdom (Israel . . . Manna forty years until . . . land inhabited . . . borders . . . Canaan, v. 35). Their capacity (omer, v. 36) for the Truth exists in a limited condition by reason of the imperfection of their mental, moral and religious powers (*tenth* part of an ephah).

MANNA QUALITIES— PEOPLES ACTIVITIES WITH IT

Numbers 11:7-9, treat of the Manna and the people's activities with it. V. 7 gives a brief description of the Manna, which brings to our attention four qualities of the Heavenly Manna. We understand that the Manna Israel had as its food represents the Truth, God's Word. Or to put it in another form, Christ is our spiritual food, even as He Himself has interpreted the typical Manna to represent Himself (John 6:32-58). Some might think that our first definition of the antitypical Manna contradicts our second definition of it; but a little thought will readily show their harmony. Jesus Himself tells us that He is the Way, the *Truth* and the Life (John 14:6). How is this so? From the fact that the Bible is Christocentric. The whole Word, Plan, of God involves Him and revolves about Him, who of God is made to us now and to the world in the Millennium, wisdom, righteousness, sanctification and deliverance (1 Cor. 1:30). It is for this, among other reasons, that He is called the Word of Life and the Word of God (1 John 1:1; Rev. 19:13). Indeed, His pre-human title, the Logos, Word, among other things, is related to this thought, inasmuch as it presents Him to us as God's mouth (John 1:1-3, 14), which is one of the Bible's titles (Psa. 45:1; Isa. 1:20). Accordingly, the *Truth* is but a description of Him in His person, character, teachings, work and relations, as He is also its Revealer. Accordingly, the twofold definition, (a) the Truth, God's word (b) Christ our spiritual food, that is given above of the antitypical Manna is correct.

FOUR ATTRIBUTES OF THE TRUTH

Above we said that four of the Truth's qualities are set forth typically in Numbers 11:7, "The Manna was as coriander seed; and the color [appearance] thereof as the color of bdellium." Coriander seed is aromatic as to scent and is preservative as against corruption—the appreciability and the salutary-ness of the Word of God are thereby brought out. The Truth, in the first place, is in its nature and in its effects appreciable. This is because it is Divinely

inspired (2 Tim. 3:15-17), pure (Psa. 12:6), perfect and reliable (2 Sam. 22:31); effective (Isa. 55:10, 11), soul-satisfying (Job 23:12) and permanent (Psa. 119:144). It is also, as typed by the second quality of coriander seed, in its nature and effect salutary. This is because it makes wise unto salvation (Psa. 119:98-100), it works the graces (Rom. 15:4) and it saves (Rom. 1:16). These are the qualities of the Truth as suggested by the Manna being as coriander seed, which is a fine type.

Bdellium, according to the best authorities, is among the clearest of the precious stones—the diamond. The qualities of the Truth typed by the color of the Manna being like bdellium are clarity and brilliance. And certainly the Truth is when due clear and brilliant like a diamond. By this we are not to be understood to mean that the Bible is clear—purposely it was by God made the obscurest of books, as we have more than once emphasized in our writings (Isa. 28:9-13). But the Truth as due is wonderfully clear to God's people (Col. 1:27) and in due time will be so to the world (Rev. 22:1). This clarity is due to the reasonableness of God's thoughts (Isa. 1:18). Its brilliance makes it enlightening—it reflects light from the LORD. The following passages bring out the diamond qualities of the Truth (Psa. 19:8; 119:105, 130; 2 Pet. 1:19). So we see that by the Manna being like coriander seed and diamonds the LORD has brought to our attention four splendid qualities of the Truth. Let us note well the wisdom expressing itself in poetic form brought to our attention by God's use of these objects of nature to enforce spiritual lessons.

The Israelites' activities as to the Manna type spiritual Israel's activities as to the Truth, whose mind and heart processes on the LORD'S Word are typically set forth in v. 8. Israelites' going about as to dealing with the Manna represents the antitypical Israelites' giving their attention to the LORD'S Word privately and in fellowship by conversation and class study. The Israelites' gathering the Manna types the Spiritual Israelites' getting an understanding of the meaning of the Truth. Their grinding it in mills or beating it in mortars types the analytical processes whereby one divides, subdivides, sub-subdivides, etc., it into its main parts, which are doctrine, precept, promise, exhortation, prophecy, history and type, and into its smaller parts, *i.e.*, as to the subjects coming under each of these general heads and as to the contents of each of these subjects. *E.g.*, on the general division of the Truth's subject matter we might instance the subject of God as a subdivision of doctrine. The subject of God may be subdivided into the following parts: His being, His character, His teachings and His works. Each of these in turn may be sub-subdivided, *e.g.*, His being may

be divided into its existence, its nature, its faculties, its attributes. Each of these in turn may then be divided, etc., etc., etc. This same process can be applied to any other doctrine or to any of the other main divisions of Truth thoughts given above. The Israelites' baking, or boiling it represents the Truth-proving processes, whereby by proofs from Scripture, reason and facts one demonstrates it as true to his own satisfaction. The Israelites' making cakes of the Manna types the adapting of the Truth for fitness to one's heart appropriation unto character development and character correction for oneself and others, individually or in groups, as well as for one's development in doctrine and refutation (2 Tim. 3:15, 17). His eating these cakes types such appropriations of the LORD'S Truth to one's development in the LORD'S Word, Spirit and work. We know that just as these things were done in the Harvests, they have been and are being done in the Epiphany, and they were certainly done in the Smyrna, Pergamos, Thyatira, Sardis and Philadelphia periods of the Church.

