

# THE BEREAN WATERS OF SHILOAH

No. 6

*I will return to dwell in the house of Yahweh forever*



*"O Yahweh, you are my God; I will exalt you; I will praise your name, for you have done wonderful things, plans formed of old, faithful and sure." (Isaiah 25:1)*

## Contents

<b>The Commandments of Christ.....</b>	<b>3</b>
<b>2. Concerning Christ .....</b>	<b>3</b>
<b>Letter from the Editor.....</b>	<b>3</b>
<b>Inscribing the fleshly tables of the heart — Psalm 1 .....</b>	<b>4</b>
<b>PNG ecclesial News .....</b>	<b>8</b>
<b>Mount Hagen ecclesial news:.....</b>	<b>8</b>
<b>In memory of our brother Peli Yapoi.....</b>	<b>9</b>
<b>Port Moresby ecclesial news: .....</b>	<b>10</b>
<b>A WORD IN SEASON — Psalms of the degrees – Distress and Trust (Psalm 120-121) .....</b>	<b>11</b>
<b>A Brief Parable of the Time of the End – Revelation 16: 12-16....</b>	<b>16</b>
<b>God’s prophecy through Daniel and Revelation 16: 12-16.....</b>	<b>17</b>
<b>The Vision of the little horn of the goat and the 6<sup>th</sup> Vial of Revelation 16.....</b>	<b>18</b>
<b>The angelic interpretation (verses 20-26) .....</b>	<b>18</b>
<b>The way for the kings from the east .....</b>	<b>19</b>
<b>Yahweh’s prophecies through Isaiah and the 6<sup>th</sup> Vial of Revelation 16 .....</b>	<b>20</b>
<b>The witness of Yahweh’s servants in the night of Babylon’s debauchery and Revelation 16: 12-16 .....</b>	<b>20</b>
<b>The Vision of the Image (Daniel 2) and the 6<sup>th</sup> Vial of Revelation 16 .....</b>	<b>23</b>
<b>The 6<sup>th</sup> vial in summary .....</b>	<b>25</b>
<b>John Thomas and his rediscovery of Bible truth (continued) .....</b>	<b>26</b>
<b>Sunday School Corner – sis. Sharon .....</b>	<b>27</b>
<b>The arrangement of the camp of the Israelites in the wilderness .....</b>	<b>27</b>
<b>Crossword Puzzle.....</b>	<b>31</b>
<b>Closing Hymn.....</b>	<b>32</b>

*“To the teaching and to the testimony! If they will not speak according to this word, it is because they have no light in them.” (Isaiah 8:20)*

## The Commandments of Christ

“By this we know that we have come to know him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him”

### 2. Concerning Christ

11. Let Christ dwell in your heart by faith (Eph. 3:17).
12. Give him a higher place than father, mother, husband, wife, relations, houses, and lands (Luke 14:26; Mat. 10:37).
13. Set your affections upon him, and not upon the present world at all (Col. 3:1-4; 1John 2:15).
14. Take him for an example and follow in his steps (1Peter 2:21-23; John 13:14).
15. Abide in him: do not let him slip from your memory and affections (John 15:14; Heb 2:1).
16. Call him to remembrance every first day of the week in the breaking of bread, as he has appointed (Mat. 26:26, 27; 1Cor. 11:24-26; Acts 2:42; 20:7; 1Cor. 16:2).
17. Be not ashamed to confess him before men (Luke 12:8; Mark 8:38; 2Tim. 1:8), at the same time taking care to expose not our holy things to the profane (Mat. 7:6).
18. Aim to be in a state of continual readiness for his coming. With this in view, be on your guard against the engrossments of business, the cares of life, and the allurements of pleasure (Mat. 24:44; Luke 12:35-37; 14:26; 2Peter 3:14).
19. Endure to the end, submitting to hardship if the necessary consequence (Mat. 24:13; 2Tim. 2:3).
20. Hold fast your confidence and rejoicing in him till you die or he come (Rev. 2:10-25; Heb. 3:14).

### Letter from the Editor

We cannot overemphasize the importance of God’s servants being characterized as those men and women who keep His commandments. It is only such who will be recognized as God’s children when Christ comes and declares “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him.” (Malachi 3:17 ESV). The following are the words of bro. Roberts:

God hath chosen him that is godly for himself (Psalm 4:3)

**Does a man know God? Does he love Him? Does he obey Him? Does he serve Him?** These are the questions that determine a man’s relation to godliness of the only **true** sort. The man of whom “Yes” can be said in answer to these questions, is the man that is godly, and God “hath chosen him that is godly for himself.” God has given us examples of the man that is godly. There are many of them in the Scriptures. If we desire to be in the category, let us study them and conform to them. Glance this morning at leading specimens (Hebrews 11). There are Abel, Noah, Abraham, Moses, David, and last and greatest of all, the Lord Jesus. These are all “men that are godly” after the divine pattern; and there is no other true pattern. What is their leading characteristic? Is it not this—**their concern for the will of God? their recognition of God, their love of God, their zeal for Him?** Abel pleased God by his **faithful rendering of what was required**. Cain brought the fruits of the field. We **cannot please God by our own contrivances**. We must do as He appoints. In this matter, we must heed well the admonition, “Trust in the Lord with all thine heart; and **lean not unto thine own understanding.**”

**“There is no greater ungodliness than non-compliance with what God has required...It will be found to be the great crime of this generation when the Lord comes to administer Yahweh’s vengeance. The offensiveness of the truth to our contemporaries lies chiefly in its insistence on what God has appointed. We are despised of our neighbours because we maintain that except a man **believe the gospel preached by the apostles, and submit to baptism, and continue in the observance of all things that the Lord has appointed**, he **cannot** be saved. We have no choice in the matter. We do not like the scorn, but we must accept it if we can only escape it by joining in the universal rejection of the divine appointments.**”

Take Noah as a specimen of a godly man. What did his godliness chiefly consist of? His **belief in God and what God said, and his obedience of the commandments delivered to him**. “Moved with fear, he prepared an ark to the saving of his house,” so Paul says (Heb. 11:7), and by this, he adds, “he (Noah) condemned the world, and became heir of the righteousness which is by faith.”

“So it is with the gospel now: we do things that are foolish in themselves; we do them because **God has commanded them**, and for a reason—because we believe in the testified coming judgment and salvation: and our actions silently condemn the world, and therefore the world hates us. Do we not also, like Noah, become **“heirs of the righteousness which is by faith”**?

---

## Inscribing the fleshly tables of the heart — Psalm 1

*“Salvation is very much a matter of good memory” Bro. John Thomas*

Passages we have so far memorized: **Psalm 19; Proverbs 3: 13-18**, and in this edition **Psalm 1**.

Bro. Roberts in contemplating with those of like precious faith, the dark and bitter hour the Lord Jesus, as “the man of sorrows” had to face in order that “the foundation of the mighty triumph which he is shortly to effect in the earth” could be laid, asks his brethren and sisters, “Are we quite ready to go and meet him?” Bro. Roberts not only asks this question but also provides the scriptural tools by which those who are earnest may prepare themselves.

*“Are we quite ready to go and meet him, with the account which every one of us will have to render? James indicates the principle of readiness, in the chapter read, James 1. He says, “Be ye doers of the Word, and not hearers only, deceiving your own selves; for if any be a hearer of the Word and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” Now that is very plain and simple, there is no mistaking the meaning of it. The “perfect law of liberty” is to be found in the Bible. Jesus says, “Ye shall know the truth, and the truth shall make you free;” that is to say, the unfolding of God’s mind to us in the various matters made known to us in the Bible constitutes the law of liberty. What we have to do, **is to look into it, and not to forget what we read. A great deal depends upon memory, in reference to salvation**; in fact, it is true what was once said by Dr. Thomas — that **“salvation is very much a matter of good memory.”** To “orthodox” ears, this would seem a most irreverent remark; but it is exactly true. Proof of it you will find in ICor. 15:2, and Heb. 3:6. Both these agree with James when he says, that “the man is **blessed who is not a forgetful hearer of the Word.**” But some may say that some persons have good memories, and some bad ones, by natural constitution. The answer to this is, that **everybody has a good memory for what they give their attention to, and what they like. Nobody forgets the house he lives in; no one forgets his friends; no one ever forgets the money that is owing to him. Why? Because these things are continually under cognizance, seen by the eyes or heard by the ears. Now the reason the majority of people are forgetful hearers of the Word is because they are not constant readers of it. They do not “continue” in this law; they allow themselves to be diverted by the ephemeral things of life, from the important business of making themselves familiar with God’s Word, by reading. They are without excuse. They plead bad memories, but they forget they have the power of making a good one. They have a good memory for what they continually busy themselves about. This is a universal rule. Do you think anybody would have a good memory for Greek or Algebra if they did not apply themselves with diligence? People dive into musty and intricate studies to qualify themselves for a good position in society. In this way they make a memory for learning and gain their object. So it must be with us. We must qualify ourselves for the great future, by **studying day and night** those disclosures of the divine mind which have been preserved in the record for our benefit. We must be***

*diligent readers of the Bible, and thus we shall **gain a good and serviceable memory of all that God would have us to remember, viz., the truth concerning Christ and His will concerning us.** In this way we shall stand ready for the summons which may at any time come forth". (Seasons of Comfort – Vol 2 The Man of Sorrows)*

## **Psalm 1**

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;

2 but his delight is in the law of Yahweh, and on his law he meditates day and night.

3 He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

4 The wicked are not so, but are like chaff that the wind drives away.

5 Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;

6 for Yahweh knows the way of the righteous, but the way of the wicked will perish.

Psalms 1 & 2—the double introduction to the five books of the Psalms—stands as the “Yahin” (he shall establish) and “Boaz” (in strength) brazen pillar sentinels, which stood before the towering porch of the house of Yahweh, the design of which was given to David that his Anointed Son should build (1 Kings 7:21; 2Samuel 7: 12-16). These two brazen pillars so named, “typified” says bro. Thomas, “the two classes of **saints** from Israel and the Gentiles, are concretely the ‘**strong ones, by whom he, Yahweh, will establish**’ the kingdom of David... the brazen pillars of the porch” (or covered entrance symbolising he who is “the way and the truth and the life” into his father’s house in which there “are many abiding places” John 14:1 – 6). These two pillars had great ornamental chapters of wreaths or stephans (symbolic of victory of the saints, whom Paul describes as “more than conquerors through him who loved us”) of pomegranates (a red wine-coloured fruit filled with white seeds) and lilies (the common flowers of the valley). The saints are thereby represented as the multitudinous “seed” of Christ (Isaiah 53: 10); separated from the nations by the incorruptible seed of the Word of God (1 Peter 1:23) “through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith”. “These are the ones coming out of **the great tribulation** (which is the peculiar setting of the Psalms, Acts 14:22). They have washed their robes and made them **white in the blood of the Lamb**”. These principles surmount or are held aloft by this witnessing community throughout the generations of their probation.

This witnessing community, symbolised by the southern pillar “Yahin” and the **northern** pillar “Boaz”, are not ashamed of the **gospel** (Acts 8: 12)—the things concerning the kingdom of God which “he shall **establish**” (Yahin) on the mountains of Israel, nor of the things concerning the saving name of Jesus Christ whom Yahweh made **strong** for himself (Boaz). “Out of the mouth of babes and infants, Yahweh has **established strength**” (Yahin and Boaz) for the purpose of **judgement** (symbolised by the **North**), “to still the enemy and avenger”. “This” states Bro. Roberts, “is the great promise and prophecy and requirement of every form of the truth: the **destruction of the body of sin (Romans 6:6). It was destroyed in Christ’s crucifixion**—the ‘one great offering’; we (those who comprise the Yahin and Boaz pillars) ceremonially share it in our baptism: crucified **with** Christ, **baptised unto his death**. We **morally** participate in it in putting the old man to death in denying ungodliness and worldly lusts: and the hope before us is the prospect of becoming subject to such a **physical** change as will consume mortal nature and change it into the glorious nature of the spirit”. This witnessing community **stand aside** from those who reject Yahweh’s righteous requirement, that **the sacrificial “condemnation of sin in the flesh” was through “the offering of the body of Jesus once for all” as a divine “declaration” and enforcement of what is due to sin. The infliction of it publicly “declared God’s righteousness,” to be received humbly through faith, as a basis of the remission of sins.**

Both Psalms 1 and 2 depict the contrast and confrontation between the righteous (who delights in the law of Yahweh) and the wicked. The background to these two Sentinel Psalms and their author are given, because

they serve as an introduction to all the Psalms in its five books which follow. Though composed by various authors, the Psalms are all imbued by the one eternal Christ spirit. The Psalms of David are distributed throughout so that each of the five books, despite the various authors, are nonetheless influenced by David's (Beloved) character and trials which brought that character to its spiritual perfection. This was intended to be made plain in his greater son. The very fact that the dual opening to the Psalms do not bare David's name, though he undoubtably is the author, directs one who meditates upon them to Christ who David always saw before him (Acts 2:25), whose life was a providential representation of the sufferings of "my Lord" and the glories that would follow.

Many of the Psalms of course do not bare the identity of the original spirit guided author but are often grouped together around a Psalm where the author is indicated, thereby implying that those Psalms whose author is not indicated may have had their origin with the author who is revealed or by some connection with him. In the case of Psalms 1 and 2 the apostle Peter emphatically tells us that Psalm 2 was "through the mouth of our father **David**... by the Holy Spirit" (Acts 4:25).

**Psalm 2** in all probability was written towards the end of David's life, having had the experience as Yahweh's anointed in occupying Yahweh's throne in Jerusalem of both Gentiles and Jews gathered against him. With respect to the latter, he had to face with respect to Absalom and Adonijah's revolts, the betrayal of his own Kinsmen, men of renown and familiar friends which helped David peculiarly to enter into the sufferings of his greater son. **Psalm 1** however seems to have been written by David in his early years. Its simplicity and reference to day and night remind us of Psalm 19 and in particular Psalm 8. It reveals the Beloved's **spiritual disposition**, and why the victory was won **before** he stepped out on the fields of Ephes-dammim (1 Samuel 17:1) with no sword in his hand, to slay the enemy's champion; to willingly be led from the garden of Gethsemane and ascend Golgotha the place of the skull! "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of Yahweh of hosts, the God of the armies of Israel, whom you have defied. This day Yahweh will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that **there is a God in Israel**, and that all this assembly may know that He (who shall be manifested in one and through that one in a multitude) saves not with sword and spear. **For the battle is Yahweh's, and he will give you into our hand**" (1 Samuel 17: 45-47).

