

# THE BEREAN WATERS OF SHILOAH

**No. 3**

**The Glory of Mercy and Forgiveness**

*“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)*

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*"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)*

## Letter from the Editor

Dear brethren and sisters in Christ Jesus throughout the world and particularly in Papua New Guinea, the Philippines and Africa.

May Yahweh's grace mercy and truth comfort us all as we await the restoration of all things about which God spoke by the mouth of his holy prophets long ago.

### **Papua New Guinea is on the precipice of a COVID disaster.**

We begin this latest edition of the Berean waters of Shiloah with the following transcript is an exchange between an Australian Broadcasting Corporation PNG reporter Peter McCutcheon, and Prof. Brendan Crabb and Prof. Glen Mola, and finally a PNG expatriate Olive Tau Davis now living in Cairns:

PROF. BRENDAN CRABB, BURNET INSTITUTE: There is every reason to believe we've already got an out-of-control epidemic that is growing at around three or fourfold per generation.

PETER MCCUTCHEON: Testing rates are low, but positive results are disturbingly high - as much as 8 per cent in one Port Moresby maternity ward.

PROF. GLEN MOLA, PORT MORESBY OBSTETRICIAN: We desperately need the vaccine because our health workers are getting infected at an alarming rate.

PETER MCCUTCHEON: The Federal Government today announced it will be sending urgently needed medical supplies. Our Government will also be moving immediately to gift 8,000 doses of our COVID-19 vaccine stocks, from our domestic stocks, to support the vaccination of front-line health workers in PNG from next week.

PETER MCCUTCHEON: PNG's inability to control infectious diseases has long been identified as a threat to Australia, especially in the Torres Strait.

Over a decade ago, the threat came in the form of drug-resistant tuberculosis which required Australian help to contain - COVID could prove to be even more difficult.

BRENDAN CRABB: In all likelihood, we have thousands of cases there at the moment, and that means in a week or two, there will be tens if not hundreds of thousands.

PETER MCCUTCHEON: The other side of this narrow strait is PNG's Western Province - a remote region where there has been little, if any, COVID testing.

Most of the PNG COVID cases we know of are in the capital, Port Moresby. Is there any evidence of COVID in the Western Province?

MARLOW COATES: It is very difficult to give a straight answer to that. How much coronavirus is or may be in the Western Province is a bit of an unknown.

PETER MCCUTCHEON: What we do know is that COVID cases are beginning to spike in Port Moresby.

The recent funeral of the country's founding prime minister, Sir Michael Somare, is considered to be a possible super-spreading event.

BRENDAN CRABB: We saw how much difficulty developed countries, such as the US and UK have, dealing with their COVID surges. Can you imagine trying to do that in a health system only 1 per cent as well equipped.

GLEN MOLA: The COVID-19 ward at Port Moresby General is getting full very quickly and now medical wards are being taken over by COVID patients.

PETER MCCUTCHEON: While the Prime Minister today said Australia would send medical supplies such as masks, gowns and ventilators, Professor Mola says the most important element is a promise of vaccine doses.

GLEN MOLA: We need 5,000 to 10,000 doses right now to start protecting our health workers.

PETER MCCUTCHEON: It is a distressing time for PNG expatriate Olive Tau Davis. Now living in Cairns, she fears for her family back in Port Moresby.

OLIVE TAU DAVIS: Back home it is a village environment where socialising is very much part of the community life, so there is no such thing as social distancing, and with limited resources, no-one is going to wear masks.

There are others who think that COVID is a hoax.

BRENDAN CRABB: Misinformation around COVID and around COVID vaccination which is rife there. It is very big here, but it is an even bigger problem in PNG.

PETER MCCUTCHEON: Timing is crucial. While PNG may need more help in coming months, the vaccination of front-line health workers can't come soon enough.

OLIVE TAU DAVIS: It's worrying a lot of us who live in Australia, knowing that we're okay, but back home it is not.

Meanwhile in the United States of America as the new administration attempts to roll out a vaccine program we have read the following report:

### **Coronavirus variants lurk in US amid fears 'fourth wave' will hit**

The following is an exchange between an ABC reporter Kathryn Diss and doctors and nurses in Virginia and Tennessee USA and finally Dr Joshua Schiffer an infectious disease physician and researcher who develops mathematical models to address significant medical challenges.