The taste (Numbers 11:8) of these cakes was like fresh oil. After people have tasted olive oil that is old and somewhat rancid, fresh oil tastes very good. This suggests the fine taste of the good Word of God. It tastes very good to the mind and heart, inasmuch as its abounding Truth, reasonableness, beauty, sublimity, sufficiency and practicability satisfy both head and heart. O, how its "taste" enlightens, satisfies, delights and uplifts in the holy Spirit! The holy Spirit of it (oil) makes it taste so good to our holy Spirit. So it has been throughout the whole Age from Jordan until now and will until the Epiphany is past be to real Spiritual Israelites. V. 9 tells us under what circumstances the Manna fell: Upon the night's dew it fell. It did not fall directly upon the desert earth, which doubtless would have made it sandy and muddy, but upon the sand and earth-covering dew. In Bible symbols the dew sometimes represents the Truth (Deut. 32:2) and sometimes God's providences (Prov. 19:12). Both of these thoughts apply here. Upon Truth already given the LORD superimposes more Truth, adding line upon line, precept upon precept (Isa. 28:10, 13). The night-long falling of the Manna upon the dew suggests the progressive development of the Truth (Prov. 4:18), ever reminding us of the thought expressed in a hymn. "Still there's more to follow." This is also suggested by the Manna's continuing to fall throughout Israel's wilderness journey, even as in the anti-type from Jordan to the present the Truth as due came upon the Truth that had already been due among God's people, the antitypical camp. The advancing Truth does not set aside the Truth formerly received, as some deceivers teach. Those of us who during the Parousia

watched this peculiarity of the Truth, its due-ness, *i.e.*, its coming as the needs, circumstances and experiences of God's people require, and who during the Epiphany are watching its due-ness, know that this is a true principle in practice. The same peculiarity of the Truth was in evidence throughout all the five Church epochs between the Harvests (Psa. 23:5; 81:16; 100:3; 103:5).

THE TRUTH COMES AS DUE

The same remarks hold with reference to the Manna's falling upon the dew as symbolizing the providences of God toward His people throughout the entire Age. The Truth as due came to God's people adapted to their varying providential needs, circumstances and experiences; for the Word of God was so framed by God that it is not only adapted to the needs of God's people in general, but it is also adapted to their individual needs amid their varying circumstances and experiences. This shows the practicability of God and of God's Truth. That God arranged His Word so as to be adaptable to the general needs of His people is apparent from Amos 3:7: "Surely the Lord your God will do nothing [in the outworking of His Plan] except He revealed it as His secret unto His servants the prophets." These acts are sometimes revealed in the prophecies and sometimes in the types of the Word, which detail all the unfoldings of God's Plan as due. And that God adapted His Word to the particular needs of the individual members of His people in their varying circumstances and experiences is evident from many Scriptures (Gen. 49:24; Ex. 23:22; Deut. 10:18; Psa. 23:4; 34:7, 10; 37:25, 34; 40:5; 44:1-3; 68:6; 105:16-22; 146:7-9; etc.). The Manna's falling at night (v. 9) suggests that the Truth is due particularly in the nights of controversies for the Truth against error, in the nights of fighting against sin, selfishness and worldliness. It was due in the night of nominal Fleshly Israel in its Harvest, in the night from 1799 to 1954, in the night between the Harvests, in the Epiphany night, and in the individual Christian's night of affliction. The advancing light is built upon the past-given Truth, and rests upon the providences of God's people in the sense of being adapted to their providences in their needs, circumstances and experiences (upon the dew). No wonder the Word, having such qualities and peculiarities as are typed in vs. 7-9, the Apostle Paul calls it the good Word of God (Heb. 6:5). How great, therefore, must be in God's people the sin of distaste for that Word and turning from an appetite for it to an appetite for Jewish and pagan religious beliefs, history, science, philosophy, art and literature.

Such dissatisfaction with the Truth and lusting after secular religion, history, science, philosophy, art and

literature, came to our LORD'S attention as the antitypical Moses (v. 10) in the Gospel Harvest. In each church of all denominations and in each ecclesia of the Parousia Truth people (throughout their families, v. 10) this dissatisfaction with the Truth and hankering after secular knowledge had one or more representative. Not only so, but this dissatisfaction and lusting were expressed publicly, often by the ministers and elders as the leaders in those churches and in Truth ecclesias (every man in the door of his tent). Accordingly, this was a very general happening. So widespread did it become that it had to receive the special cognizance of the LORD, who was greatly displeased thereat (the anger of the LORD was kindled greatly, v. 10), knowing that one of His choice favors was despised and greatly inferior things were preferred to it by His people, since this betrayed their ingratitude, in appreciation and corruption. Moreover, this course of the people was by our LORD seen to be evil (evil in the eyes of Moses). We know that such things have happened in the Parousia and Epiphany times. But the same phenomenon occurred in the Smyrna period and continued to happen in the following four Church epochs, especially in the first three of these four. During the Smyrna period especially did our LORD note both in the Jewish and in the Gentile section of the nominal and real people of God that there was increasingly among them dissatisfaction with, and weariness of the spiritual Manna that God provided for His people, and this lusting after Jewish and pagan religions, history, science, philosophy, art and literature. He saw it occurring in every ecclesia of both sections of His people in that period. He saw it occurring not only in a private way, but also in a public way, and that often expressed by the leaders themselves, whose influence over the others made these feelings all the more evil in their nature and effects. No wonder that God at such base ingratitude, in-appreciation and corruption was greatly displeased; and no wonder our LORD recognized these things as evil.