Psalm 1 was in all probability written after the death of Goliath, the enemy's champion, introducing David to Israel and his extraordinary God-accompanying success which in turn exposed him to new trials, temptations and sufferings. Throughout all these, however, he was a type of his Lord who was always before him (Psalm 110: 1; Acts 2:34 – 36; Acts 2: 24, 25) "**in all that he does, he prospers**" (Psalm 1:3) – Yahweh said to Samuel, "Do not look on his appearance or on the height of his stature... For Yahweh sees not as man sees: man looks on the outward appearance, but **Yahweh looks on the heart.**" "Behold, I have seen a son of Jesse the Bethlehemite, who is skilful in playing, a man of valour, a man of war, prudent in speech, and a man of good presence, and **Yahweh is with him.**" (1 Samuel 16: 7,18). "And David went out and was **successful wherever Saul sent him**, so that Saul set him over the men of war"; "and David had **success in all his undertakings, for Yahweh was with him.** And when Saul saw that he had **great success**, he stood in fearful awe of him"; "David had **more success than all the servants of Saul**, so that **his name was highly esteemed**" (1 Samuel 18:5, 14, 15, 30). "So may Yahweh reward you with good for what you have done to me (Saul) this day. And now, behold, I know that you shall surely be king, and that the kingdom of Israel shall be established in your hand" (1 Samuel 24:19, 20).

David's uprightness in the face of Saul's persecutions set him apart from all in his generation and those who followed except his greater son. Though clearly connected in theme, these two Sentinel Psalms are recognised as being separate, as Paul implies in Acts 13:33. Together however, we have a Psalm of David's youth and a Psalm written in David's old age encompassing all his experience. The one standing with the other present a parable of "salvation" by which David as a prophet (Acts 2:30) "prophesied about the grace that was to be yours searched and enquired carefully, enquiring what person or time **the spirit of Christ** in them as indicating when he predicted **the sufferings of Christ and the subsequent glories**" (1 Peter 1:10 – 11). Psalm 1 commences with the blessedness of the man who made God plain under trial, in what bro. Roberts describes as "**his moral preparation for that acceptable offering of himself to God without spot, which he accomplished through the eternal Spirit, as Paul informs us in Hebrews 9:14. That offering was the**

*sacrifice of a proved and obedient man, tempted in all points like his brethren yet without disobedience"* (Seasons of Comfort Vol. 1, The Temptation of Christ).

The spirit through Peter quoted the opening verses of Psalm 2 in an application of the Psalm's prophecy, revealing how the power of the enemy was arrayed against Yahweh and his anointed on the legitimacy and therefore consequences of Christ's claim as **the son of God** (Acts 4:25 – 30). "Again the high priest asked him, "Are you the Christ, **the Son of the Blessed?**" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." (Mark 14: 61-62)

When Yahweh sets his King on Zion after the smiting of the Gogian Image confederacy, the European powers urged on by the papacy will again challenge the legitimacy of the one who then will rule from Yahweh's holy hill. The King will again enunciate the divine decree, "Yahweh said to **me, 'You are my Son;** today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel." (Psalm 2: 7-9). "**If you are the son of God**" was the same challenge forming the basis of the diabolos' **three-fold** temptation of Christ at the **beginning of his public ministry** after his anointing by the holy spirit without measure. The demand of proof of his Messiahship was urged by the improper use of that power bestowed on him for the immediate relief of unnecessary suffering. Refusal would provide grounds of rejection of the reported Divine proclamation made on the banks of the Jordan, attested to by John the Baptist as having no authority. Psalm 1 memorializes how the spirit of Christ was to conquer and sit down with his Father on his throne "like a tree"—a perennial tree, incapable of decay, "the ancient of days," "that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers" (Psalm 1: 3; Daniel 7: 9). When he comes as the bruiser of the serpent's head all the earth will learn "the wicked are not so, but are like chaff that the wind drives away". Psalm 2 extends that conquering beyond Armageddon, once again against the devil and Satan's rejection of God's son's authority.

The unique manifestation of the Father in Christ as **his Son** (Psalm 2: 7) gave him the divine right to rule the nations (Psalm 2: 12) and have "authority over all flesh" (John 17:2). His victory over the power of sin (the subject of the opening two verses of Psalm 1) constituted him the "Alpha" of "the blessed" man (Revelation 1:8; Psalm 1:1) providing the example for all those who the Father "gave him" to follow (1 Peter 2:21-24; John 17: 2). The Son has authority to "give eternal life" to all given to him by the Father and constitute "the congregation of the righteous" (Psalm 1: 5) and are pronounced "blessed", or the "Omega" things in Christ, being the manifestation of the Son's character (Matthew 5: 3-16); having taken "refuge in him" (Psalm 2: 12). "The one who conquers will have this heritage, and I will be his God and **he will be my son**. But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death. (Revelation 21: 7-8).

The great salvation the Lord Jesus brought began with the destruction of the diabolos and his works (Hebrews 2: 14; 1 John 3: 8) by the condemnation of sin in the flesh; a work he accomplished in himself; by the lifting up of the brazen serpent on the pole— or the body of sin—which declared God's righteousness, as the foundation of the victory to follow. Psalm 2 depicts that victory with Yahweh's anointed king set on Mount Zion with his 144,000 after the bruising of the Russo/Greek Babylonian serpent head at Armageddon. This breaking of the serpents' teeth for a time restrains its allies comprising the European beast and its false prophet, (whose armies are now being providentially prepared by the first major war in Europe for 77 years) to array themselves not against Putin's Russia but against Yahweh's Anointed, in order that he might in turn "break them with a rod of iron and dash them in pieces like a potter's vessel". As the Father has given the Son this authority so he in turn gives to "the one who conquers and who keeps his works until the end, to him I will give **authority over the nations**, and he will rule them with a rod of iron, as when earthen pots are broken in pieces, **even as I myself have received authority from my Father**" (Revelation 2: 26-27).

The Psalms commences with a revelation of the **disposition of the Beloved**, why he had the victory over Goliath or Sin's flesh and immediately defines the blessed man by his threefold (Psalm 1:1; Matthew 4:3-10) **refusal** to be the slave of the diabolos (1 Samuel 17:9; Matthew 4:9). This spiritual disposition enabled him to face the divine condemnation of sin in the flesh, to destroy the devil and his works and provide the means by which all who identify with that work of salvation, may be delivered from sin's bondage. "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you



free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh" (Romans 8: 1-3). Likewise, the Lord Jesus commences his public ministry by a studied contemplation of the characteristics which constitute the spiritual disposition of the blessed man, made plain in Christ in order that these characteristics might be manifested in a multitude, every son and daughter being like "the man" (Psalm 1:1); **"walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God."** (Romans 8: 4-8).

The multitudinous **blessed** man when confronted by "all that is in the world – the desires of the flesh and the desires of the eyes and pride in possessions" which are not from the Father but is from the world, a world which is passing away along with its desires, will want to do what "the **blessed** man" always did – **"the will of God,"** for whosoever does, will **"abide forever"** (Psalm 1:3; 1 John 2:15 – 17). **"Blessed are those whose way is blameless, who walk in the law of the Lord!** Blessed are those who keep his testimonies, who seek him with their whole heart, who also do no wrong, but walk in his ways!" (Psalm 119: 1-3). The **blessed man manifest in us** will say, **"Be gone, Satan!** For it is written, **"You shall worship the Lord your God and him only shall you serve."** (Matthew 4: 10).

To do this we need to memorise the Scriptures and the Psalms pre-eminently are written to be remembered. Let us recite Psalm 1 along with Psalm 23 and portions of Psalm 119 when we lie down and darkness surrounds us. And if our final thoughts for that day are **"I have stored up your word in my heart, that I might not sin against you"** (Psalm 119:11) then this day has ended in the way the morning must commence. The two Sentinel psalms are therefore followed by a morning then an evening Psalm, like the morning and evening sacrifice in which we always **"Behold the lamb of God that takes away the sin of the world"** in all our sojourning.

---

## PNG ecclesial News

### Mount Hagen ecclesial news:

In our last issue of the Berean waters of Shiloah we reported the joyous news of a number of baptisms resulting from the tireless work of bro. Mathew of the Mount Hagen ecclesia. Bro. Mathew these past months have endured much grief, as he cared for bro. Peli Yapoi who was diagnosed with oral cancer in August of this year. Bro. Peli was briefly treated in Port Moresby and made the decision to return to Mount Hagen to his family to recover. Bro. Peli's condition grew worse, and the Mount Hagen hospital did not have the type of health care that was needed to manage bro. Peli's condition. In October his doctor referred him to the Angau General hospital in Lae for further treatment. We assisted bro. Mathew to travel with bro. Peli to Lae where he underwent surgery and began a course of chemotherapy. Bro. Mathew showed great devotion and love for his brother in Christ, and remained with bro. Peli to help care for him, and faithfully ministered to bro. Peli during his hospitalization. Bro. Timon and sis Carol of the Lae ecclesia also visited bro. Peli and bro. Mathew and provided much needed words of comfort and encouragement, as well as sustenance for bro. Peli. Although there was some improvement, his condition deteriorated and we received word from bro. Mathew on 29<sup>th</sup> November that bro. Peli had fallen asleep in Christ, having succumbed to the cancer. Bro. Mathew assisted bro. Peli's wife and family, as did bro. Timon who had returned the day before from Port Moresby, to prepare the body of bro. Peli for his return to Mount Hagen, where he will be buried in his memorial grave, awaiting the return of the Master.

Bro. Peli was a young brother whose baptism we reported on in our 4<sup>th</sup> issue of the Berean Waters of Shiloah. He was one of the earliest of our interested friends who attended our study classes in Mount Hagen during our the first few years of our visits to PNG. He frequently travelled away from his family for many weeks at a time due to the nature of his work, but remained committed to the study of the God's word. He was baptised in June 2021. He had a young wife and a young family who have been a part of the growing Sunday School in Mount Hagen.



The following are words of comfort that bro. Mathew provided to those who were in attendance at bro. Peli's funeral:

### **In memory of our brother Peli Yapoi**

"Blessed be the God and Father of our Lord Jesus Christ, **the Father of mercies** and **God of all comfort**, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound for us, so also our comfort abounds through Christ." (2Cor 1)

It is with great thankfulness that we are able to approach our heavenly Father with the assistance of the apostle Paul's words. In a time of great affliction, trial and sorrow, the servant of God is encouraged by the eternal truth that the God whose help we seek at such a time as this, is not only our Strength and Rock (Psalm 18) but is **the Father of his children**, and not only a Father but **"the Father of mercies"**.

"Before the mountains were brought forth, or ever He had formed the earth and the world, from everlasting to everlasting He is **God**." This contemplation of God, His greatness, power, glory, victory and majesty, all that is in the heavens and in the earth- God exalted as head above all is introduced by the words "Lord, you have been our **refuge in all generations**" (Psalm 90). He is therefore to his children the **God of comfort** and not only so but as His majesty overwhelming in contemplation bears testimony, the **"God of ALL comfort"**. This **all-embracing love of God** finds its expression in the forgiveness of sins, "by his grace as a gift, through **the redemption that is in Christ Jesus**" (Romans 3:24) and the promise of the time when **"the mortal puts on immortality"** (1Corinthians 15:53). "He who did not spare his own Son but gave him up for us all, how will he not also **with him** graciously give us **all things**?" (Romans 8:32). Truly **"our comfort abounds through Christ"**. As bro. Roberts reminds us "The man who realizes this has great power in the present walk through darkness. Nothing can overthrow him. His hand is clasped in God's; his faith in Him is the unbounded confidence of a child in its father, but on a higher, and stronger, and more invincible basis. He knows that all things are of God; that no man has property in himself; that the program is in God's direction; and he feels as a reasonable sentiment, what Job put into words when he said 'Though he slay me, yet will I trust in Him'. 'And we know that for those who love God all things work together for good for those who are called according to his purpose (Romans 8:28 ESV).'" (Seasons of Comfort Vol 1 "A Sure Foundation")

*"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."* (Job 19:25-27).

It is this hope which sustained brother Peli, and is the reason Paul in words of encouragement says to the Thessalonians not to "grieve as others who have no hope" (1Thessalonians 4:13). The hope to which Paul refers he says in Acts is that "in **the promise** made by God to the (Jewish) fathers". The national hope of the kingdom of God re-established on the land promised to Abraham as an eternal inheritance, which the faithful in worshipping the Father day and night hope to attain, was by "a **resurrection** of both the just and the unjust" (Acts 26:6-8; 24:15-16). Abram, in being invited to contemplate God's eternal promise in the light of his own weakness, fears and mortality asked, **"how am I to know that I shall possess it?"** was immediately commanded to take **a sacrifice**. The characteristics of which pointed forward to God's work in Christ "who was delivered up for our trespasses and raised for our justification" (Genesis 15:6,17; Romans 4:25). The Lord Jesus said that Abraham saw his day, the day when "Yahweh will reign before his ancients gloriously (Isaiah 24:23) and leapt for joy (John 8:56). David, in contemplation of the everlasting covenant, said it was **ALL** his salvation and **ALL** his desire (2 Samuel 23). Paul says that "he counted everything as loss because of the surpassing worth of **knowing** Christ Jesus...and the **power of his resurrection**, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead" (i.e., a resurrection to life eternal Phil 3: 8-11).

The prophet Daniel in the last great vision granted him before he, like Peli, fell "asleep" was shown "a time of trouble, such as never has been since there was a nation till that time" a time this earth is about to descend into; "at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who **sleep in the dust of the earth shall awake, some to everlasting life**, and some to shame and everlasting contempt. And those who are **wise** shall shine like **the brightness of the sky** above; and those who **turn many to righteousness, like the stars forever and ever**" (Daniel 12:1-3). The apostle Paul in giving an exposition on this passage of "those who are **asleep**, that you may not grieve as others do who have no hope" writes, "For since we believe that Jesus died and rose again, even so, through Jesus, God

will bring with him those who have **fallen asleep**. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, **will not precede those who have fallen asleep**. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And **the dead in Christ will rise first**. Then we who are alive, who are left, will be caught up together with them in **clouds** to meet the Lord in air, and so we will always be with the Lord" (1 Thessalonians 4: 13-17).

Paul comforts the Thessalonians with the knowledge that those who have fallen asleep in Christ will be raised from the dead and taken to the judgement seat **before** the responsible who are alive and remain at the coming of Christ.

It is our prayer that brother Peli will be amongst that "**cloud of witnesses**" who though "**all died in faith**, not having received the things promised, but having seen them and greeted them from afar and have acknowledged that they were strangers and exiles on the earth" (Hebrews 12:1) will invited by Christ to "Come, you who are blessed by my Father, **inherit the kingdom** prepared for you from the foundation of the world". These saints will be elevated to the rulership of the divine government of the kingdom age. This was the hope of the fathers as it was recorded of Abraham, "For he was looking forward to **the city that has foundations, whose designer and builder is God.**" This was brother Peli's hope.

"Blessed are those who do his commandments, so that they may have the **right to the tree of life and that they may enter the city by the gates**" (Revelation 22:14). This city is "new Jerusalem" (Revelation 21:9-10), "the Israel of God" (1Peter 2:9; Galatian 6:16), "those who belong to Christ at his coming" (1Corinthians 15:23) a symbol of the wife of the lamb "**who came to life** and reign with Christ for a thousand years" (Revelation 20: 4). This the beloved city is the light of the nations during Christs millennial reign, and will be blessed in Abraham and his seed (Genesis 12:3; 22:18) according to the gospel of the kingdom preached by the immortal saints of the age to come.