Dr Haytham Adada has treated the sickest of coronavirus patients in Virginia and Tennessee since the pandemic took hold.

KATHRYN DISS: Of the 4,300 people infected in this county, 100 have died. One in 12 residents have contracted the virus.

The surge has now passed but there is another threat looming - fast-spreading variants of the virus.

KATHRYN DISS: The B-117 variant, first discovered in the United Kingdom and thought to be up to 50 per cent more contagious, is spreading fast here.

DR AMIT VASHIST: We are in a race against time to vaccinate as many members of the community as we possibly can.

The variant strains exist. The way they replicate, they replicate fast, they are transmissible. The fact that we are not being able to test enough does not mean that they do not exist.

KATHRYN DISS: Across the border in Tennessee, the January wave also hit hard.

HANNAH GILES: Mr Kimbler, we are going to check your blood pressure, okay, and check your oxygen levels.

KATHRYN DISS: But her ward has also been taking intensive care patients as they live through their final moments. She has comforted 20 patients as they've died.

HANNAH GILES: Death was not a thing on this unit, really. Like I was telling you earlier, this is like the discharge unit. You come here before you're ready to go home.

KATHRYN DISS: How are you feeling about a potential fourth wave?

HANNAH GILES: We definitely don't want to go through that again.

KATHRYN DISS: The variant strains are spreading fast in every state, but much of the country is flying blind. Testing for the mutations has been slow, lagging other countries such as the UK.

DR JOSHUA SCHIFFER: The sequencing of viruses in this country has been woefully inadequate. There are very likely to be other variants of which we are not aware.

KATHRYN DISS: Dr Joshua Schiffer mapped America's first three waves of COVID-19. He says a fourth surge is now inevitable, despite 10 per cent of the American population now fully vaccinated.

JOSHUA SCHIFFER: I think there will be a fourth wave in many regions across the country, but hopefully that wave will be much more manageable than the subsequent three waves we have dealt with in this country.

HAYTHAM ADADA: If we can keep up the rate of vaccinations and get everybody vaccinated before we have a surge, I think we should be safe.

Let's pray that we don't have another surge.

The world is not only still in the grips of the COVID-19 pandemic and its new variants which continue to multiply, especially in those parts of the world where the pandemic was allowed to

establish a strong foothold, but **the world has been changed by this pandemic which the God of Israel has sent**. We have learnt in just the last couple of days of a new outbreak in PNG (as noted above) regarding which the authorities, having very limited resources, have not been able to contain. We have read that where limited testing has been carried out on groups from the capital Port Moresby, some 50% of those tested returned positive results! The Australian government is sending medical teams to try to assist this medical emergency and obtain vaccines to at least immunise frontline medical staff in key medical facilities in PNG. The four nations – the USA, India, Japan and Australia referred to as the ‘Quad’, met virtually last night to discuss the COVID-19 recovery effort, distribution of vaccines, climate change, and **security in the South China Sea**.

This group of nations are working closely in an endeavour to check the aggression of China as it grows exponentially in economic and military power. Brethren and sisters are only too aware of the influence China has in PNG, and recent announcements of China trying to build huge commercial developments on PNG Islands near the Australian sea border, which harbours would be utilised by China’s high industrial fishing fleet, merchant navy full of spy ships and ultimately the Chinese Navy. The Biden administration has continued Trump’s attempts to curtail China’s relentless rise of power. Biden however is adopting a more considered, organised and diplomatic initiative building a coalition of nations to oppose China. The reader knows the writer’s views about the rise of China, which we believe will challenge the USA and its allies at the crisis of the ages where America will, in all probability, have to face war on a number of fronts across the world as it did in WW2 – the Pacific, Europe and ineptly in the Middle East and Israel against the latter day Assyrian who will take full advantage of a weakened United States’ distractions at home and abroad.

A prominent Australian general has recently expressed his alarm at the nature, quality and quantity of China’s military build-up where, in his opinion, such a build-up can only be used for offensive purposes. Former US secretary of defence General Mattis released a military assessment while he held this position concerning the ability of the USA to fight in multiple theatres simultaneously and found that despite the obscene amount spent under Trump on the military, America was in fact less able to successfully conduct war in multiple theatres now compare to the first Gulf War under the presidency of George Bush senior.