MURMURING AGAINST THE LORD

We will now consider Numbers, Chapter 11, beginning with verse 4. The events closely preceding the Gospel Harvest and the Gospel-Age No-Ransomism sifting are described in vs. 4-31. These were quite varied, some of them were more or less direct bridges leading the unworthy into the No-Ransomism sifting (v. 4-10); and others were helps that the LORD provided to safeguard the faithful (vs. 16, 17, 25-30); and intermingled among these are antitypical conversations on the part of God and Christ (v. 10-23). The rock bottom cause of all of the No-Ransomism siftings and therefore of the Harvests was weariness with the LORD'S Truth (Manna v. 6) and desire for other food for

heart and mind than the LORD'S Word (vs. 4-6). Israel's mixed multitude, the riffraff, a word whose syllables end in a sound somewhat like the corresponding Hebrew word, *asafsuf*, consisted of people of various nations, which had been conquered by the Egyptians, and whose citizens captured in expeditions of war and plunder had been reduced to Egyptian slavery. When Israel as slaves were liberated by the humiliated Pharaoh and his Egyptian subjects, those non-Israelitish slaves went forth from slavery into freedom with them, the Egyptians being too greatly broken down to restrain these slaves from departing from their midst with the Israelites. These accompanying Israel naturally were the first to begin the outcries against the Manna and for the foods of Egypt (v. 4). So in the Gospel Harvest many who were not real Spiritual Israelites first of all wearied of the LORD'S Word (Manna v. 6) that they had been having as it was due (fell a lusting and said who will give us flesh v. 4). And as in the type the spirit of these, like an unholy contagion, began to infect those who were real Spiritual Israelites, until like the others they, too, became weary of the LORD'S Word as due and began to long for other food for heart and mind (the children of Israel also wept and said who will give us flesh to eat, v. 4). Certainly these showed bad taste in wearying of the good Word of God (Heb. 6:5). This becomes manifest when we come to see what they began to long for, as typically set forth in v. 5: The nominal church and heathen creeds (fish), history (cucumbers), science (melons), philosophy (leeks), art (onions) and literature (garlic). The further they proceeded the more degenerate became their tastes. Certainly this was true in the Harvest time beginning just after the shaking of 1875 antecedent to the Harvest's No-Ransom sifting.

This same thing was enacted on a larger scale shortly after the false Second Advent sifting which set in when the Kingdom was not established subsequent to the Jewish war of 66-73. As there was a literal mixed multitude that followed Israel out of Egyptian slavery, so there was an antitypical mixed multitude that associated itself with Spiritual Israel coming out of the slavery of sin and error. This was true of that part of Spiritual Israel that consisted of Jewish and of that part of Spiritual Israel that consisted of Gentile believers. Shortly after Pentecost, yea even before, this antitypical mixed multitude began to make its appearance in antitypical Israel. The five Jewish Harvest siftings each furnished a supply of these (see PT '36, p. 28). This is readily discernible in four of these siftings alluded to in the Gospels and in the Book of Acts. The fifth of these, like its counterpart in the Gospel Harvest, being on the largest scale of all five, must have manifested a goodly number of these among

the LORD'S people. Then, too, the result of the Jewish war and the subsequent false Second Advent sifting was to manifest from both the Jewish and Gentile world a still larger number belonging to this mixed multitude; so that toward the close of John's life he could with reason speak in his epistles of many false teachers and deceivers and forsakers of the real Truth and introducers of errors among the brethren as misleading many away from the right way (1 John 2:18, 19; 4:1-3; 2 John 7; 3 John 9, 10). Of course such were the first to weary of the Heavenly Manna, and longed for the Jewish or heathen food for heart and mind from which but shortly before they had been weaned.

Their example and agitation before long, misled a considerable number who had been real Spiritual Israelites (v. 4). These symbolically wearied of the Heavenly Manna and, symbolically weeping grievously, longed for the flesh pots of symbolic Egypt, the present evil world. Accordingly, as they were Jews or Gentiles, they began to hanker after Jewish or pagan traditional religion (fish), Jewish or pagan history (cucumbers), Jewish or pagan science (melons), Jewish or pagan philosophy (leeks), Jewish or pagan art (onions), and Jewish or pagan literature (garlic); and for these beggarly elements they were willing to neglect, despise and abhor the good Word of God! A terrible deterioration in mental, moral and religious tastes is typed by the lusting of vs. 4-6. This is emphasized in the Hebrew where in v. 4 it reads "made themselves *lust a lust*." Like Lot's wife, they longed for the things left behind (we remember . . . which we ate freely in Egypt, v. 5). How ungrateful toward the LORD, who had given them angels' food (Psa. 78:25), that they should by their thoughts, motives, words and acts have expressed contempt of it (there is nothing at all beside this Manna before our eyes, v. 6). Their complaint, now our soul is dry (appetiteless as to the Manna and listless, v. 6), received a terrible recompense; for it is written of them that though the LORD gave them their hearts' request, He sent leanness into their soul (Psa. 106:15). Surely we who had been given the sumptuous feasts of the Parousia and Epiphany Truth should guard well our symbolic appetites, lest we, wearying of the finest of the Heavenly Manna, draw down upon ourselves the evil of the antitypical lusters (1 Cor. 10:6).

APOSTLE PAUL'S CAUTIONS AGAINST MURMURING

That the Apostle Paul should speak to the Philippian church of rivalry or personal vanity does not imply that they were guilty of such conduct. Nor does his exhortation that they should in Phil. 2:14 "do all things

without murmurings and disputings,” suggest that there was a spirit of discontent among them. Rather, they would value this counsel, followed as it was by the best of reasons for observing it: “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Phil. 2:15). (It should be noted that the Greek word *goggusmos*, translated “murmurings” in Phil. 2:14 is defined by Strong’s as “a secret debate” or “a secret displeasure not openly avowed”).