"Then comes the end, when he (Christ) delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. **The last enemy to be destroyed is death...** When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all" (1Corinthians 15:24-28).

**"He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."**

It is no wonder that the apostle being shown and caused to participate in this inexpressible joy records, "And he who was seated on the throne said, 'Behold, I am making all things new.' Also he said, 'Write this down, for **these words are trustworthy and true.**' And he said to me, '**It is done!** I am the Alpha and the Omega, the beginning and the end. **To the thirsty I will give from the spring of the water of life without payment.** The one who conquers will have this heritage, and **I will be his God and he will be my son**'" (Revelation 21 4-7).

---

### Port Moresby ecclesial news:

(The following report came from the pen of bro. David Kori of the Port Moresby ecclesia, with the assistance of bro. Timon of the Lae ecclesia. Bro. Timon travelled to Port Moresby in early November to assist and support the Port Moresby ecclesia with the examination and baptism of **Elijah Tamia**, who had been studying the Key Lessons and the Baptismal Review Book with the members of the Port Moresby ecclesia for the past year)

**Elijah Tamia** was an interested friend of the Port Moresby ecclesia since 2021. After studying the key lessons and baptismal review book and attending the fellowships on Sundays, he had made up his mind to be baptised since he understand the Gospel. So the Port Moresby ecclesia headed by bro David called in bro. Timon from Lae to come and facilitate the baptism. Having been assisted by the Brisbane ecclesia, bro Timon came to Port Moresby on 5th of November 2022, and attended few Sundays with Port Moresby ecclesia. He (bro Timon) did public preaching for a week before the coming Sunday for baptism. We had a phone call review by brother Peter Small from Brisbane ecclesia on Saturday evening to emphasize on the importance of the statements of Faith with the candidate, and brothers who were present assisted him to understand the principles well. Then on Sunday the 25th of November 2022, after interviewing from the baptismal review

book, the candidate was taken to a river side outside the city. At the river side, bro Timon made a few remarks concerning the gospel. He read Galatians 3:8 which stated that the Lord God promised Abraham that through him the gentiles would be justify and blessed. Bro Timon pointed out that forgiveness of sin and giving of eternal life from Titus 3:7 and Deuteronomy 30:19 on the condition of faith of Abraham. He said two important points that God promised to Abraham was the land and the son. The land was to be given for an inheritance Galatians 3:18 with Abraham's spiritual son who is Christ, Galatians 3:16. After making an everlasting covenant, Genesis 17:7-8, these things were not only promised to Abraham but also to one who has the faith of Abraham, Galatians 3:6-7,9 and Romans 4:21-24.

Therefore, we need to believe these things and confess with our mouth, Romans 10: 8-10. So after the candidate had confessed this by believing them, bro Timon then read Mark 16:15-16 and took the candidate into the river and again ask the candidate that do you believe that the kingdom of God and name of Jesus Christ will be established here on earth then the candidate said "Yes" so he was asked to offer a prayer to God for forgiveness of his former sins and after that bro. Timon baptised him and the brothers standing by welcome a new brother Elijah. Then we proceeded to breaking bread with our new brother and extended our right hand of fellowship.

**Note from the editor:** Since this correspondence bro. Timon has returned to Lae. Due to a delayed flight bro. Timon arrived in Lae with one day to spare before attending the hospital where the body of bro. Peli, who had fallen asleep in Christ, was being prepared for his journey back to Mount Hagen. Bro. Timon rendered all necessary assistance to bro. Mathew and the members of bro. Peli's family, including bro. Peli's wife who had travelled down to Lae just days before he fell asleep. Bro. Timon will now turn his attention to the continued work in Lae and Situm to encourage and strengthen the things which remain, and prepare for our end of the year visit, that God willing we will undertake after a 3-year hiatus due to travel restrictions imposed by the Covid-19 pandemic.

---

## **A WORD IN SEASON — Psalms of the degrees – Distress and Trust (Psalm 120-121)**

"In my distress I cried unto Yahweh and he heard me" (Psalm 120:1). We are immediately plunged into a Psalm of distress which commences a pattern repeated 5 times in introducing each of the 5 sets of the 15 Psalms of the degrees. There is a reason for that distress that is not understood by the world, but is grasped by those who exercise their minds in the word, and who are exercised by the experience through which they pass. This ultimately leads, in the sequence of three, to a Psalm that expresses the faithful's trust in Yahweh's power of deliverance and resurrection, and then by that trust and its corresponding faith, to a Psalm of blessing and peace. We see this pattern illustrated in a very pronounced and dramatic fashion in the first grouping of three of the Psalms of the degrees. "In my distress I cried unto Yahweh and he heard me". We know the background of that distress, as we have previously noted in 2 Chronicles 32, in the Assyrians invasion of Judah and their coming to Jerusalem. This was exacerbated by the blasphemous taunts and challenge of the Rabshakeh in his defiance of the God of Israel in whom Hezekiah put his trust. It is summarized in the final verse of Psalm 120, "I am for peace; but when I speak, they are for war." The enemies of Israel had come against them, and were not interested in being appeased by any peaceful reasoning, gestures, or ransom. It would not have mattered what Hezekiah said or did; the enemy came to destroy.

Hezekiah's anxiety was compounded by the knowledge that the ecclesia at Jerusalem was in a divided and tumultuous state. All the remnant of Judah pressed into Jerusalem clamouring onto the roof tops to watch the approaching army of the Assyrian—an army with banners, with all the implements of war, an army that had laid low the cities of the ancient world! "What do you mean that you have gone up, all of you, to the housetops, you who are full of shoutings, tumultuous city, exultant town? **Your slain are not slain with the sword or dead in battle!**" (Isaiah 22:1-2). So was the lament of "The oracle concerning the valley of vision". It described a day in which "the Lord God of hosts called for weeping and mourning, for baldness and wearing sackcloth"; instead "behold, joy and gladness, killing oxen and slaughtering sheep, eating flesh and drinking wine!" The faithless saw the approach of the day of impending judgement as a final opportunity to relieve their collective anxiety from what they considered an inevitable end. "Let us eat and drink, for tomorrow we die." (Isaiah 22: 12-13) Was this end unavoidable, could there be no alternative? Isaiah's melancholy answer to

Hezekiah "The Lord of hosts has revealed himself in my ears: **'Surely this iniquity will not be atoned for you until you die'**" (Isaiah 22:14). This national sacrificial condemnation caused this son of David great soul searching. Could it be reasoned that "it is better for you that **one man should die for the people, not that the whole nation should perish.**" (John 11: 50) When at last the Assyrian came to Jerusalem we are told **"In those days** Hezekiah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him and said to him, "Thus says the Lord, 'Set your house in order, **for you shall die; you shall not recover.**"' (2 Kings 20: 1)

Things could be done, preparations made, "you looked to the **weapons** of the House of the Forest, and you saw that **the breaches** of the city of David were many. You **collected the waters of the lower pool**, and you **counted the houses** of Jerusalem, and you **broke down the houses to fortify the wall**. You **made a reservoir** between the two walls for the water of the old pool" (Isaiah 22: 8-11). Every preparation against the day of judgement could be made but if they "did not **look to him who did it** (who providentially fashioned the calamity of this trial), or **see him** (Yahweh Tsvaoth) **who planned it long ago**" then there could only be one end. Isaiah and the message he delivered was typical of he who came to his own, and his own people did not receive him" (John 1:11). The Lord Jesus wept when he drew near the city on that final occasion (Luke 19: 41-42). Isaiah entreates, "Look away from me; let me weep bitter tears; do not labour to comfort me concerning the destruction of the daughter of my people" (Isaiah 22: 4). Unlike the days of the greater than Isaiah and Hezekiah when iniquity had all but filled and was about to overflow the cup of Divine wrath, there was a faithful leadership in Jerusalem who had known in their day "the things that make for **peace**" (Luke 19: 42).

There could be no peace without the humble disposition of repentant hearts whose souls waited for Yahweh and in whose word they hoped. It was through **the faithfulness of Hezekiah**, not perfected until he suffered a typical death and resurrection, that the righteousness of God was vindicated in the destruction of the power of Sin. Only through this means of the abundance of His steadfast love made plain, that a remnant could enter his house bowing down towards his holy temple in the fear of Yahweh (Psalm 5). Paul reminds the Galatians "that a person is not justified (or counted righteous) by works of the law but through **the faithfulness of Jesus Christ**, in order to be justified **by faith in Christ**" (Galatians 2: 16).

Against the boastful and blasphemous Rabshakeh, is set a man of prayer and faith in earnest, earnest prayer to Yahweh. In 2Chronicles 32 :20 we read, "Then Hezekiah the king and Isaiah the prophet, the son of Amoz, prayed because of this and cried to heaven." What we have in the Psalms of degrees is both the expression of Hezekiah's distress and his confidence in Yahweh, and Yahweh **answering His servant** through the prophet Isaiah. We see this beautifully in this first of the Psalms of the Degrees. In verses 1-2 we have a solo voice of Hezekiah praying "Deliver me, O Lord, from lying lips, from a deceitful tongue." There's no doubt that the lying lips and deceitful tongue is that of the Rabshakeh. We then have a reply in a second solo voice – which it seems, very appropriately, are the words of Isaiah (verses 3-4, ESV) "What shall be given to you, and what more shall be done to you, you deceitful tongue? A warrior's sharp arrows, with glowing coals of the broom tree (juniper tree KJV)!" Then in verses 5-7 we have the words of Hezekiah "Woe to me, that I sojourn in Meshech, that I dwell among the tents of Kedar! Too long have I had my dwelling among those who hate peace. I am for peace, but when I speak, they are for war!" So we have this interaction between the king Hezekiah and Yahweh through the prophet Isaiah, which is really beautiful but is only revealed by virtue of Rabshakeh's hatred of Israel and his despising of Hezekiah.

We have in this record constant echoes of other Psalms which Hezekiah draws upon in the time of his great need, particularly the Psalms of David. Psalm 15 presents a series of questions, the answer to which provides guidance and comfort. "O Lord, who shall sojourn in your tabernacle? Who shall dwell on your holy hill? He who walks blamelessly and does what is right and speaks truth in his heart; who does not slander with his tongue and does no evil to his neighbour, nor takes up a reproach against his friend;" (Psalm 15:1-3). Hezekiah applied these words to this very situation, when he commanded the watchmen upon the walls to say nothing in response to the blasphemy of Rabshakeh. That is exactly what the Lord Jesus himself did, and it is referred to in Isaiah 53, which we know is based upon the life of Hezekiah and his experience when it talks about the Lord Jesus, as embodied by Hezekiah, not opening his mouth before his accusers, like a lamb dumb before his slayers. It is this Davidic Psalm (Psalm 15) which so influenced Hezekiah's behaviour during this severe trial. Hezekiah is a wonderful example to us of how scripture must be searched and used regarding our own trials and tribulations.

Verse 3-4 is the reply to Hezekiah's earnest entreaty, no doubt originally spoken by Isaiah, and here recorded in this way. "What shall be given unto you and what more shall be done to you, you deceitful tongue?" Against Rabshakeh's blasphemy, we have the Divine reply in verse 4. The Jerusalem bible renders verse 3 "How will he (i.e., "the mighty" Hebrew, "Gibbor" of verse 4) pay back the false oath of a faithless tongue." How would the Almighty pay back the Assyrian, is the question. Again, David supplies the answer in that famous Psalm of victory in Psalm 18:13, "Yahweh also thundered in the heavens, and the Most High uttered his voice, hailstones and **coals of fire**." Yahweh is pictured as 'thundering in the heavens, the most High uttering his voice, hailstones and coals of fire'. It is that description that is taken hold of here in Isaiah's words in his answer to Hezekiah. "And he sent out his arrows and scattered them; he flashed forth lightnings and routed them." Isaiah in this connection speaks of the coals of juniper (KJV). The juniper tree supplied a coal that burnt very intensely and produced a fierce heat. So the practice of the armies were to tip the arrows with the juniper coals, having set them alight, and firing them over the walls into a particular city, where anywhere the arrows would fall in regards to buildings, it would catch a light. It is this fiery retribution, of which David speaks through the spirit, that will be the fate of the latter-day Assyrian.

In Psalm 64 David, speaks of God shooting **his arrow** at those who "whet their tongues like swords, who aim bitter words like arrows," and God's servants are assured that "they will be wounded suddenly". "They are brought to ruin, with their own tongues turned against them; all who see them will wag their heads. Then all mankind fears; they tell what God has brought about and ponder what he has done. Let the righteous one rejoice in the Lord and take refuge in him! Let all the upright in heart exult!" So it was in the days of Hezekiah, who saw that great deliverance. It will be so, brethren and sisters, when the latter-day Assyrian is destroyed upon the mountains of Israel, as Ezekiel 38 & 39 recounts, as the great parable of the Assyrian, which is the background of the first half of God's prophecy through Isaiah.

Suffering must however come before the glory, as God's righteousness had to be declared before the peace of God which passes all understanding can be experienced. In verses 5-7 of Psalm 120, Hezekiah groans "Woe is me". It is a very emotional deeply-felt contemplation of his situation. Though we believe implicitly in Yahweh's salvation, it does not remove the servant of God from the trial through which he must pass. The greater than Hezekiah had faith beyond what we can imagine. The Lord Jesus nonetheless had to pass through the garden of Gethsemane, the garden of the olive press, and we remember how acute his sufferings were. Is it therefore something to be wondered at, that we ourselves, though we believe in the great salvation of Yahweh, that in our trials we say 'Woe is me' with a deep contemplation of the frailty of the flesh. Hezekiah expresses his alarm "Woe to me, that I sojourn in Meshech."

Meshech was the son of Japheth, and the Septuagint renders Meshech as Moshai, and the prince of Meshech in the latter days is the prince of Moscovy or Moscow (Ezekiel 38:2). The cruelty of the ancient Assyrian has been well documented as is its Russian counterpart. The Russian rape, murder, grotesque torture and genocide of the unrelenting assault upon his fellow slaves in the ongoing war in Ukraine is directed largely against its civilian population. It is a fate that awaits other territory that comprised the Greco/Roman empire when Daniel's fourth, unnamed beast will stamp the residue with its **bronze** claws so that its image empire will at last stand up in all its terribleness on the mountains of Israel. It is the fate that awaits Israel, a misery which will be hatefully tormented by "the tents of Kedar". Along with the northern enemy of the Assyrian we have Hezekiah lamenting the fact that he also dwells in the tents of Kedar. The tents of Kedar were situated east and south of Jerusalem, so that they particularly speak to us of the descendants of Ishmael who have always had their hand against God's people. So we have this picture of Hezekiah enclosed by his enemies, trapped like a bird—and indeed in the Psalms of the Degrees he speaks in a later Psalm of being freed like a bird from a trap through the wondrous deliverance of the destruction of the Assyrian. Hezekiah in the contemplation of his distress uses words that depict his feelings of entrapment. At times our trials make us feel imprisoned by the power of sin. We can feel bound; with no apparent solution to relieve the pain, only a patient compliance of having to deal with our problem day after day, stretching at times into weeks and months or years. A wise brother once said to me that the nature of our trials depended on how broad Yahweh has made our shoulders to be able to bear them. Some brethren and sisters have broader shoulders and stronger disposition than others, and it seems the trials have to be proportionately greater and heavier. That is something that we must trust to our God, who fashions the tribulation according to the preparation for the kingdom our loving heavenly Father knows we require. A man greatly bowed down, but a man of faith, fashioned by a purposeful study of God's word, is the man of the final words of this Psalm of distress "I am for **peace**, but when I speak, they are for war!"