The world is blindly approaching that time of trouble such as never was since there was a nation (Daniel 12:1), where the slain of the Lord will lay from one end of the earth to the other; a time when **people fainting with fear** and with foreboding of what is coming on the world; but through Yahweh’s grace if we remain faithful in those things Yahweh has entrusted us with, we shall be invited to *“Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by. For behold, the LORD is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it, and will no more cover its slain”* (Isaiah 26:20–21).

## **Intelligence – the Lae ecclesia end of the year gathering**

Dear brethren and sisters, greetings from the Lae ecclesia to all those of like precious faith in Christ Jesus our Lord.

The following is a report on the gathering of brethren and sisters in the city of Lae at the end of last year.

The brethren from Aiyura arrived on Sunday 20th December, 2020, and Mt. Hagen brethren arrived on Monday 21st December, 2020. Bro. David and Philemon arrived on Wednesday 23rd December, 2020. With a warm welcome we gathered at bro. Kumo's place.

On Thursday, 24th December, 2020, before the readings we did introductions of all the members, since we have our two new interested friends, Philemon Kayabi coming from Port Moresby, and Tammy Keen from Mt. Hagen, and got together for our daily bible reading on the books of Job, Zechariah and Revelation. In the afternoon around 2:30pm some of the brethren and sisters went to Eriku for open air gospel proclamation led by bro. Timon, preaching Genesis chap.12 & Matthew 1:1, The gospel which God preached to Abraham : TOPIC : The Man Who God Promise The Earth. We started at 3pm and finished at 4:30pm. At the end of preaching we distributed booklets to the gathering crowds.

On Friday 25th December 2020, we had a topic for bible study given by bro. Nelson Dosi of the Aiyura ecclesia on the subject of Ezekiel 37 delivered in two parts.

After the morning study, we had one-hour break and lunch. Some of us led by bro. Timon went up to top town for open air gospel proclamation concerning the topic of the Sabbath.

On Saturday 26th December 2020, after the morning daily readings, we had breakfast of one hour, and in the afternoon around 2pm we went down to Eriku for street preaching in front of Town bus stop. Bro. Timon gave a wonderful study based on the following subjects:

1) Land promise to Abraham

2) The Throne promised to David starting in Mathew 1:1 expounding from there by connecting other passages and clarifying the promises made to Abraham and David, and why Abraham and David are mentioned in the genealogy of Jesus Christ, and linked it with the second coming of Christ. We finished around 4pm in the afternoon, and distributed some booklets to the audience before going home.

On Sunday 27th, December, 2020, after the morning breakfast, we went through the baptismal review book with our two interested friends, Philemon Kayabi and Tammy Keen, interviewing them one by one on the questions. The interview was conducted by bro. Timon, and the rest of the brothers assisted whenever it was needed, or when additional explanation was needed on the various questions. By God's grace we did a very interesting and successful interview by asking them questions and letting them answer to declared their faith. Upon their faithful declaration of their faith, we went straight away to the Bumbu river for their baptism, as you can see the photographs of the baptism conducted by our bro. Timon attached herewith.

After the baptism we came back to bro. Kumo's place to have the memorial meeting, which bro. Peter conducted via Zoom, extending the right hand of fellowship through the presiding brother to our new brother and sister, namely bro. Philemon and sis. Tammy Keen, into the faith and the hope that we share. We shared the memorial meeting with our two newly baptized members from Port Moresby and Mt. Hagen. We closed our memorial meeting with the word of prayer. We have wonderfully enjoyed the baptismal program throughout the day.

In the afternoon we prepared the farewell meal for the gathering brethren and sisters, and we enjoyed our farewell meal together. After the meal we discussed on our next gathering and that which we planned God willing at the end of the year 2021.

Our discussion includes the mid-term gathering and the end of the year gathering

1) Mid-term includes the brothers visiting our ecclesia members in Aiyura, and will join hands together to preach the truth on the street of Kainantu and then continue on to Mt. Hagen with the same plan.