Yet the danger was as real then, as it is today. Paul had firsthand experience of the tendency of his own countrymen to *murmur*. The word means to complain, to grumble, to rebel. A *murmuring* is often a continuous, low, indistinct sound, suggesting an undercurrent of discontent. It may amount to little more than a tendency to tolerate a situation with less than good grace and good cheer. Or it may be more active and vocal, as when, delivered from slavery in Egypt, the people of Israel soon grumbled resentfully at the hardships attending their new-found freedom.

MURMURING AGAINST THE LORD

The people of God, who accept Him as their Guide and Leader, should never complain, and Paul reminds us that the murmuring of the Israelites on that occasion carries a lesson for us. Their complaint was on account of the Manna, for which they had at first been so thankful. This Divinely provided “bread from heaven” (Ex. 16:4) had become their staple diet. It could be crushed into flour, boiled or baked, made into pancakes with a honey-like flavor and a suggestion of olive oil. Inventive and resourceful as the women might have been in varying the Manna-based diet for their families, it was inevitable that many would weary of it and hanker after the “flesh pots” of Egypt. The grumbling started among the mixed multitude who had thrown in their lot with the Israelites and come away from Egyptian oppression. “Oh, for a few bites of meat! Oh, that we had some of the delicious fish we enjoyed so much in Egypt, and the wonderful cucumbers and melons, leeks, onions and garlic! . . . and day after day we have to face this Manna!” (Num. 11:5, 6, *Living Bible*). The discontent was contagious and the people of Israel allowed their minds to grow so vexed that they wept like children as they thought of what they had left behind. It was with them, as it often is with us, that “distance lends enchantment to the view.” Looking backward, they forgot the trials and difficulties of their bondage in Egypt, and like peevish children allowed their fancies to affect their reason.

THEIR DAILY BREAD

The “wilderness of wandering” was not entirely a barren desert. It was, rather, a wild, uncultivated region

with extensive rocky mountainous areas, and deep valleys where water courses, varying in abundance with the changing seasons, supported the growth of herbs and shrubs, adequate to provide pasture for the flocks and herds—“very much cattle” (Ex. 12:38)—brought from Egypt. But it was the scarcity of water and food for humankind that resulted in the LORD’S miraculous provision of water from the smitten rock (Ex. 17:6), and the constant supply of Manna from Heaven. And so He gave them their daily bread.

Yet, the Apostle Paul tells us, some complained—and “with many of them God was not well pleased: for they were overthrown in the wilderness” (1 Cor. 10:5, 10). He describes their experience of 40 years’ wandering as “the provocation, the day of temptation in the wilderness,” the LORD saying: “I was grieved with that generation. . . . They . . . err in their heart; and they have not known my ways . . . They shall not enter into my rest” (Heb. 3:8, 10, 11).

WHAT IS DISCONTENT?

Many of us may have in our natural dispositions a tendency to grumble, to complain, to repine—to be *discontented*. Appalling thought! That we, of all people, who have been carried so carefully through the wilderness of this present evil world, attended by the daily providences of our loving LORD—that we should *murmur* must surely grieve Him!

Of course there are times when we chafe at life’s adversities, perhaps failing to remember that “all things work together for good to them that love God” (Rom. 8:28). Our discontent may be little more than an occasional spell of low spirits, possibly born of boredom, anxiety, or feelings of inadequacy, and often resulting from an awareness of our own faults and failings.

Even the saintly Paul was afflicted. “The good that I would, I do not; but the evil which I would not, that I do . . . O wretched man that I am!” (Rom. 7:19, 24). Yet this kind of dissatisfaction may have a salutary effect, in spurring us to greater efforts to overcome character defects. Certainly Paul, near the end of his life, could say with assurance: “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day” (2 Tim. 4:7, 8).

And as an understanding parent comforts a fretful child, so our loving Heavenly Father forgives our human failings and restores our reason. With the psalmist, we can say: “I was brought low, and he helped me. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee” (Psa. 116:6, 7).

He helped me! God is ever merciful to forgive our lapses through human weakness, and lifts us up out of our despondency, if we only allow Him to do so.

THE DANGERS OF BECOMING A MALCONTENT

Persisted in, however, the spirit of discontent must be regarded as a serious character fault, totally unbecoming to any who consider themselves to be followers of the Lord Jesus. It is a *dangerous condition* which abuses the goodness of God and threatens its possessor's eternal destiny: "They shall not enter into my rest."

Murmuring—whether audibly, or in the secret thoughts of the heart, is an unmistakable indication that all is not well with us in our relationship to our Lord and Savior, and to our brethren in the faith. What are the implications?

If we are dissatisfied with what we have, we are telling the LORD—who reads our hearts—that we are ungrateful

for His provision for our needs. Are we questioning His goodness? Are we doubting His wisdom? Are we grieving Him, as He was grieved with that generation in the wilderness? Can it be that—without realizing it—we are hurting our loving Heavenly Father?

Little wonder that the Apostle Paul, having the Philippian brethren in his heart, desired their continued peace and harmony, and thought it not unwise to exhort them to "Do all things without murmurings."

And our Lord Jesus assuredly has us in His heart: "As the Father hath loved me, so have I loved you. . . . I command you, that ye love one another" (John 15:9, 17). Like our Lord, we are to be peacemakers, keeping "the unity of the Spirit in the bond of peace" (Eph. 4:3). Doing all things without murmuring, we shall find "How good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1).