In Hezekiah's search to combat the trial of the Rabshakeh he was led to Psalm 15 and to the contemplation of who will sojourn in God's tabernacle and who will dwell in his holy hill. The Lord Jesus in ascending another hill proclaimed the blessedness of those who manifest the characteristics of the man who always pleased the Father. "Blessed are the poor in spirit" and "they that mourn": is the Lord's first words of encouragement, for it is in the disposition that only trial (memorialised in the divine pattern of the Psalms of degree commencing with distress) can provide. The formation of these divine characteristics (Matthew 5:3-10) by great trial made plain in the greater than Hezekiah is then urged in their application, 'Blessed are you, when others revile you and persecuted you and utter all kinds of evil against you falsely on my account. Rejoice and be glad for your reward is great in heaven, for so they persecuted the prophets who were before you' (Matthew 5:11-12). The Lord Jesus must have had Isaiah and Hezekiah in mind when he said those words. Likewise in Philippians 4, in the most terrible of circumstances, the apostle Paul was able to say:

*"Rejoice in the Lord always; again I will say, rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything (everything, brethren and sisters! In prosperity, and in poverty, health and in illness, in great joy and distress, in everything!) by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think (think, — think, think, think!) about these things. What you have learned and received and heard and seen in me—practice (practice, practice practice!) these things, and the **God of peace** will be with you". (Philippians 4:4-9).*

Psalm 121 is a Psalm of trust in Yahweh's power of deliverance and resurrection which very appropriately follows a Psalm of distress. For that trust to have such a transformative importance in the life of God's servant, the distress has to be of a nature that really does cause us to look only ever to He who is the Creator of the heavens and the earth. "I will lift up mine eyes unto the hills". But before that we have the superscription, as with all these Psalms, a Song of Degrees but interestingly in the Hebrew this is the only one of the 15 Psalms where the superscription is reversed. So that perhaps we could render it "Upon the steps a song." The Hebrew word for "the degrees" is used elsewhere only in Isaiah 38:8 and 2Kings 20:9-11. Both places refer to the sundial of Ahaz and the steps which measured the hours of the day, and the remarkable sign of the shadow being caused to return 10 steps—in all probability representing 10 hours which would, under the symbolism of these things, be the turning of time back to the beginning or the dawn of the day. This Psalm following the distress of Psalm 120 which accompanied the coming of the Assyrian, is now followed by this Psalm of extraordinary trust and hope in Yahweh's salvation. It seems that when Hezekiah and Isaiah prayed earnestly to Yahweh, as we have noted from Chronicles, and that also was associated with his sickness unto death, the answer came back to Isaiah that Hezekiah's prayer had been heard. As a result and being prompted by Isaiah, Hezekiah asked for a sign, unlike his wicked father Ahaz, and ties in beautifully this great salvation with the Emmanuel prophecy (Isaiah 7-12). That sign was the reversal of the setting of the shadow of the sundial. I think that when Hezekiah asked that to happen, that he physically would have witnessed the shadow being moved back on Ahaz's sundial. In fact I think he walked up to it and stood on that sundial and he saw that shadow being pushed back step by step by step. As he looked at the shadow being pushed back, he would have lifted his eyes to the hills to see how this was being accomplished, because who could cause the sun to retrace its steps? Who, but he who created the heavens and the earth? He alone! "I lift up my eyes to the hills. From where does my help come?" He says this as he stood on the steps of Ahaz's sundial, a song; Psalm 121. I cannot prove this, but these are my thoughts and how this most remarkable passage is such an aid to my personal faith. We can picture Hezekiah standing on these very steps of the sundial as the shadow is being turned back to the morning —the resurrection morning, an enacted parable of salvation, the resurrection morning, in association with the destruction of the power of sin, the death and resurrection of the Lord Jesus Christ. How wonderful an enacted parable this is!

We can imagine Hezekiah watching the shadow of the sundial being pushed back step by step, and as it retraced the steps of Ahaz's sundial, Hezekiah eyes continued to lift to look at the hills. But they are not any hills that his gaze fell upon. What hills? Allowing the context to tell us the answer, Psalm 133: 3 "It is like the dew of Hermon, which falls on the **mountains of Zion!** For there Yahweh has commanded the blessing, **life forevermore.**" Was Hezekiah shown that? Without a doubt he was. In the reversal of the sundial he was shown a parable of resurrection and of triumph over the power of sin. This is associated with the mountains of Zion where Yahweh has commanded blessing forevermore. It is those hills that Hezekiah lifted his eyes to.

In Psalm 125:1-3 we read, “Those who trust in Yahweh are like Mount Zion, which cannot be moved, but abides forever. As the mountains surround Jerusalem (the very mountains to which Hezekiah lifted his eyes), so Yahweh surrounds his people, from this time forth and forevermore. For the sceptre of wickedness shall not rest on the land allotted to the righteous...” Of course, it won’t. So, it’s to these mountains that surround Jerusalem, a great symbol of how Yahweh surrounds His people, from this time forth and forever more. It is those mountains, and what those mountains represented to Hezekiah that his eyes lifted to. As he looks at those mountains the rhetorical question is uttered, “from where does my help come”? To this question, his longing desire, is that which David his father centred ALL his salvation and ALL his desire (2 Samuel 23). It is that which Isaiah 55 directs all who thirst. A chapter that is based upon Hezekiah’s appeal to the northern kingdom and those Gentiles amongst them to come and worship at Jerusalem; in that great Passover of Hezekiah in his first year. It was an invitation of participation in that covenant, that **everlasting covenant** that was in his heart. It is upon those great and eternal promises and how they were to be realized that all Hezekiah’s salvation and all his desire was directed. In responding to his own question of verse 1 he said, “My help comes from Yahweh which made heaven and earth”. **That is the real key.** The reference to Yahweh as the great creator of Heaven and earth in this context is that Hezekiah asked for a sign in the heavens; and he received it. It was only He who made the heavens and the earth who could have provided such a sign, in the same way that only Yahweh, as revealed in the Emmanuel prophecy, could cause a virgin to conceive. He intervened by his spirit for those disciples among whom Yahweh’s teaching had been sealed to provide “a child,” miraculously **“born”** so **in character of God**, that he might be **“given”** as **the lamb**; resurrected and called Wonderful, Counselor, Mighty God (as the bearer and fulfiller of the memorial Yahweh name, he is addressed as ‘God’ or God manifest), the Father of the age to come, the Prince of Peace (Isaiah 7:14; 8:16; 9:6).

To manifest Hezekiah’s faith, we must see Yahweh as the great creator. We must see Him in His creation and how He providentially guides events long prophesied by his holy men of old, like Isaiah, which we read so beautifully in 2Peter 1:16-21. Isaiah’s complaint, as we considered in Isaiah 22, with respect to certain inhabitants of Jerusalem who could not see beyond the natural defences of the city; it’s walls, gates and the great aqueduct that Hezekiah’s men created in bringing the waters of Shiloah into the city; they could not look to the great creator of those things, anymore than the likes of Ahaz could be concerned about the sign that Yahweh was going to give to the house of David—the sign of Emmanuel. It is something that does not interest the flesh in its prosperity or its tribulation; but it is the great key to our own faith being brought to perfection, seeing Yahweh at work in our own lives manifested in His creation and providence; this is how we can put our trust in Yahweh.

In verses 3-8 of this Psalm (Psalm 121), we have a word that is used consistently throughout these verses; that word is ‘keepeth’ (KJV). It appears in verses 3, 4, and 5; it is also the same Hebrew word in verses 7, 8 that is rendered ‘preserve’. Here is the idea of Yahweh as the keeper and preserver. Of course, Yahweh stands in great contrast to men like Rabshakeh and Sennacherib and their dumb idols. We remember Elijah’s words in 1Kings 18:27 where he mocks the idols of Baal. Amongst the things he said is their god must be asleep, gone on a journey, and that is the reason he hadn’t answered by fire. Yahweh is depicted in these verses as the great keeper and preserver and watcher. There is, like Ahaz’s sundial, a stepped progression of thought which ever leads up to Yahweh in this Psalm from those opening words “I will lift up mine eyes unto the hills” to “he that keeps Israel will neither slumber nor sleep.”

It is interesting that some commentators upon these verses say there were watchmen upon these hills, and their job was to look for the coming of the enemy; and perhaps the coming of another power that could relieve from the situation. We know from our studies of the first half of the book of Isaiah that there was this constant presence within Jerusalem of a group who wanted to put their trust in Egypt. There would have been no doubt a class in Jerusalem at this crisis who hoped against hope that the Egyptian army would come and confront the Assyrian, and of course Rabshakeh mentioned in his denunciation of Hezekiah and those up on the walls of Jerusalem, not to put your trust in Egypt. To the watchmen on the hills, it would be natural for people to lift their eyes both in regard to the coming of the enemy and perhaps the coming of relief.

Hezekiah lifted his eyes to those hills and saw something that the eye of the flesh just could not see, and that is the point of this Psalm, brethren and sisters. In those mountains, those holy mountains which surrounded Jerusalem, those mountains that embodied how Yahweh surrounds his people in the time of trial, he saw He who keeps and preserves Israel. Our mind goes to Isaiah 62, because the real watchmen on the walls of



Jerusalem weren't scanning for relief from Egypt. In Isaiah 62, no doubt written with these extraordinary events connected with the Assyrian coming to Jerusalem in mind, we read *"For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch. The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. On your walls, O Jerusalem, I have set watchmen;"* (Isaiah 62:1-6). This Psalm (121) depicts Hezekiah as THE watchman. "I will lift mine eyes unto the hills from whence comes my help." It is Hezekiah and Isaiah, who are the watchmen that Yahweh set on the walls of Jerusalem. *"All day and all night they shall never be silent."*

Our exhortation began with the contemplation of Isaiah and Hezekiah pouring out prayer unto Yahweh (2Chronicles 32). ***"You who put the Lord in remembrance, take no rest, and give him no rest until he establishes Jerusalem and makes it a praise in the earth. Yahweh has sworn by his right hand and by his mighty arm: 'I will not again give your grain to be food for your enemies, and foreigners shall not drink your wine for which you have laboured; but those who garner it shall eat it and praise the Lord, and those who gather it shall drink it in the courts of my sanctuary'"***. That is taken up in another one of the Psalms of the degrees.

"He that keeps Israel shall neither slumber nor sleep; Yahweh is thy keeper; Yahweh is thy shade (the idea is a fence) on thy right hand (at the right hand is power and might, as David says; and at the right hand of Yahweh is the Lord Jesus Christ, ready to stand up and return to the earth to raise the saints from their memorial graves and to destroy the latter day Assyrian); *Yahweh shall preserve you from all evil; he will preserve your soul; Yahweh shall preserve they going out and thy coming in from this time and forever more*" (Psalm 121:4-8).

These are the wonderful promises to the faithful in this Psalm of trust, of faith, of confidence in Yahweh's deliverance and resurrection, HIS GREAT SALVATION.

---

## A Brief Parable of the Time of the End – Revelation 16: 12-16

We shall now use one portion of Yahweh's sure word of prophecy (Revelation 16 :12-16) to help us sketch the spirit's broad outline and compare it to other well-known prophecies so as to bring into focus a clear, consistent and united picture. We see at present the providential manipulation and preparation of those powers (the Russian autocrat, France, Germany, the false prophet and the Tarshish power with its young loins), which the sure word of prophecy has warned us in advance will be prominent as we approach the crisis of "the time of the end". We have the inestimable blessing, that having been granted the key to unlocking prophecy through a correct understanding of the gospel, we should not be taken unawares. "You are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober...having put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for **wrath**, but to obtain salvation through our Lord Jesus Christ" (1Thessalonians 5:4-9).

**Wrath** is the destiny for this world and all the nations of this world. With respect to Yahweh's culminating judgements John was shown a "sign" in the political heavens, "great and amazing, seven angels with seven plagues, which are the last, for with them **the wrath of God is finished**" (Revelation 15: 1). "The sixth angel poured out his vial (or bowl, ESV) on the great river Euphrates". Here was the 6<sup>th</sup> of the **7 last plagues** (Revelation 15:1). **The 7 last plagues** have their historical basis in those judgments Yahweh inflicted on the ancient Dragon Sin power of Egypt, when He made a **separation between his people and her "Gog" persecutor** of that time, when it was ready to devour her at the point of her national birth. The accumulated effect of these last 7 plagues witnessed the deliverance of Israel from the hand of the ancient Gog, and a way was prepared through the Red Sea, through which the children of Israel passed—a way which ultimately proved to be the Sin powers utter destruction (Exodus 15).

This sixth angel poured his vial on the “Euphrates”. As we have shown many of our interested friends in PNG, the context of a portion of scripture we are studying is all important, and that needs to be established in the passages in which it is placed and in the broader theme of the book in which it appears. “The great river Euphrates” was last mentioned in Revelation 9:14 in relation to the blowing of the 6<sup>th</sup> Trumpet which has an apocalyptic symmetry with the 6<sup>th</sup> vial, for both have to do with the Turkish empire—one with its inundation and the other with its drying up. In the first reference we read of the providential releasing of four angels or messengers (four divisions of the Turkish armies in four waves of invasions) who were “bound at the great river Euphrates” (ESV). As we know, rivers are those places peoples have always congregated; peoples are defined geographically by rivers, and nations and empires are symbolized in scripture by rivers. The nation of Turkey was bound geographically by this river, and in its overflowing, bursting its banks from this location, it speaks to us of the spread of its empire inundating all the Middle East and much of Europe. This was in accordance with the providential execution of God’s judgements, as bro. Thomas reminds us “His (Ottoman Turk) mission was to punish the Greek catholics, and the Latins also to some extent, for their excessive superstition and idolatry, with the loss of their sovereignty over ‘a third part’ of the Latino-Greek Babylonian empire; and not to extinguish temporarily or finally **the Little Horn Power**”. These judgements upon the **Byzantine Empire** (the eastern leg of the Roman empire) climaxed in 1453 when the Ottoman Turks took Constantinople. This catastrophe caused the Greek Catholic Church to transfer its base, to form what was called the third Rome at **Moscow**.