2) Yearly term plan, is to host our end of the year gathering at Mt. Hagen, which we have discussed to do some fund raising in advance to prepare for the end of the year gathering. We have said to give our little contributions to bro. Mathew to take care and do some fund raising.

Currently now we are looking forward for the plans that we make.

On behalf of all the brethren and sisters who gathered at Lae at the end of 2020, we send our warmest loving greetings to all the Berean fellowship in the sure hope of our Lord's soon return.

Bro. Kumo

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### **Inscribing the fleshly tables of the heart - "The heavens declare the glory of God"**

Under this title we encourage our readers to memorise a portion of Scripture daily, so that when under trial, we may identify with our Lord when he was led into the wilderness to be tempted of the devil, to be able to respond without hesitation "**it is written**". We have previously encouraged the memorisation of Psalm 19:7-14. On that occasion we said that the significance of the first part of the psalm, verses 1-6, becomes clear by the thoughtful meditation upon the psalm's second half, which I hope we can all do at any time of the day or night, whether we have a Bible in hand will not. Our focus must now turn to memorising verses 1-6. In accompanying our Lord into the wilderness we cannot but contemplate how often his mind would have been stirred by the eternal Christ spirit's expansive meditation upon the wonder of the heavens as recorded in Psalm 19. The work of Yahweh's fingers and his use of them to humble man (Psalm 8:3-4) when coupled with his word, "revives the soul", all the more so in a waterless desert, creating in him the mind of the spirit, able to see clearly, nothing



hindering his gaze, the signs and symbols Yahweh has exquisitely arranged, enabling his servants to soar above the terrestrial.

The arrangement of the psalm is very appropriate when we consider the paramount importance of a humble disposition being created in man as a prerequisite to him being able to receive the divine revelation of Yahweh's purpose and character as revealed in his son. The opening words of Psalm 19, "The heavens declare **the glory of God** and the expanse above proclaims his handiwork," entwines the divine **glory** of Yahweh's purpose and character (Exodus 33:18–19; 34:5–7) with the celestial depiction of that purpose and character to the mind of the spirit. The apostle John couples together as Psalm 19, **God's creative work at the beginning** with his **purpose and character** as manifested in the Lord Jesus Christ, "**In the beginning** was the **Word** (Greek 'Logos' – reason, purpose or wisdom of God as the Revelatory–Daniel 2:22, 28)... And **the Word was made flesh**, and dwelt among us (and we beheld his glory, **the glory as of the only begotten of the Father**), full of **grace and truth**" (John 1: 1, 14). The divine purpose in creation would be made **plain in Christ Jesus** through whom Yahweh's creation in all its glory would redound at the end of the seventh millennial day to the honour of his name.

It is not a wonder in the light of divine revelation, that Yahweh should have signified his purpose in the heavens themselves, positioning the earth and its solar system in relation to his divine arrangement of the celestial constellations, to the extent that the Scriptures reveal he originally named all the heavenly bodies; "He calls them all by their names" (Psalm 147:4)! In Yahweh's humbling of Job he enquires of him, "Can you lead forth the Mazzaroth (a reference to the Zodiacal division of the stars) in their season?" (Job 38:32) The word Zodiac refers to the 12 phases of the sun's journey through the heavens from the perspective of man on earth answering to the 12 months of the year. The fact is if Yahweh had placed the earth in orbit around another star in the Milky Way Galaxy this would greatly affect a stargazer's recognition of the constellations that we are familiar with. The very shape of the Milky Way Galaxy and the earth's position in it govern what we in fact can see at night. It may be profitable for us to pause for a moment and get some pointers from an astronomer:

*"For instance, if the Milky Way galaxy were a sphere of stars (in contrast to a spiralled disk), we would see its glow all over the sky, not just in a narrow band. And if we were above or below the disk plane by a substantial amount, we would not see it split the sky in half – the glow of the Milky Way would be brighter on one side of the sky than on the other.*

*Stars rise in the east and set in the west, just like the Sun and Moon do. It's because the Earth spins from west to east, so everything in the sky comes into view as we spin towards it and leaves our view as we spin away from it.*

*But depending on where you are, not all stars rise and set. The Earth spins on an axis that runs from the North Pole to the South Pole. If you look up at the sky from the North or South Pole, you'll always see the stars going in circles overhead, never rising or setting at*