OUR LORD'S SHEPHERDING CARE

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20).

Bible Standard Ministries [LHMM] has been privileged by Jehovah with an inheritance of Truth throughout the ages. God has provided messengers to bring Truth as due through consecrated vessels of His choosing. Two of these became known to us by an understanding of Micah 5:5 "seven shepherds and eight principal men." We know them as Pastor Russell [the Parousia Messenger] and Pastor Johnson [the Epiphany Messenger]. After the smiting of the shepherd, the Parousia Messenger (the 48th star-member), in 1916, the Lord's Parousia-enlightened sheep were more or less bewildered and scattered, especially by various uncles Great Company leaders and their errors, but our Lord continued to shepherd His people, by raising up for their enlightenment and assistance the Epiphany Messenger, the 49th and final star-member. After his death in 1950, the Lord's Epiphany-enlightened sheep were more or less bewildered and scattered, mostly by certain Youthful Worthy leaders and their errors, but our Lord in His glorified condition still continued to stand and feed God's flock in the strength and in the majesty of the name of Jehovah, and they continued to abide (Micah 5:4; E 1, p. 520). "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18; SITS 1, pp. 20-28).

But how does our Good Shepherd, the Lamb that was slain, continue to open the seals of the book (Rev. 5:5), giving to His sheep the Truth as due, since the seven composite angels to the seven stages of the Church, the

seven composite stars, or seven shepherds, with their eight principal men (Micah 5:5; the Parousia and Epiphany Messengers being the seventh and the eighth), have finished their course?

From a number of lines of evidence from Scripture, reason and facts, the Epiphany Messenger, the 49th and final star-member and the last Little Flock member to be glorified (E 10, p. 142), showed that after his demise our Lord would give the stewardship of the Truth to the Great Company, particularly to the Good Levites and their Divinely appointed leader Bro. R. G. Jolly ("a companion and the special helper of the Epiphany messenger" until his demise in 1979—PT '42, pp. 14, 15; PT '43, p. 79), and that "the Great Company would have to serve itself without direct service from a star member" (see PT '44, p. 29, par. 1; PT '48, p. 45; PT '50, pp. 192, 193; PT '52, pp. 83-91; PT '60, pp. 50-63; PT '69, pp. 41-43).

Since the death of the two Laodicean star-members, our Lord has continued to bring forth meat in due season as needed for His enlightened people, and this has been largely in connection with doctrines, prophecies and types. In His use of us we have been very careful to present to the brethren only such teachings as are in full harmony with the Scriptures, reason and facts. We, of course, do not claim to be infallible, free from making mistakes. We therefore urge the brethren to study our presentations carefully and prayerfully, to "try the spirits whether they are of God" and to "search the scriptures daily, whether these things be so"

(1 John 4:1; Acts 17:11).

We have every confidence that after the Great Company finishes its earthly course, our Lord will continue His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers (PT '78 p. 87).

As Bro. Jolly stated that with his death our Lord will continue His special shepherding care for His people through the Youthful Worthies. Habakkuk 2:2 requests "Write the vision, and make it plain upon tables, that he may run that readeth it." He—the consecrated child of God—the faithful watcher, especially in times of transition, can find the Truth going forward in an orderly manner and it becomes the privilege of the faithful to make it plain to others. The God of order arranged for three Youthful Worthy candidates to bring Constructive Advancing Truth forward in its dueeness. Yes, Brothers August Gohlke until his death in 1985, Bernard Hedman until his death in 2004 and Ralph Herzig until his death in 2016, served faithfully in bringing Truth as due through the Bible Standard and Present Truth magazines.

Our Heavenly Father has also been good to us providentially in giving us a heredity that would dispose us toward religious matters. He did not give everyone this privilege. Some of our poor fellow beings have been exceedingly unfortunate because of their condition of birth. They were born with such minds and dispositions that they could not exercise a living faith in, and a supreme love for, God under present conditions. "All men have not faith" (2 Thes. 3:2). He gave us a favor far beyond that of those who do not have it. Not only so, but He arranged for us such surroundings as favorably disposed us toward Him. He made us hungry for fellowship with Him and with Christ. Was that a benefit? Yes indeed, brethren! All our lives He has been surrounding us with providences to mold and bend our hearts toward coming into relationship with Him.

The Lord continues to provide leadership as we should all believe He would. Has it not been promised to the consecrated believer that He would never leave us nor forsake us (Heb. 13:5)! This statement should be true ground for contentment; knowing that God grants the things which are best for us, the called out ones, the consecrated and dedicated according to His purpose and God, as shown above, will continue it through the Consecrated Epiphany Campers. When the storms of life

sweep over us, and imperil us our Master is with us, and we have the encouragement of our brethren. We are not alone in the world, nor is the smallest interest of ours overlooked. Our strength and confidence is in Him who has declared this and the Lord's love, which has so far delivered, fed and led us, is still with us, the same as ever. "Fear not, I am thy shield and thy exceeding great reward" (Gen. 15:1). We marvel at the continued unfolding of the Epiphany-Basileia Truth from the Scriptures, the green pastures into which our Good Shepherd has led us as His enlightened people.

As we have looked at Bible Standard Ministries' [LHMM] history of Our Lord's shepherding care it is evident that this Movement has received a close relationship with Christ. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). In our text the word mind is used in the sense of disposition, or spirit. Our context explains that so great was the Master's confidence in the Heavenly Father that He humbled Himself, left the Heavenly glory, took upon Himself the human nature and continued obedient even unto the ignominious death of the cross. All this was a wonderful manifestation of loyalty, obedience, faithfulness to God. This mind, or disposition, of loyalty to Jehovah God must exist in all who would be followers of the Master.