**The 6<sup>th</sup> vial reverses this inundation and dries up** its river, a process that **must** culminate again with **the fall of Constantinople and overthrow of the Turk**, whose occupation of the ancient Roman military capital was only to be for a set time; in terms of Daniel 8 and its prophetic extension in chapter 11, an aberration. “*The occupation of the Dragon’s throne*” says bro. Thomas, “*by a non-catholic royalty is **clearly exceptional**. The Ottoman has never, as a matter of fact, ‘magnified himself above all’; nor has he honoured the Latin Bishop as a god in his dominion, or shown himself at all a gracious patron of his saints and their temples. The power causing falsehood, or False-Prophetism, to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation. By False-Prophetism, I mean, **papalism**. Hence, the Sultan must be ejected, that a dynasty patronizing a High Priest who forbids to marry, may come in. **When, therefore, the Czar gets possession of Constantinople he will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land***” (Exposition of Daniel Section 18 - “The King”, or Constantinopolitan Autocracy)

Bro. Thomas’ exposition was originally bound with Eureka in 1868 before the Bolshevik revolution which overturned the Czarist regime and before Turkey became a republic in 1923 as a result of the drying up process of the Ottoman empire. Both of these events were caused by the contagious spirit of the French Revolution subsequent to the wars of Napoleon of the first 5 vials. Yet bro. Thomas’ reference to the Czar getting possession of Constantinople is **more relevant today than it was when he penned the above words**.

## God’s prophecy through Daniel and Revelation 16: 12-16

Russia, as foretold in Daniel 11:40 “at the time of the end” is destined as “the king of the north” to “rush upon **him** like a whirlwind”. The “him” is a reference to the king who is the subject of v’s 36–39 whose capital was Constantinople, modern day Istanbul. He is destined to do so because it is the divine decree for the Image empire (Daniel 2) whose interpretation was revealed to Daniel, to be caused to stand up-right in terrible posture against the mountains of Israel, that is to control, for the first time in history, all the territories under **one head**, of which all the images several parts consist. For the Image to stand upright, its feet must **first** be formed, and one of those feet **must be founded in Constantinople as a later day extension of the eastern Roman empire and occupied by a Greco-Roman-Russian autocrat**. Bro. Thomas states:

“*This scene has **never** been exhibited before the eyes of the world, because **the constituents of the Colossus have never yet been put together so as to form the Image of the scene**. These constituents are represented by the different metallic parts, as the Chaldaeo-Assyrian golden head; the Medo-Persic-Assyrian silver arms and breast; the Macedo-Assyrian belly of brass; the Greco-Assyrian, and Greco-Egyptian, northern and southern thighs of brass; the Latino-Assyrian and the Greco-Assyrian eastern and western iron legs; and the **Russo-Greek Assyrian and Latino-Assyrian iron and clay feet and toes**. Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, **the Feet have not yet been formed**; so that it has been hitherto **impossible for the Colossal Image to stand erect**, as Nebuchadnezzar saw it in his dream. It is, therefore, **the mission of the Autocrat to form the feet and set up the image** before the world in all its excellent brightness, and terribleness*

of form; that all men subject to the Kingdom of Babylon may worship the work of its creator's power. When it stands upon the Plain of Dura the **imperial fabric will rest upon the Russo-Greek and Latin Feet and Toes...**" (Exposition of Daniel Section 26 - Nebuchadnezzar's Image the Symbol of the Gogian Autocrat's Dominion).

We would expect that the above compelling exposition, if true—which from our youth as students of bible prophecy are convinced it does in fact reflect what Yahweh has long foretold—should be like wise reflected in other prominent prophecy dealing with those events which describe the **same crisis** of "the time of the end". That should especially be reflected in that prophecy, to which this generation of God's servants stand uniquely related—**Revelation 16: 12–16**. It is **the mission of the Russian Autocrat to form the Russo-Greek and Latin Feet and Toes = the Dragon, the Beast and the false prophet (Revelation 16: 13) from which mouths a united policy issues that is unclean, demonic and frog like, "to assemble them for battle on the great day of God the Almighty"**. This must happen **before** the Colossal Image can stand erect on the mountains of Israel = "And they (the same unclean, demonic policy of the united Dragon, beast and false prophet or the Russo-Greek and Latin Feet and Toes) assembled them (the kings of the whole earth) at the place that in Hebrew is called Armageddon" = the standing up of Gog's image empire.

### The Vision of the little horn of the goat and the 6<sup>th</sup> Vial of Revelation 16

Daniel 8 opens with a vision concerning horns. Its main subject is "the little horn of the goat" or the Greco-Roman power which tramples underfoot the holy land, city (Jerusalem) and its people for a period of 2,300 evening/morning—or a day of 2300 years of desolation, because of Judah's great act of rebellion in the rejection and crucifixion of their "Prince" and Messiah. The last event described of this long period of desolation before "the holy is restored to its rightful state" is the giving over of the holy (Jerusalem and its people) to be trampled underfoot in AD70, over 1900 years before! The way in which the spirit presents these two events is as if no time at all has passed between the destruction of Jerusalem in AD70 and the return of Christ to break off the horn of the goat so that "the holy" can be "restored to its rightful state". Why? The eternal spirit's words clearly implied by verse 14 that it is the **same Greco-Roman horn in occupation of exactly the same part of the earth i.e. "the Holy"** (the holy land, its city and its people the Jews) at "the time of the end" so that the Holy can be "purified" of this defilement and avenged of her adversary.

### The angelic interpretation (verses 20-26)

The second half of Daniel 8 describes the angelic interpretation of the vision which deals with kings and their kingdoms in explaining the horns. In contrast, however, to the vision, the explanation quickly passes over the kings of Medo-Persia and of Greece and of its prominent king Alexander the Great, to concentrate on the four kingdoms that were to arise after his providential premature death; for out of one of them (the Seleucid) "a king of fierce or shameless countenance" was to arise. This king representing a **series** of emperors who would control the Greco-Roman empire and is described not only in explanation of the vision to destroy Jerusalem in AD70, but is then further described as the means by which "deceit" or "the lie" of how people were robbed of the knowledge of the true God was to develop in the earth. **"By his cunning he shall make (religious) deceit to prosper under his hand, and in his own mind he shall become great"**. "These few words" says bro. Thomas are not only **"descriptive of the character or nature of the power since Constantine the Great set up its throne in Constantinople to the present hour"**; but **"will be so pre-eminently, when its administration shall pass from the Sultan to the Autocrat of all the Russias"**. As the head of a confederacy of the **adherents of the Greek and Latin churches**, it will be his policy to cause their priesthods to be respected **as useful co-operators in the subjection of Europe to his will**. As paganism restrained the development of "the man of sin" in his first representative, Constantine the great, until it was taken out of the way, so communism had to be taken "out of the way" that Putinism as the champion of orthodoxy enable "the lawless one revealed".

As bro. Thomas again reminds us **"The high exaltation of the Constantinopolitan Autocracy in 'the time of the end', previously to its standing up to 'be broken without help' by Judah's Commander in Chief, is predicted in the words, 'He shall become great above all'. Impious and cruel as Antiochus Epiphanes, and superstitious and fanatical as Justinian, with the arrogance, ambition, and profanity of the Latin Prophet in his palmiest days, this Sin-power administered by a Russian regime, will be wanting in none of the arrogance that has been predicated of Paul's 'MAN OF SIN and Son of Perdition'... (2 Thess. 2:3, 4, 8, 9). This is not exclusively applicable to the Latin False Prophet; but to the power comprehensive of the civil, military, and spiritual elements as described by Daniel, and designated by Isaiah as "The King for whom Tophet is ordained of old" (Isa. 30:27-33; 31:8, 9). When the sceptre falls from the feeble hands of the Sultan, the**

world will behold in his Muscovite successor a potentate not surpassed in presumption and impiety by any of his predecessors, not excepting **Pharaoh of the olden time**" (Exposition of Daniel Section 18 – "The King", or Constantinopolitan Autocracy).

Following the pattern of Daniel 8: 13-14, the last thing the spirit describes in verse 25 before we are taken forward some 1700 years, is Constantine and his successors support of the apostasy, when again, as if no time has passed, this king "without warning shall destroy many". The eternal spirit wants us to understand that the **last characteristic which defines "the king," the representative of "the little horn of the goat" at the time of the end is that he will be the great supporter of the apostasy centered in the west at Rome.** The very character of "the king" or emperors who ruled the united Roman empire under its Pagan/Christianized religion in its past will be reincarnated in Gog whose destiny is to reunite east and west and all the territory of Daniel's four beasts of chapter 7, and shall "rise up against the prince of princes." So, **Daniel 8:25, as expanded in chapter 11:36-45, describes this king in the very character of Rome's military emperors occupying the ancient capital of the eastern empire, Constantinople, and having the same policy as the Papacy which it supports, ultimately draws him to Armageddon where he "shall be broken—but by no human hand" (verse 25; Daniel 2:34; 11:36-45).** This shows us that the primary fulfilment of the 2300 evening-morning prophecy coincides with the smiting of Nebuchadnezzar's image (Daniel 2:35 at Armageddon, Revelation 16: 16). **Before this can take place, the images feet must be formed,** and as a part of this process **Russia must control Constantinople** when it is providentially used to **finish** that essential part of the pouring out of the 6<sup>th</sup> vial "on the great river Euphrates, and its water was dried up" (Revelation 16: 12).

### **The way for the kings from the east**

The drying up of the Turkish Ottoman Empire began as a direct result of the contagious spirit of the French Revolution and the wars of Napoleon, which is the subject of the first five vials, and need to be kept in view as we consider the judgments of God as they extend from the western Roman empire to the east, and which culminate on all that combined territory that will briefly be united under the control of the Russian autocrat. The pouring out of the first five vials resulted in the overthrow of the holy Roman Empire and the loss of the temporal power of the papacy. It is an interesting exercise to trace the historical markers so influenced by the spirit of the French Revolution, which as signposts, clearly designate the drying up of the Euphratean power. Though these historical signposts are traced back to events not long after the French Revolution and the Napoleon wars involving the whole of the Middle East, much of Europe and Asia. The spirit directs our earnest consideration to a very specific area which we might say was made accessible and divinely "**prepared**" as a result of the Turkish Ottoman inundation being "**pushed**" back (Daniel 11:40). The highly significant events connected to the Great War of 1914-18 when **the British—a foreign power occupying Egypt** as "**the king of the south,**" —with the help of her "young lions," pushed the Turkish power out of the middle east and in particular **Israel**; so that when all the divine "preparations" are concluded, all the major players in their final phase of development are gathered to "the place that in **Hebrew** is called Armageddon" (Revelation 16:16; Note Joel 3: 1-3, 11-16). Then it will not be the king of the south which thrusts at the king who controls Constantinople, liberating Jerusalem from his control as he did in 1917, but the king of the north as the little horn of the goat, who shall "overflow and pass through" and in "pitching his palatial tents between the sea and the glorious holy mountain" will in his brief possession of Jerusalem, provide the circumstances. The significance of these events is explained under the 6<sup>th</sup> vial as "to **prepare** a way" and connects the extraordinary drama of the pouring out of the 6<sup>th</sup> vial with the **epoch** of the most important time period of the Spirits revelation—"The Time of the End".

The divine "**preparation**" achieved by the 6<sup>th</sup> angel pouring his vial out on the Euphrates centres on **Judah and Jerusalem** as "**the way**" through which the kings of the east—Christ and his immortal saints, will enter "Babylon the great" as a thief, to begin the overthrow of the kingdom of men. The pouring out of the 6<sup>th</sup> vial also of necessity "**prepares**" the kingdom of men in **its final phase** as depicted in Daniel 2 & 7, so it might stand ready to be smitten and broken in pieces "altogether" as a part of the judgements of the 7<sup>th</sup> vial. Likewise, **the kings of the east** must be "prepared" **before** the climax of the 6<sup>th</sup> vial—**The assembly of the kings of the whole world "at the place that in Hebrew is called Armageddon" = the standing up of Nebuchadnezzar's image.**

The smiting of that Image's feet is the object of the immortal saints, against which they come as that little "stone cut out by no human hand", so as to deliver Israel from her oppressor and "restore all the things about which God spoke by the mouth of his holy prophets long ago" (Acts 3: 21). The "**way**" in terms of Revelation

16: 12 could not therefore be “prepared” until the Jewish people occupied the mountains of Israel and specifically **Jerusalem**, made possible by the drying up of the Turkish or “Euphrates” power from the land that God covenanted to Abraham and his Seed. This drying up process is **not** complete until **Russia assumes the position of “the little horn of the goat”** by its control of Constantinople—“its water” (Turkish political power) will then be completely “**dried up**” and then the Russian autocrat will unite the Greek and Latin catholic nations of Europe east and west in alliance with the papacy so as “to assemble them for battle on the great day of God the Almighty”. Finally, “**the kings from the east**” or “out of the suns rising” have themselves been “**prepared**” by resurrection, judgement seat and glorification that they may enter as a thief into “Babylon the great” as the anti-typical Cyrus’ consecrated ones, to execute the judgement written, commencing at Jerusalem where Russia causes the image to stand on its feet on the mountains of Israel.

### **Yahweh’s prophecies through Isaiah and the 6<sup>th</sup> Vial of Revelation 16**

The spirits language associated with the **reason** for Yahweh’s drying up of the Euphratean power is **based upon God’s prophecies through Isaiah**. No prophecy deals with the events in the land of Israel at the crisis of **Christ coming with his immortal saints** to deliver the land covenanted to Abraham and his Seed and the people of the saints more than Isaiah. The Assyrian invasion forms the ominous background to the first half of the prophecy but with hints of the power that would succeed it interspersed. In the second half of Isaiah, Babylon as the destroyer of Jerusalem and its temple is used then as a type of the sin power—“Babylon the great” which is utterly destroyed at the coming of Israel’s messiah, commencing with the overthrow of the latter-day Assyrian on the mountains of Israel. Cyrus the Persian king is described as a “**king of the East**” (Isaiah 41:2) and is spoken of as a type of the Messiah (Isaiah 45:1–4) along with his “consecrated ones” (Isaiah 13:3) was to be divinely used to overthrow ancient Babylon. The means Cyrus employed forms the basis of the spirit’s language with respect to the drying up of the Euphrates of the sixth vial. Cyrus commanded a great channel to be dug so as to divert the waters of the river Euphrates at a critical time so that his armies, as a thief in the night, might enter the impregnable City along its “dried-up” bed. The spoil dug from this diverting channel was placed between it and the city, concealing from the Babylonians, Cyrus’s true intention, who thought the Persians were attempting to build great ramps against the city walls. It was however not concealed from the prophet **Daniel**, who had studied God’s prophecy through Isaiah, in which the drying up of the river and the coming of “Cyrus” with his “consecrated ones”, Yahweh’s prepared vessel, to capture Babylon had long before been foretold, that he might issue a decree for the rebuilding of Jerusalem and the laying the foundation of a temple. (Isaiah 44:27–28; 45: 1-7).