*the horizon. At the North Pole the stars circle the North Star, which lies exactly where the axis is pointing.*

*If you went to the equator you'd see something quite different. The equator lies at a right angle to the Earth's axis of spin, so every star rises in the east, goes straight across the sky and sets in the west with mathematical precision.*

*The downside is you can't see the celestial poles or the stars circling around them because the rest of the planet blocks your view.*

*In between the poles and the equator — at latitudes like southern Australia — you get a bit of both. You're far enough south to see the stars circling the South Celestial Pole, but because you're not at a right angle to the axis of spin, the stars don't go straight overhead as they travel from east to west.*

*As well as the daily spin of the planet, the Earth's annual orbit around the Sun means we see slightly different sections of the universe from one night to the next. It also means we'll be back where we started in a year's time, looking at the same stretch of sky.*

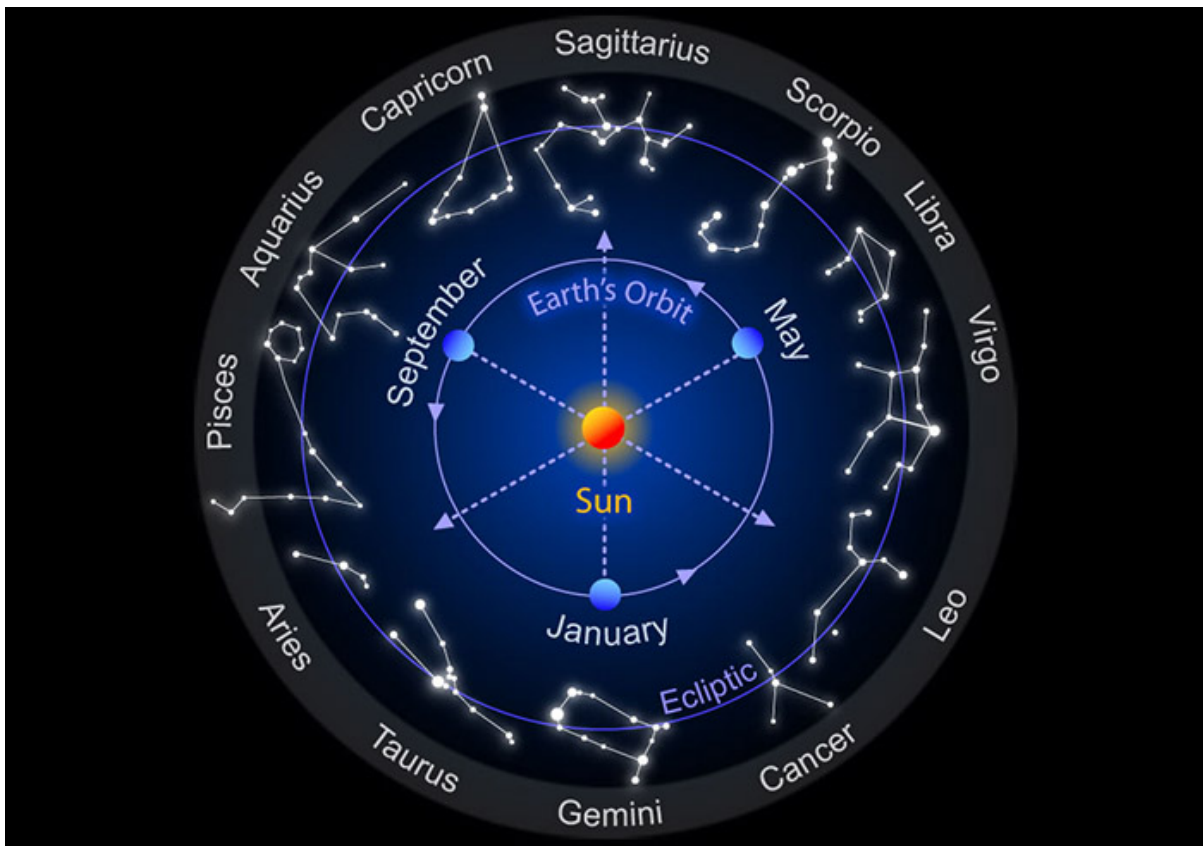
*If you look at the sky from the same place after just six months — halfway through the Earth's solar orbit — some of the constellations will still be there, some new ones will have appeared and others disappeared.*