Oh, "Whosoever doth not take up his cross and come after me, cannot be my disciple" (Luke 14:27). To each one who would become a follower of our Lord Jesus Christ there comes a time when he must decide what he intends to do. Naturally he may have a mind which is not desirous of doing the will of God, which prefers to have its own way. Naturally he may have a selfish disposition, one which militates against the mind, the disposition, of Christ. But despite his natural inclinations, despite his imperfect mind, he is influenced by the Truth as it is in Christ Jesus, our Lord and Savior.

It would be altogether natural that the perfect man should reverence his Heavenly Father. Because of Father Adam's fall into sin, the majority of his race have lost this natural disposition to such an extent that they prefer to have their own will and seek to carry out their own plans and schemes. This lack of mind, or disposition of obedience to God, is largely a matter of heredity. But to each one who would become a follower of our Lord Jesus Christ there comes a time when he must decide what he intends to do. Naturally he may have a mind which is not desirous of doing the will of God, which prefers to have its own way. Naturally he may have a selfish disposition, one which militates against the mind, the disposition, of

Christ. But despite his natural inclinations, despite his imperfect mind, he is influenced by the Truth as it is in Christ Jesus, our Lord and Savior.

Unless such an one had come into contact with the Truth, he might never have come to the point of making a decision. After he has considered the subject carefully, he makes up his mind as to what course he shall pursue. Some do this slowly, others quickly; some do so from one viewpoint, others from another. But all these make up their minds to become imitators of Christ, for all such long to have the favor of God, they have learned that through our Lord Jesus Christ, God has made an arrangement whereby they may come into covenant relationship with Him and may have their natural blemishes covered with the merit of our Lord's sacrificial death. So they determined to be on the Lord's side, to cultivate the spirit which the Master manifested, and which the Heavenly Father declares is pleasing in His sight. Ultimately all who maintain this mind cast in their lot to be followers of Christ. Having decided to become a follower of Christ, a person naturally inquires what steps must be taken in order to enter into covenant relationship with God. The Scriptures tell him that he must believe that our Lord Jesus Christ has given up His life for the sin of the world, and whoever would become a follower of our Lord must first accept Jesus as his personal Redeemer and then walk in His steps (Matt. 16:24). Further investigation of the Scriptures reveals the fact that our Lord consecrated His life to the doing of the Father's will, even unto death, and that whoever would follow our Lord must likewise consecrate his life, and be faithful in his calling.

By faith he accepts the invitation to become a follower of Christ. By faith he presents his body a living sacrifice (Rom. 12:1), recognizing the fact that he is not actually perfect, but that God is willing to accept him because of the imputed merit of Christ. *While the calling to Brideship was open* [italics ours], when one did so, our Lord accepted him and presented him to the Father, who also received him and begot him through the holy Spirit. Then he became a New Creature. By faith a consecrated one goes on to fulfill the terms of his covenant with God (Psa. 50:5), to minister sacrificially in the service of the Lord and the brethren. Although he continues to live in the world, yet he is not of the world, for by faith he lives a resurrection life. As a human being he is reckoned dead, but as a consecrated one he is alive. From that time on he strives earnestly to cultivate the mind of Christ. St. Paul exhorts all Christians to let this mind of Christ be in them, more and more abounding. As we grow in knowledge we should also grow in grace, and should have

more and more of this mind of Christ. At first we have only a little, although we may have a strong determination to be on God's side. Since He has accepted us and given us His holy Spirit, we feel that we must rise out of our natural imperfection, and must let the new mind work in us to will and to do the good pleasure of God. If we continue faithful to the Lord, He will guide us in all our affairs through His providences, and will give us whatever discipline is necessary for the perfecting of our characters in likeness to His dear Son, our Lord Jesus Christ, and this will help us overcome.

When one becomes a fully consecrated child of God, the Lord will reveal unto him wherein he comes short of His requirements. The great Redeemer not only has redeemed us and started us on the way, but He will see to our instruction in righteousness. He will give us those experiences which will enable us to perceive wherein we do not always have the right sentiments controlling us, and wherein we have erred in not always permitting the new mind to have control. In proportion as they give heed to all the various means Divinely provided for their instruction and development, the consecrated followers of our Lord must have the same mind which was in their Master.

This new mind will be in us in the sense that we shall desire to do God's will at all times and at any cost. If such is not our disposition, we shall not be fit for the Kingdom, for God does not purpose to have in that Kingdom anyone who is not fully submissive to His arrangements. He will have only those who delight to do His will, those who will sacrifice all other things in order to carry out His wishes. Those who attain this disposition will be with Jesus in His glorious Kingdom. To have the mind of Christ will not necessarily mean that in every instance we shall be able to exercise that mind in all the details of life. Our bodies are weak and blemished through the Adamic fall and therefore we cannot do the things that we would. But if the new mind perceives that through bodily infirmity or through an error of judgment it has made a mistake, it will then seek to make rectification. This is characteristic of the mind of Christ. In every matter that may arise His followers must manifest the same disposition He had.