### **The witness of Yahweh’s servants in the night of Babylon’s debauchery and Revelation 16: 12-16**

Before the city was overthrown, Daniel was caused to bear witness of the Eternal and only true God’s purpose in the midst of Babylon’s intoxicated. Surrounded by those inebriated with unbridled lusts, Daniel was commanded to stand, but was not to be taken “unawares.” He was “fully aware that the day of the Lord will come like a thief in the night. While people are saying, ‘There is peace and security’ then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape” (1Thessalonians 5: 2–3). He had “stayed awake” not knowing on what day to expect his Lord, “not knowing in what part of the night the thief was coming,” “in an hour you are not thinking”. He was that “faithful and wise servant, whom his master has set over his household (in Babylon) to give them their food at the proper time, and was found so doing, when he, who was “like the Heir” (Hebrew contraction of the name **Cyrus**) suddenly came and an alarm was raised; “Wail, the day of Yahweh is near; as destruction from the destroyer, it will come!” (Isaiah 13:6). Daniel was not “cut in pieces” and “cast out with the hypocrites” where there was “weeping and gnashing of teeth” but was pronounced as “blessed” by his master and was “set over all” Cyrus’s “possessions” (Matthew 24:42-51).

**Do we dare to be a Daniel my dear brethren and sisters of PNG?** May we proclaim **the gospel at “the time of the end,”** remembering we were buried with Christ Jesus “by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life”. If we have been “raised with Christ let us seek the things that are above, where Christ is, seated at the right hand of God. Let us set our minds on things that are above, not on things that are on earth. For we have died, and our life is hidden with Christ in God. When Christ who is our life appears, then we also will appear with him in glory. Let us put to death therefore what is earthly in us: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these **the wrath of God is coming** upon the sons of disobedience” (Romans 6:4; Colossians 3: 1–6). We have this reassurance that as “a time of trouble, such as

never has been since there was a nation till that time” develops that we “are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ (1Thessalonians 5: 4–9). “Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!” (Revelation 16:15)

Daniel was brought in haste before the pontiff-King of Babylon in the midst of his thousand Lords in drunken praise of its mysteries. From the very sacred golden vessels Daniel had so long been the appointed guardian, now full of abominations and impurities of Babylon’s immorality, lifted high in praise of “the gods of silver, and gold, of brass, iron, wood, and of stone, which see not nor hear, nor know,” but the power of which, these idol worshippers deceived themselves was evidenced by past victories depicted on the plastered walls of the banqueting hall. There upon that wall was the anti-Semite’s favorite depiction—the destruction of Jerusalem and the burning of the house of the Jews’ god illuminated by the lamp. The maniacal laughter had not yet quite past from the blaspheming tyrants face when on the wall opposite the lamp, the fingers of a man’s hand wrote on the plaster of the wall—a writing concealed from the wise of Babylon until Yahweh’s faithful servant stood before the unhinged ruler and pronounced Babylon’s doom: “This is the interpretation of the matter: Mene, God has numbered the days of your kingdom and brought it to an end; Tekel, you have been weighed in the balances and found wanting; Peres, your kingdom is divided and given to the Medes and Persians... That very night Belshazzar the Chaldean king was killed” (Daniel 5).

Belshazzar, his devotion to the Babylonian superstition, arrogance, pride and anti-semitism and destruction by Cyrus and his consecrated ones, is a type of Gog—the Russian autocrat against whom Yahweh’s “wrath will be roused, His blazing wrath... when he summons a sword against Gog on all my mountains.” He is a type of the king of the latter-day Assyrians for whom “Topheth (a burning place) has long been prepared.” He is a type of “the little horn of the goat”, who will **unite the Dragon and Beast under one Babylonian head** making “religious deceit to prosper and he shall magnify himself in his heart, and **by peace** shall destroy many. He shall also stand up against the Prince of princes and he shall be broken—but by no human hand”. He is a type of “the king of the north” whose ambition is to “pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him”. He is “the Lucifer, son of the morning” of Isaiah 14, as the head of the **latter-day Babylonian** power will realize his ambition for a short time **to rule his Image empire from Zion and Jerusalem!** *“The Autocrat,”* writes bro. Thomas *“as chief emperor, will become in the progress of events ‘Lord of the Ascendant’, even the Agag (or ‘Gog’ as translated in a number of ancient versions) of the East and West; shining forth from his lofty throne as Lucifer, son of the morning, over the nations weakened by the gratification of his insatiable ambition... the time is coming when he will “think an evil thought” (Ezek. 38:10), and say in his heart, as it is revealed of him, “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Zion) in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High!” (Isa. 14:13, 14). He who made man, and knows thoroughly the vanity and presumption of the human heart, has spoken thus of Belshazzar the type of the last occupant of the throne of the Kingdom of Babylon. A man of such a soul as this is not upright, and therefore unfit to rule the world for God; for “He that ruleth over men must be just, ruling in the fear of Yahweh” (2 Sam. 23:3). His dominion’s duration must therefore of necessity be brief. But while it lasts, he will prove himself to be “a proud man, who enlargeth his desire as the grave, and as death, and cannot be satisfied, but gathereth unto himself all nations, and heapeth unto him all peoples... lading himself with thick clay” (Hab. 2:4-6) (Exposition of Daniel Section 25 – Future Magnitude of the Gogian Dominion).*

Israel is caused to rejoice in the opening verses of Isaiah 14 because of the great salvation wrought by the antitypical Cyrus, who delivers them from the cruel bondage of the latter-day Babylonian power. Israel, delivered from their fear, sorrow and bondage, takes up the spirit’s taunt, “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!” (Isaiah 14:12)

Note well the characteristics that Isaiah 14 uses to describe this latter-day Babylonian power and the antitypical Belshazzar, and compare it to the **cruelty and remorselessness of Putin’s Russia**, “that struck the peoples in wrath with unceasing blows, that ruled the nations **in anger** with unrelenting persecution... Is this the man who made **the earth tremble**, who **shook kingdoms**, who made **the world like a desert** and **overthrew its cities**, who did **not let his prisoners go home?**” (Isaiah 14:6, 16). We have seen what

the Russian backed forces have done in Syria, where whole cities have been destroyed and the country turned in to a desolate wilderness. Do the above words hint of far worse unleashing of **weapons of mass destruction** including **tactical nuclear weapons** by this tyrannical psychopath? **"A time of trouble, such as never has been since there was a nation till that time"** (Daniel 12: 1) indicates unprecedented measures, **even compared with WW2**, adopted by the Belshazzar of "the time of the end" to realize ***"the gratification of his insatiable ambition"***. On the eve of the Russian invasion of Ukraine, Putin threatened that "anyone who tries to interfere with us ... must know that Russia's response will be immediate and will lead you to such consequences as **you have never before experienced in your history**" and that Russia possesses "certain advantages in a number of the latest types of weapons." As soon as the Russian invasion commenced, Putin announced an "enhanced combat alert" of the country's nuclear forces. The announcement was no doubt designed to discourage NATO from intervening and to intimidate Ukraine. Nonetheless U.S. national security officials expressed concern that Russia could use tactical nuclear weapons, as this is consistent with Russia's military doctrine of "escalate to de-escalate," in the event NATO forces were drawn into direct conflict with Russia. Could Putin use such weapons even if NATO did not directly intervene, if there was no other way to achieve his insatiable ambition or if his very hold on power in Russia was threatened by a long-drawn-out bloody insurgency? The fact that Putin and his highest-ranking commanders have at times run the war in Ukraine from top secret nuclear bunkers has led to suggestions by military analysts that Putin may be prepared to deploy nuclear weapons.

The tactics the Russians have used in Syria are being deployed in Ukraine against fellow Slavic cousins who speak similar language and of the same orthodox religion. This also is prophesied of him; **"you have destroyed your land; you have slain your people"** (Isaiah 14: 20). In tyranny he oppresses his own land and people compelling them to be "cannon fodder" in his thirst for conquest, compelled to sacrifice their lives in his service. Depending on the progress of his military ambitions, his envoys will speak of **"peace"** to allow time to regroup and resume with renewed vigor ***"the gratification of his insatiable ambition"***. The Times has reported of President of Ukraine Zelensky call on the world to recognise Russia's war crimes as genocide during a visit to Bucha, the site of a mass grave dug under Russian occupation. "'You stand here today and see what happened,' he said, wearing a bullet-proof vest and flanked by troops. 'We know that thousands of people have been killed and tortured with extremities cut off, women raped, children killed. It's genocide'." If the Russian autocrat has treated his own people and fellow Slavic cousins in such a way to obtain his vision of a restored historical glory for Russia and in "magnifying himself in his heart" as its providentially raised up Caesar, the guardian of orthodoxy, **what shall he not do to obtain Jerusalem**. "For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city" (Zechariah 14:2). This is not a morbid detail to colour the prophecy or even prompt sympathy for the victims, the word of God is always carefully measured; its addition provides yet another divine marker of what countries' soldiers will lead the plunder of Jerusalem. The war crimes **the Russian army** is perpetrating on the Ukrainian civilian population is a horrifying pattern that prophecy tells us will be repeated. There has always been rape in war, going back to the abductions of women by Greeks recorded by Herodotus 2500 years ago. Time and again however, war rape has proved particularly prevalent when **Russian troops** are involved in a conflict. There has been so many rapes in Ukraine that a special hotline has been set up and is having to operate 24 hours a day, doubling the number of psychologists counselling those calling. But this is thought to be just the tip of the iceberg, as many women and young boys are too scared to come forward, while forensic police say that in uncovering bodies in the region many bear signs of rape. Young Russian soldiers committed these acts publicly often in front of other family members and were shouting "We want to do this to every Nazi...in Ukraine". The Russian army raped an estimated 2 million women in 1945 in their occupation of Berlin. Domestic violence is tolerated in Russia, the Russian parliament has even adopted controversial legislative amendments that decriminalized battery offenses of family members! A UN report in 2017, estimated roughly **one in ten women killed worldwide** through domestic violence was **Russian**.

We can clearly see what is coming upon the earth because Yahweh has "revealed his secret to his servants the prophets" (Amos 3: 7). It is only a matter of time, "the set time" and providential guided circumstances all of which are in Yahweh's power. What shall restrain the multitudes under Gog's command when driven by the "demonic spirits" (Revelation 16:14) which enter "the kings of the whole world", causing them to rush head long to be "heaped up like sheaves into a valley for judgement" (Revelation 16: 16)? They shall be made to drink the wine of Yahweh's wrath and "shall drink and stagger and be **crazed**" (Jeremiah 25: 16) as the herd of pigs into which Legion's madness had entered, all rushed violently down the precipice, lunging on top of each other and drowning in the maelstrom (Luke 8:33).



## The Vision of the Image (Daniel 2) and the 6<sup>th</sup> Vial of Revelation 16

The Image empire's head is Babylonian. Therefore, its religion must be rooted in the apostasy which emanated from its mysteries, and its restored military capital will be Roman, not Islamic. Both its legs are Roman; therefore the Russian autocrat who will take up his position like Constantine, overseeing his image empire stand on its feet from his seat in its eastern leg could never be an atheist communist, but a superstitious icon worshipper who galvanizes the Russian empire together as Constantine did of old by the same Roman religion. **The feet of that image therefore can never be formed until the Russian autocrat takes Constantinople and forms an alliance with the Papacy, for the feet consist of miry clay mixed with the Iron of Rome.** It is when he has control of Constantinople that he will contemplate that last prize which long ago was placed in the hearts of the Russian Caesars—to have Jerusalem in his grasp! Then as the “guard” (Ezekiel 38:7) of orthodoxy and in union with the beast through the support of the papacy, he will cry aloud, “I defy the ranks of Israel this day. Give me a man, that we may fight together” (1Samuel 17:10).

“And I saw, coming out of the mouth of **the dragon** and out of the mouth of **the beast** and out of the mouth of **the false prophet**, three unclean spirits like frogs. For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty” (Revelation 16:13-14).

The last occasion **the Dragon** is mentioned in **association** with **the beast** is apocalyptically found in its **13<sup>th</sup> chapter**, which is an amplification of Daniel chapter 7 and the 4<sup>th</sup> beast which the prophet saw, “exceedingly terrifying, with its teeth of iron and **claws of bronze**, which devoured and broke in pieces and **stamped what was left with its feet**, which had **10 horns** on its head, and **another horn** that came up before which 3 of them fell that had **eyes and a mouth and spoke great things**”. What brother Thomas describes as “the Constantinopolitan Little Horn Power in its **final** 4<sup>th</sup> beast manifestation” is depicted in the above quotation from Revelation 16 as being **formed**. “The Goat's Little Horn (Daniel 8) and the god he honours (Daniel 11: 36-39) are equivalent to the Beast, the Little Horn with its Eyes and Mouth, and the Ten Horns, **at the time of the breaking of the Goat-Horn** (Daniel 8: 25)” that is at “the great day of God the Almighty” to which the **united policy** of the Dragon, the beast and the false prophet draws the nations to so assemble. As Revelation 13 is the last occasion the Dragon is mentioned in similar association with the beast, the Lord Jesus therefore expects his disciples to follow the apocalyptic theme previously presented to help us understand what is soon to come to pass.

In Revelation 13:1–5 we see depicted the rise of the papacy in the west is directly traceable to the **support of the emperors of Constantinople or the dragon power**. The time period of verse 5 of 42 months or 1260 years during which this power was allowed to make war on the saints and to conquer them (verse 7) concluded with the events of the French Revolution, the subject of the first 5 vials of Revelation 16. If we would calculate back 1260 years from the events of the French Revolution, we arrive at a most important Epoch of how the papacy began its ascendancy. Instrumental to this process, bro Thomas states, “*The ‘policy’ of the Little Horn king (Dragon) in his Constantinian successorship to AD 1453 was, and will hereafter be, characterized by zeal for the baptized paganism known in history as the **catholic religion**. **Justinian** of all its crowned heads affords the most striking illustration of Daniel’s description of it... He was persuaded that it was the duty of an emperor, and for the good of the state, to have a particular care of the Church, to **defend its faith**, to regulate external discipline, and to employ the civil laws and the temporal power to preserve it in order and peace... to **promote the temporal and spiritual interest of the Church was the serious business of his life**; and **the duty of father of his country was often sacrificed to that of defender of the faith.***” (Exposition of Daniel Section 18 – “The King”, or Constantinopolitan Autocracy).

*“Justinian, whom I have indicated as the fittest representative of the civil element of the Power that has yet appeared in Constantinople in its dealings with the god, delighted to honour him. In a celebrated letter written by him to the **Bishop of Rome**, dated **March, 533**, and which thenceforth became part and parcel of the civil law, he is recognized, or ‘acknowledged’, as **the legal head of all the churches of the eastern and western provinces of the empire**. ‘We suffer not,’ says the imperial writer, ‘anything that belongs to the state of the churches to be done without submitting it to your holiness, who art **head of all the churches**’. In this way ‘the king who does according to his will’, acknowledged this ‘strange god’ as of **supreme spiritual authority over all ‘the Bazaars of the Guardians’, which became his**” (Exposition of Daniel Section 19 – A God of Guardians, or the Latin Prophet of the West).*

Revelation 13:1–5 describes how the imperial 6<sup>th</sup> head of the beast or Roman power in the west, which had received a deadly wound through the invasion of the Goths, was later healed by the military power of Justinian. This caused the whole Roman earth to marvel and to follow this papal beast, and to worship the Dragon **“who had given his authority to the beast”** (verse 4). Reference to the Dragon disappears from the Apocalypse except in the fact that the beast of the earth or holy Roman Empire manifested similar Dragon like characteristics (Revelation 13:11), until the Dragon’s dramatic reappearance **at the time of the end** as recorded in Revelation 16:13. This is deliberately reminiscent of the prophecy of the little horn of the goat (Daniel 8) or Roman power in its destruction of Jerusalem and standing up against “the Prince of the host” with its religious character alluded to in verse 25, which Constantine the great initiated in the establishment of the Catholic Church. In this prophecy, as previously mentioned, the same Roman power lead by a Constantine-like czar, Gog, is depicted confronting the Prince of princes **at the time of the end** when this **Roman power is at last broken**.

When again we read in Revelation 16:13–14 of this **same combination of powers** as found in Revelation 13, where the Dragon was depicted acting in unison with the beast and the Bishop of Rome to establish its power over the Roman earth. They are united in their determination as expressed by their unclean froglike policy, which in gathering the nations of the earth, **forms the feet of Nebuchadnezzar’s image**. This can only occur as the result of the final drying up of the Euphrates in the fall of Constantinople to the King of the North. Daniel chapter 8:25 states that “through his policy he shall cause (religious) falsehood to prosper by his power.” We again emphasize brother Thomas’ understanding that these words have **both an historic and time of the end application**, *“These few words are descriptive of the character or nature of the power since Constantine the Great set up its throne in Constantinople to the present hour; and will be so pre-eminently, when its administration shall pass from the Sultan to the Autocrat of all the Russias. As the head of a confederacy of the adherents of the Greek and Latin churches, it will be his policy to cause their priesthoods to be respected as useful co-operators in the subjection of Europe to his will.*

*This ecclesiastical policy of the Constantinopolitan Autocracy is enlarged upon in the description of it set forth in the eleventh chapter, where it is more particularly regarded in its catholic constitution without taking into the account the division of the Babylonian superstition into Greek and Latin catholic churches. Whatever may be the individual prejudices existing between individuals of the two schisms matters not...on the principle of self-preservation will have to place themselves under the shadow of the Autocrat, as Greeks and Latins have already done in the present dominions of the Czar.”* (Exposition of Daniel Section 18 - “The King”, or Constantinopolitan Autocracy).

By comparing Revelation 13: 1–8 with 16:12–14; & 17:1–14, we can see that John was shown that the historical development of the papacy was recorded in such a way that God’s servants would see the apocalyptic pattern as having a latter day, time of the end fulfilment, i.e. a revival of the papal influence supported by the military power of Constantinople. As we have seen, it was the tradition of the Roman emperors in Constantinople to honour the papacy (Daniel 11:36–39). This will be repeated when Constantinople falls to the Russian autocrat and becomes the latter-day manifestation of the little horn of the goat – “the Romano-Greek Babylonian”. Gog will use the papacy to consolidate its power in Europe before rushing head long into the Middle East. Let us remember Justinian ruled from Constantinople over the Byzantium empire which included Syria, Israel, Egypt, Northern Africa, Italy and southern Spain, giving authority to the Pope to become the head of all churches. Gog’s ambitions will not be replete until he has become the Dragon’s later day emperor placing orthodoxy’s capital back in its sacred throne in Justinian’s Hagia Sophia. From there his ambition of One Empire (Christendom east and west united); One Religion (unification of the papacy and orthodoxy) and the worship of the One god (the holy trinity) will not be possible until he controls, like Justinian, the holy places at Jerusalem. Gog’s confederacy driven by this unsatiable desire and the lust of Israel’s wealth will assemble at last by the unity of the unclean, demonic and frog like spirits, “at the place that in the Hebrew is called Armageddon” (Revelation 16:16).

Daniel 8:25 anticipates not only through the little horn of the goat’s policy “he shall cause craft to prosper in his hand”; but also in magnifying himself in his heart, he “by peace shall destroy many” (KJV). This implies that before this peace which is embraced so enthusiastically by the Roman earth, there must have been a European war—a war we are witnessing unfold at this very hour which threatens the European Union itself! By the “peace and safety cry” (1Thessalonians 5:3) the Russian autocrat will cause Europe to Confederate with him and turn at last against that last non-European anti-Catholic illegitimate member of the European family, the Turkish occupant of the Dragon seat—Constantinople.

It was after the death of Justinian and the power of Constantinople over the west declined, that the Bishop of Rome, no longer able to enforce its decrees, sought for a protector against the Lombards from the central European frog Power which caused the rise of the beast of the earth or the holy Roman Empire. Following the same apocalyptic pattern after Gog is destroyed on the mountains of Israel, the false prophet will seek the protection of the beast against what it will decree is the coming of the Antichrist then established on Mount Zion! (Psalm 2). This beast is described as a resurrection of the beast of the sea, the final phase of Daniel's 4<sup>th</sup> beast which the apostle John saw as "a woman sitting on a scarlet beast that was full of blasphemous names and it had 7 heads and 10 horns.... And on her forehead was written a name of mystery: 'Babylon the great, mother of prostitutes and of earth's abominations'" (Revelation 17:3 – 6).

*"When the Autocrat gains Constantinople, and Russianizes Italy and the West; and having superseded the Ottoman régime in Asia, comes as Gog to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth. In that near future the Little Horn of the Goat will be 'exceeding great', over-shadowing all the sovereignties represented by the Two-Horned, and Ten-Horned, Beasts, and the Pseudoprophet of the Beast. But when it is 'broken in pieces without help' it appears no more as a symbol upon the prophetic page. Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and the East delivered, future events re-open in the West, where only a Beast, the False Prophet, and the Ten Horns, their Russian Constantinopolitan confederacy being dissolved, remain to be ground to powder, and destroyed by fire and sword" (Exposition of Daniel Section 18 - "The King", or Constantinopolitan Autocracy).*

### The 6<sup>th</sup> vial in summary

Revelation 16:12 – "The sixth angel poured out his bowl on the great river Euphrates, and its water **was dried up**" = "At the time of the end, the king of the south shall attack him (1917, British occupying Egypt drives the Turk out of Israel) but the king of the north shall rush upon him like a whirlwind" (Russia takes Constantinople to become the little horn of the goat or Dragon Roman power).

Revelation 16:13 – "I saw, coming out of the mouth of the **dragon** and out of the mouth of the **beast** and out of the mouth of the **false prophet**, three unclean **spirits like frogs**." The fall of Constantinople to Russia provides Rome with a strong Justinian-like military ally sympathetic to its catholic values which the corrupt "West" no longer upholds. A common "frog" policy issues **first** from the mouth of the Dragon (Constantinople, at last the re-established throne of the guardian of orthodoxy, Christians and catholic values) proposes true "Liberty, equality and brotherhood" of man, as the means of universal "peace and safety." This can only be obtained by Justinian's example of one empire, one religion and the worship of one god through the vicar of Christ.

Revelation 16:14 – "**to assemble** them for battle on the great day of God the Almighty." The adoption of this frog policy causes an alliance to form between Russia as the "little horn of the goat"— Eastern Roman empire with "the beast" or Roman catholic ten-horn power of western Europe with the spiritual blessing of its false prophet who proclaims "peace on earth and good will among men!" This alliance **forms the feet of Nebuchadnezzar's image** prior to it being able to stand on its feet on the mountains of Israel. This alliance and its policy objective unifies the east and west of the latter day Roman empire, but cannot be obtained until the millennia-old question of the Jews be eternally settled. This can only be achieved by Gog's guardianship of Jerusalem's holy places.

Revelation 16:16 – "And **they assembled** them at the place that in Hebrew is called Armageddon." = The standing up of Nebuchadnezzar's image on the mountains of Israel smitten at Armageddon by the "thief-like" (v's15) intrusion into Babylon the great of the kings out of the Sun's rising - Revelation 16: 12.

Revelation 16:15 – "**Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!**" The parenthesis is placed in **association** with the going forth of the demonic spirits which **form the feet of Nebuchadnezzar's image**. Integral to this is the **preparation** provided by **the fall of the Dragon's throne to the king of the North** and is the reason why the drying up of the Euphrates power commences the 6<sup>th</sup> vial, "to **prepare** the way **for the kings from the east**"— the blessed of Yahweh, who **watched and kept their garments**. "The blessing is not simply to him that watcheth; but to him that "watcheth and keepeth his garments." Simply to believe that the Lord is near, and to be able to discern the signs of the times, will **not** entitle a man to the blessing. He must "buy gold tried in

the fire; and white raiment, that he may be **clothed**, and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve, that he may see". In other words, he must **believe "the things concerning the kingdom of God and the name of Jesus Christ;"** follow the example of the Samaritans and the baptized into the name of Jesus Christ; **and thenceforth perfect his faith by his works**, as **Abraham** did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb" (Elpis Israel Part Third Chapter III "Behold I Come As A Thief").

---

## John Thomas and his rediscovery of Bible truth (continued)

### *Raising Uncomfortable Issues*

The reason Thomas spoke out so strongly against existing religions in America was twofold: it was characteristic of the Reformist platform, and with even a rudimentary knowledge of Scripture, he could recognize the blatant falsity and felt obliged to expose the falsehood. Thomas's first article in the *Advocate* demonstrates his own personal conviction:

"If one proposition be more self-evident, it is this: that the religions of the disciples of Christ cannot be found among any of the popular religions of the 19<sup>th</sup> century... The religion of Christ is a religion of faith and obedience, the one being as essential and important as the other; they are, in truth, one and indivisible. The popular religions, on the other hand, are religious, national and speculative in their nature, based on opinions and upheld by systems of abstract definitions, composing creeds, confessions, and articles of faith. With each religion, the fundamental and essential doctrines of the gospel are the leading and characteristic dogmas of their individual creeds. Whatever is not contained in the creed is non-essential, especially if the omission be the diagnostic of some more humble and less popular faith."

For a man who had only recently begun to study his Bible and just assumed his first time position as editor, these remarks are daring and may even sound audacious. Yet the verdict of a Philadelphia paper, the *People's Friend*, was this: "Style chaste, reasoning close; takes high ground; treats all human authority very unceremoniously; appeals directly to the Scriptures, and contends for their supremacy over all councils and edicts, ancient and modern; shows he has bestowed much attention upon the subject of which he treats."

Subsequent articles that appeared in the *Apostolic Advocate* — all of them penned by Thomas himself — continued to raise uncomfortable issues. For example, if a person believes doctrines contrary to the true Gospel, should he be considered a bonafide Christian and be welcomed into fellowship? If the Protestant churches effectively teach the same doctrines as the apostate Roman Catholic church, are they not 'harlot daughters' and equally to be exposed and repudiated? Each article delved into specifics and typically argued its case from logic derived from documented Bible references. The subject matter plainly reflected Thomas's analytical studies and the seriousness of his challenge.

### *Refusal to accept a salary*

In late 1834, Thomas decided to leave Philadelphia and carry out his original project of going to Richmond. The meeting in Richmond had no preacher, and Dr. Thomas was called upon to occupy the pulpit. Reluctantly, he accepted. However, when the congregation offered him a salary, he refused to accept it. Commenting on this situation in the *Apostolic Advocate*, Thomas wrote:

"A man who devotes his time and energies to proclaiming the good news, has an apostolic and spiritual right to be supported. Common reason testifies the same thing. To preach to live is one thing; to live to preach is another; and this constitutes all the difference between paying a clergyman and a preacher of the gospel. It is as much the duty of every Christian man to preach the gospel... But all have not the ability. Then those who feel so little interest in, and know so little about the cause they profess to love and serve that they cannot open their mouths to plead for or recommend it, and who from natural incompetency are incapable of doing as they would, are bound by the principles of honour, justice, and Christian virtue to minister of their substance to those who can... The poor saints, the aged widows, the apostles, evangelists, etc. depended upon (collected church) funds for their relief, sustenance, and travelling expenses."

Dr. Thomas told the Richmond Campbellites that he would rather live on bread and cheese, and maintain his independence of thought and action, than submit himself to the power of committees and trustees. Accordingly, he began the practice of medicine in Richmond for his own support, while carrying on the publication of the *Advocate* at the same time. During the first year, his receipts afforded him a comfortable livelihood; but in the second year they fell off greatly due to his frequent absences in order to speak in various parts of the country.

### *The first clash: Anabaptism*

In the sixth number of the *Advocate*, Dr. Thomas wrote an article entitled *Anabaptism* in which he contended that no immersion was valid that was not based on an intelligent faith on the part of the subject being immersed. This was a basic Campbellite argument against infant baptism. However, among the thousands of Campbellites at that time were a large number of Baptists who were received into the Campbellite fellowship without any further immersion. Many of the preachers also had been Baptist ministers. Thomas's consistent application of Campbellite principles raised a storm when he voiced the following:

"My conviction is that all among us who have not been immersed upon the confession that Jesus is the Christ, and who did not understandingly appreciate the value of his blood, had better be re-immersed upon that confession; and that all, from this time forth, who may wish to join us from the Baptist denomination (a few excepted, who can show just and scriptural cause for exception) be required to make an intelligent confession, and to be re-immersed."

The former Baptist preachers were incensed. Even Alexander Campbell was upset, for he saw in this stringent doctrine a great barrier to denominational development. The first clash had occurred.