It is not enough that we should have gone to the length of full consecration to God and should have His holy Spirit in the sense of the enlightenment, heart-warming and energizing of the Spirit in the heart, mind and will similar to the Ancient Worthies, that they had the holy Spirit is evident, *e.g.*, from the case of David, who prayed to Jehovah, "Take not thy holy spirit from me" (Psa. 51:11). The Scriptures teach for all times that the due Truth is for

ALL the consecrated (PT '79 p. 58; PT '84 p. 22, 23)! The little spark of the new mind, heart and will should make progress. The Christian's development is to be one of continual progress, as more and more he is filled with the holy Spirit of understanding. This growth is possible, for in proportion as we receive the holy Spirit, in that same proportion our capacity for receiving is not only increased, but can be enlarged more and more. As there are ebbs and flows in the waters of the ocean, so also it is with the measure of the holy Spirit in any individual. Sometimes we may possess a larger proportion of the Lord's Spirit than on a previous occasion. The spirit, or disposition, of the world continually seeks to invade the dominion of our new mind. Therefore, it behooves us to endeavor constantly to empty both mind and heart of everything which is not in full subjection to the Spirit and the Word of God.

While each one may judge himself in regard to *this matter*—and should do so—he is not at liberty to judge others. It is our duty to see that the Spirit of the Lord is manifested in our daily conduct. “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates” (2 Cor. 13:5). If we are rightly exercised in this direction, our entire being will be so absorbed by the principles of righteousness laid down in the Word of God that everything else will be valueless to us. “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33). If we find ourselves inclined to lay up treasures on earth rather than in Heaven, we should exercise ourselves to ascertain whether we are deficient in the holy Spirit. If we find ourselves controlled by the spirit of contention, we should ask ourselves, “Am I seeking to deal justly and equitably with others?” Whoever is controlled by the spirit of love will have this witness that he is filled with God's holy Spirit, for “God is love.”

In due time this Spirit will enlarge our hearts, our minds, our entire spiritual capacity. This does not prove, however, that we may not be side-tracked before we reach the end of our course, either by our own faults or those of others. The ideal condition is that we should be continually filled with the holy Spirit of God and not engrossed with earthly things. But if upon careful self-examination we find that this is not our condition, we are not to feel discouraged. Rather, we are to demonstrate our loyalty to the Lord and to the principles of righteousness by renewed efforts to do His will. He is watching us, not to see whether we are perfect according to the flesh, but to see whether or not we have the spirit of loyalty.

The Apostle urges that our Lord's followers be not drunken with wine, but be filled with the holy Spirit of God (Eph. 5:18). The natural man sometimes has the inclination to rise above the cares of life by taking some stimulant which beclouds his brain, and causes him to forget his trouble for a time. But those who are the Lord's find instead that His Spirit drives out all anxious care. Figuratively speaking, they become so intoxicated with the Lord's Spirit that the general appearance of their condition in life is altogether changed. “Old things pass away; behold, all things have become new” (2 Cor. 5:17). From both observation and experience they know that to be filled with the Spirit of the Lord is to be freed from worldly sorrow; and that even the severest pangs of the heart are more than counterbalanced by the joys of the Lord, secured through the possession of the fullness of His Spirit. The basis of this knowledge should be our confidence in God. He has promised to make all things work together for good for us. For this reason we should seek to be filled with His Spirit, in order that the mind of Christ may dwell in us richly. Notwithstanding the trials and difficulties of life, we are to call upon the Lord in the midst of them, making melody in our hearts and rejoicing always, no matter what may be the outward earthly conditions, for we know that all things are working together for good to those who are called according to His purpose (Rom. 8:28).

Whoever has the Spirit of the Master will increasingly appreciate righteousness, justice, equity—the Golden Rule. More and more will he put away those evil qualities which the Scriptures denominate works of the flesh and of the Devil. More and more will he cultivate the characteristics of the Spirit of Christ—meekness, gentleness, patience, brotherly kindness, love. Whoever has an appreciation of equity has a noble mind, and naturally will feel indignant at the inequity which prevails under the existing order. God is out of accord with this present evil world, and therefore whoever loves the world of today thereby demonstrates that he is not in accord with the Heavenly Father. The Lord's people should closely distinguish between right and wrong. This should not lead to wrath on our part, however, for it is not our business to set the world in order. This is the Lord's business, and when His due time shall have come, He will correct whatever is out of accord with justice. Meantime, we are not to attempt the correction of the inequities of our day. But we are to distinguish between right and wrong, to feel a righteous indignation, when we see things that are contrary to the principles of righteousness. If we should school ourselves not to notice the various unjust acts about us, we would soon be unable to appreciate the difference between right and wrong.

Yet even here we should be continually on guard lest we give way to the weakness of our own flesh, for in common with the fallen race of Adam, the Lord's people have inherited certain propensities which are out of accord with the Spirit of the Lord. Amongst these is the disposition to get angry and to manifest that anger in some outward expression—perhaps in speaking evil against the person against whom we have been incensed, perhaps in entertaining a spirit of malice which seeks for revenge. Anything appertaining to such a disposition should be put away. We are not competent to judge the degree of guilt in the person who did the wrong, and therefore the Lord instructs us to judge nothing before the time (1 Cor. 4:5).

At most we may now announce such judgment as the Lord manifests that He has made. By and by the Church is to judge the world, but not now. The Lord's people should always have indignation toward everything unrighteous, unjust, impure, unholy. In our observation of others we

should note such things, in order to be able to correct them in ourselves. The more we do this, the more we shall be opposed to these things which make for unrighteousness, and the more sympathy we shall feel toward our fellow creatures.