(to be continued)

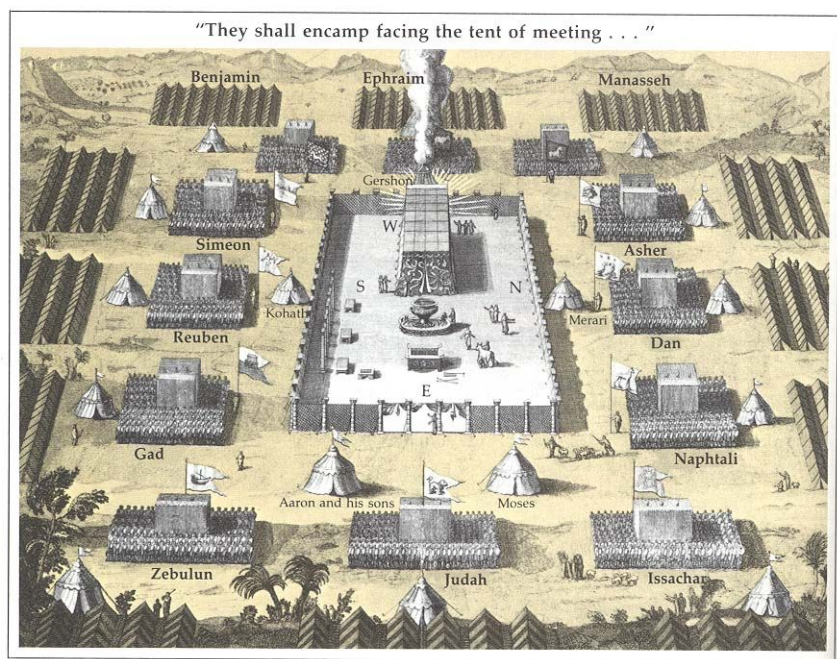
---

## **Sunday School Corner – sis. Sharon**

### **The arrangement of the camp of the Israelites in the wilderness**

(Readings: Numbers chapters 2, 3 & 10)

*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty" (2Corinthians 6:17-18)*



In our last lesson we learnt about the Tabernacle that God commanded Moses to build in the wilderness. The children of Israel had left Egypt under the guidance of God through Moses, and journeyed into the wilderness



of Shur. The conditions they faced were difficult, and they complained a lot, but God was patient with them and showed them that He could provide for them. He rained down food in their camps and showed them that He could change the waters of Marah from bitter to sweet. He did this to teach them that they should put their faith and trust in Him.

The tabernacle that God commanded Moses to build was a holy place where the children of Israel could meet and worship God. It was provided to teach the children of Israel three main lessons:

1. Their relationship with God.
2. What was involved in acceptable worship and service to God so that they would be prepared for the great purpose God had with the children of Israel.
3. There was a great and glorious future that God had for them if they obeyed his commandments and remained faithful to Him.

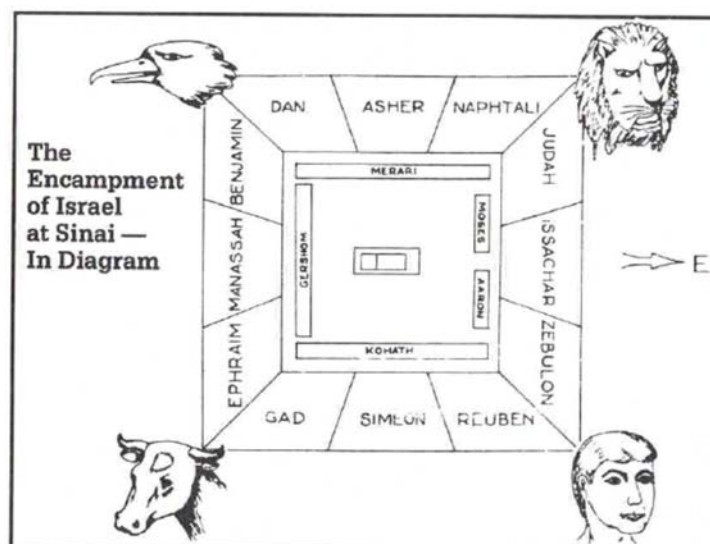
The children of Israel had to be constantly reminded of the lessons God intended for them to learn in the tabernacle in the wilderness as they looked upon the structure of the tabernacle and carried out their daily services and sacrifices. They had to understand that this tabernacle was God's dwelling place among them, and they could only come to him through the priests that He appointed. Their sacrifices and services to God would only be acceptable if they had the right attitude, and they were obedient to God's laws and commandments. The lesson for us is the same. In all our daily activities, we must remember that God dwells in 'light unapproachable', and through the waters of baptism, we can come to him in prayer through His appointed High Priest and mediator, our Lord Jesus Christ.

As we learnt in our last lesson, God gave Moses the details of the plan, the materials and how the tabernacle and the furniture were to be placed in the tabernacle. The tabernacle was to be set up in the centre of the camp of the Israelites, with an area where the Israelites could come and worship and hear the words of God.

### **The arrangement of the camp in the wilderness of Sinai**

The camp itself was arranged in a square, and God gave very specific instructions as to how the tents of the tribes were to be arranged. When the cloud was over the tabernacle, it meant that God was with them. When the cloud rose up and went ahead, it was time for the camp to move. They were given very detailed instructions so that the camp moved in a very orderly manner. In this lesson we will look at this arrangement in more detail, which we can read in Numbers chapter 2.

The children of Israel camped facing the tabernacle to form a square. The camp was arranged so that there were four groups of tribes on each side of the tabernacle. Each tribe had its own standard or banner, but each of the four groups was represented by its leader.



On the **east side** of the tabernacle, facing the sunrise, the tribe of Judah was to set up camp. Judah was the leader of the four camps on the east side and was represented by the **face of a lion**. We read in Genesis 49:9 *"Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?"* Next to Judah was the tribe of Issachar, then the tribe of Zebulun. We are given the numbers of each tribe in Numbers chapter 2. There were 74,600 people in Judah's tribe, 54,400 people in Issachar's tribe, and 57,400 people in Zebulun's tribe (Numbers 2:1-9). Just think of this for a moment. These numbers could fill a few football stadiums!

On the **south side** of the tabernacle was the camp of Reuben. Reuben was the leader of these four camps and was represented by the **face of a man** (Ezekiel 1:4, 10). Next to Reuben was the tribe of Simeon, then the tribe of Gad. There were 46,500 people in Reuben's camp, 59,300 people in Simeon's camp, and 57,400 in Zebulun's camp. You can add these numbers up and see that it comes to 151,450. (Numbers 2:10-16).

On the **west side** of the tabernacle was the camp of Ephraim. Ephraim was represented by the **face of an ox** (Deuteronomy 33:17). Next to Ephraim on the west side was the tribe of Manasseh, then the tribe of Benjamin. There were 40,500 people in Ephraim's camp, 32,200 people in Manasseh's camp, and 35,400 people in Benjamin's camp (Numbers 2:18-24).

On the **north side** of the tabernacle was the camp of Dan, who was represented by the **face of an eagle**. Next to Dan was the tribe of Asher, then the tribe of Naphtali. There were 62,700 in Dan's camp, 41,500 in Asher's camp, and 53,500 in Naphtali's camp.

These camps of the 12 tribes were set around the outer perimeter of the tabernacle. Within this square area around the tabernacle, the priestly tribes of the Levites camped, and separated the children of Israel from the central area of the Tabernacle. If anyone approached the Tabernacle, they had to go through the priestly tribes. Again, this shows the divine plan of God intended for those who would approach Him, that we must go through His divinely-appointed priests. In the wilderness of Sinai, they could only approach God through the priestly tribes. In the present time, those who are baptised into the saving name of the Lord Jesus must approach God in prayer through Jesus our High Priest and mediator who was sacrificed for us and now sits at the right hand of God.

The arrangement of the **priestly tribes** can be found in Numbers 3, and are as follows:

- On the **East side** within the four-side encampment, Moses and Aaron and their families camped (Numbers 3:38).
- On the **South side**, the family of Kohath (Numbers 3:29).
- On the **West side**, the family of Gerson (Numbers 3:23).
- On the **North side**, the family of Merari (Numbers 3:35).

We read in Numbers chapter 10 that God gave instructions to Moses to make two silver trumpets that were to be used for calling the children of Israel to gather them, and for breaking up the camp. The sons of Aaron the priests were to blow a long blast of the trumpets to gather the tribes whenever they needed to assemble the people to move camp.

### **The order of Israel's march from Sinai**

In the second year of their encampment in the Wilderness of Sinai, the cloud when up and settled in the wilderness of Paran (Numbers 10:11-12). The children of Israel were to set out from the wilderness of Sinai in stages according to the tribe. The Levites had the job of packing up the tent and carrying the parts of the tabernacle. The children of Israel marched from the wilderness of Sinai in the following order:

- First, the camp of the tribe of Judah were to lead their people and those of the tribes of Issachar and Zebulun who also encamped on the **east** side of the tabernacle (Numbers 10:14-16)



- Next were the sons of Gershon and the sons of Merari who were to carry parts of the tabernacle, such as the curtains, coverings, hangings for the door, boards, pillars, sockets, pins and cords of the court. (Numbers 10:17)
- Next were the tribes of Reuben, the standard bearer, and the tribes of Simeon and Gad who also encamped on the **south** side of the tabernacle. (Numbers 10:18-20)
- Then the Kohathites carried the holy things of the tabernacle, which were the ark of the Covenant, the table of Shewbread, the lampstand, the altar of incense, the alter of burnt offering, and the laver (Numbers 10:21).
- The camp of Ephraim which was the standard bearer of the **west** camp, along with the tribes of Manasseh and Benjamin, marched next.
- The final camp to march was the standard of the camp of Dan on the **north** side, followed by the remaining tribes of the west side, Asher and Naphtali (Numbers 10:25-27).

This was the order in which the camp moved when the cloud went up. The tribe of Judah always went first, and the others followed.

Imagine for a moment what mayhem would be caused today if you had a camp of people this large traveling together. We are given the total numbers in Numbers 2:32, but this did not include the Levites:

***“All those listed in the camps by their companies were 603,500. But the Levites were not listed among the people of Israel, as Yahweh commanded Moses.*** (Numbers 2:32).

It took discipline and respect for God’s law. The journey of the children of Israel was not only to teach them to obey God’s law, but also points to the future age of the kingdom to be established when Jesus returns to the earth to set up a kingdom where all the nations will journey to the greatest of all tabernacles, the temple described in the book of Ezekiel, to worship and offer sacrifice to Yahweh.

As with the children of Israel, during this time of our probation and development, we must learn obedience to God, first by obeying our parents, and conducting ourselves in an orderly manner, and reading and studying Gods word on a daily basis with our parents. We must pray to God to help us to follow His commandments and do all we can to avoid the worldly distractions that can lead us astray.

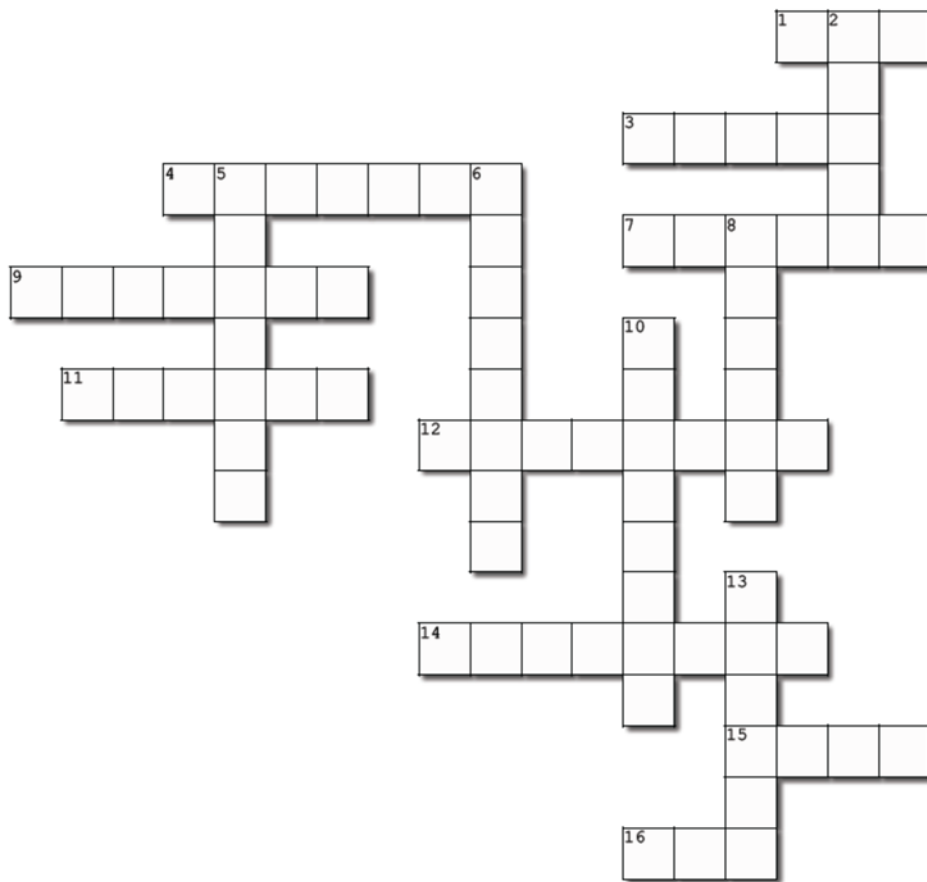
It is our hope that the lessons that we learn from the Tabernacle and the order of the camp will guide us to a life of service and obedience to God, so that we may be found to be acceptable to Christ in the day of his coming, which we hope and pray will be very soon.

---

## Crossword Puzzle

The arrangement of the camp in the wilderness

The solutions to the crossword puzzle can be found in Numbers 2, 3 & 10.



### Across:

1. This tribe had a company of 46,650, and they camped on the south side with Simeon and Reuben (Num. 2:14-15).
3. The standard of the camp on the east side towards the sunrise (Num. 2:3).
4. The tribe that camped on the east side whose company was 57,400 (Num. 2:7-8).
7. His sons carried parts of the tabernacle when the camp moved (Num.10:17).
9. His sons also carried parts of the tabernacle when the camp moved (Num. 10:17).
11. This family had the duty of carrying the holy things of the tabernacle when the camp moved (Num. 10:21).
12. This tribe camped on the same side as Ephraim and had 32,200 people (Num 2:20-21).
14. This tribe camped on the west side and their company was 35,400 (Num 2:22-23).
15. Moses and Aaron and their families camped on this side of the tabernacle (Num. 3:38).
16. The standard of the camp on the north side (Num. 2:25).

### Down:

2. This tribe camped on the same side as Dan and had a company of 41,500 (Num. 2:27-28).
5. The standard of the camp on the west side (Num. 2:18).
6. They camped on the north side and had a company of 53,400 (Num. 2:29-30).
8. The standard of the camp on the south side (Num. 2:10-11).
10. This tribe camped next to Judah and their company was 54,400 (Num. 2:5-6).
13. This tribe had 59,300 people and they camped on the south side of the tabernacle (Num. 2:12-13).

## Closing Hymn

(Hymn 142)

Life is the time to serve the Lord,  
To do His will, to learn His word:  
In death there is no power to know,  
Far less in wisdom's way to go.

*The living know that they must die,  
But all the dead unconscious lie;  
Their memory and their senses gone,  
Alike unknowing and unknown.*

Then, what the thoughts design to do,  
The hands with all your might pursue;  
Since no device nor work is found,  
Nor faith, nor hope, beneath the ground.

---

The Brisbane Berean Christadelphians

Email: [bereanchristadelphians@yahoo.com.au](mailto:bereanchristadelphians@yahoo.com.au)

Website: <http://www.bereanchristadelphiansaustralia.org/>