We should feel sympathetic toward the whole groaning creation in their bondage of sin, injustice, iniquity. We shall be rightly exercised by the feeling of righteous indignation against whatever is out of accord with the principles of righteousness. But we are not to be influenced to anger, wrath and bitterness toward the one who is doing the wrong. In due time God will wipe away all traces of the fall of man. Meantime the work of grace is to go on within our hearts, and we are to become more and more like our Father in Heaven, who has great indignation toward every wrong, every injustice. Then we shall let this mind be in us which was also in Christ Jesus. "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14).

BIBLE QUESTION

QUESTION: Do we properly understand that God's Gospel-Age work was to be a *selective* work?

ANSWER: Yes, the scriptures show that God's Gospel-Age work was to be and remains a *selective* work, a work of selecting out from among mankind the pre-Millennial seed (children) of Abraham, those who perseveringly exercise a faith like his (Rom. 4:1-25).

Jesus in His First Advent preached the Kingdom message with the purpose of doing a *selective* work, and not a *world conversion* work. He purposely spoke in parables to "them that are without . . . that seeing they may see, and not perceive; and hearing they may hear, and not understand; *lest at any time they should be converted, and their sins should be forgiven them*" (Mark 4:11, 12; Matt. 13:10-17). In other words, *Jesus purposely did not seek to convert all.*

Let us remember that here in the expanded Gospel-Age Harvest God does a *special work* of gathering and making up His jewels (Mal. 3:17; Psa. 50:5; Isa. 56:8). Let us continue to be as shining lights in this dark and evil world, steadfastly holding forth the Word of Life (Phil. 2:15, 16) by word and the printed page, for the selecting of more of the jewels the Lord is seeking *as the pre-Millennial seed of Abraham*. In preparation for the great Millennial Mediatorial work God has authorized

all true disciples, fully consecrated, to go into all nations to gather out of them those willing to be Disciples of Christ and become dead to every other principle (BS '83, p. 71).

Truly do the Scriptures tell us that not many would be able to hear, to appreciate, to understand, to accept the offer of the elective salvation. The Divine arrangement of the call is elective or selective. It appeals to some and does not appeal to others. It has an attraction for some and not for others (BS '52, p. 43).

The Consecrated Epiphany Campers, one of the five pre-restitution consecrated classes are accepted by God in consecration (Prov. 23:26) as of the pre-Millennial seed of Abraham under the earthly features of the Oath-bound Covenant, and they also have the privilege of prayer to God and fellowship with Him.

Because of this Gospel-Age work God will highly honor them, for they are proving themselves faithful under greater trial than restitutionist in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness. What a wonderful Heavenly Father we have! How gracious He is to us all! Let us keep ourselves in the love of God (Jude 21)!

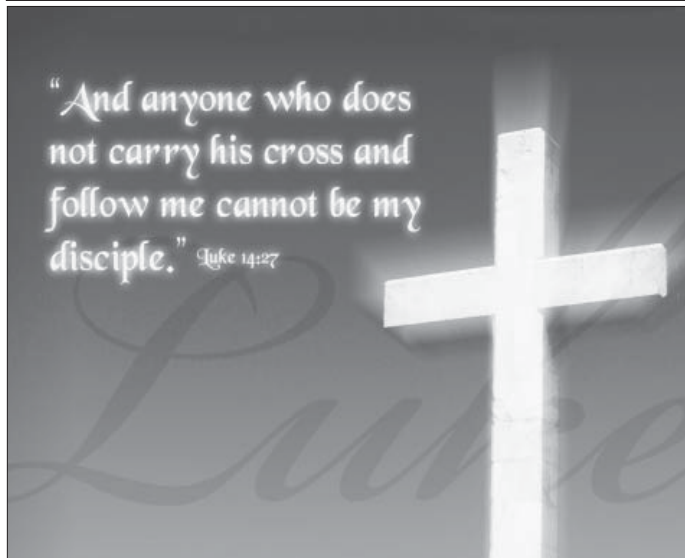
LOOK BACK IN
FORGIVENESS
FORWARD IN HOPE
AND UP IN
GRATITUDE
PRAY ALWAYS!



HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
RENEW TODAY!

TO:

2019 MOTTO TEXT—Luke 14:27



2019 Hymn of the year #279

Take Up Thy Cross

Hymn of the day #5 in the Manna book

OUR LORD'S MEMORIAL 2019 USA

The Philadelphia Area Ecclesia will celebrate at the LHMM Chapel, after 6:00 p.m., March 19. If for any reason any should fail to keep the Memorial on Nisan 14, they may observe it a month later (Num. 9:6-15).

May we ask the ecclesias and those not celebrating as classes—individuals—to send us early a brief report of their service, setting forth its spirit, blessing and numbers participating. We thank you in anticipation. The Lord bless all of us in our preparation for, participation in, and experiences after the Memorial.

In 2019 May You Always!

“Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.” — Proverbs 3:5-6

2019 USA CONVENTIONS

JACKSONVILLE, FLORIDA

MARCH 1, 2, 3

Jacksonville Airport Hotel
2101 Dixie Clipper RD.
Jacksonville, FL 32218
Telephone 904-741-1997

CHESTER SPRINGS, PENNSYLVANIA

MAY 3, 4, 5

Clarion Hotel and Conference center
815 North Pottstown Pike
Exton, PA 19425
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ATHENS, OHIO

JULY 19, 20, 21

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Athens, OH 45701
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TULSA, OKLAHOMA

OCTOBER 18, 19, 20

Hampton Inn in Owasso
9009 N 121 E. Ave.
Owasso, OK 74055
Telephone 981-609-6700 or 855-516-1093
Details will be published in future BS magazines and on our web site.



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Bible Standard Ministries
1156 Saint Matthews Rd.
Chester Springs, PA 19425