*The best way to get a handle on the regular rhythm of the stars appearing and disappearing is to look at the zodiac constellations.*

*Like the Sun and the planets, the zodiac constellations all lie in the ecliptic, so they're visible from every place on Earth where you can see the sun rise and set. This explains why they feature so prominently in ancient cultures.*

*The zodiac constellations span the entire sky, so we never face all 12 of them at once.*

*If you look up on a dark night, you should be able to see at least four zodiac constellations at any one time, lying across the ecliptic. During the night, as the Earth spins, each of these constellations will sink in the western sky, while others will rise in the east. All up, if you were to watch the sky for an entire night, you'd see up to 10 of the 12 zodiac constellations. The few that you can't see are in the patch of the sky blocked out by the Sun. As well as the Earth's position in space, the area of sky we can see at night is determined by our latitude — how far north or south of the equator we are”.*



The words of Yahweh to Job show us plainly that this majestic arrangement of star motion is of the divine appointment. Coupled with God's declaration that the lights of the firmament were to be for "signs" as well as for "seasons" (Genesis 1:14) indicates that man in the earliest antediluvian and patriarchal times understood Yahweh's plan of God manifestation and redemptive purpose was in fact signified in the arrangement of the heavenly constellations. According to Jewish tradition preserved by Josephus, Adam and Seth "were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order" (Antiquities of the Jews). Adam before the fall in his close communion with the Elohim would no doubt have been educated with respect to the Celestial parable and would have pondered its meaning. The existence of such knowledge coupled with Yahweh's plan of redemption, as articulated in Genesis chapter 3:15 after man's fall would have been passed to Seth and to Enoch, the seventh from Adam, who prophesied "*Behold the Lord came with 10,000s of his holy ones, to execute judgement on all and to convict all the ungodly of all their deeds of ungodliness*" (Jude 14-15). This knowledge would have passed to Noah and Shem at whose Citadel Abram was significantly conducted outside and commanded, "*Look towards heaven, number the stars, if you are able to number them. Then he said to him, 'so shall your offspring be.'* And he believed Yahweh, and he counted it to him as righteousness" (Genesis 15:5-6). Before the giving of Yahweh's written word, some means to tell man of his purpose seem to have been employed, which complimented the oral Edenic promise. This was done by his attachment of definite meanings to the various stars and their groupings, which were intelligently and faithfully

considered by his servants. This knowledge however was corrupted by apostates before the flood and significantly after it, which turned Yahweh's beautiful arrangements into a false religion that, instead of worshipping the Creator, bowed down to his creation. Nimrod's astrologers by their "science falsely so-called" corrupted and obscured the meaning of divine redemption and God manifestation as portrayed in the celestial parable, the significance of which was all but lost in succeeding ages. We remember the Genesis account of the Tower of Babel "with its top in (or with) the heavens" (Genesis 11:4) — a reference to a pictorial plan of the zodiacal signs situated on the topmost part of the tower where Nimrod's clergy worshipped the stars and practised their dark arts of the ancient Babylonian mysteries.

As the written revelation of God is understood but by a few today despite its age long corruption by that apostasy which has its roots with Nimrod in ancient Babylon, so it seems a remnant was preserved that understood the celestial code. It is interesting that Daniel having being carried to Babylon, God gave him "learning and skill in **all literature and wisdom** and had understanding in all visions and dreams" was providentially placed so as to be the chief prefect over all the wise man of Babylon. From this area we read in Matthew 2 "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Magi from the east came to Jerusalem, saying, 'where is he who has been born King of the Jews? For we saw his star when it rose **in the east** and have come to worship him". "And behold, the star that they had seen when it rose went before them until it came to **rest (stood over KJV)** the place where the child was" (Matthew 2:1-2, 9).

The phrase "in the east" is a literal translation of the Greek, which is said to be a technical term used in Greek mathematical astrology 2,000 years ago. It described, very specifically, a planet that would rise above the eastern horizon just before the sun would appear.

Let us again pause and consider some interesting astronomy facts.

*The stars rise and set every night, but they do not move relative to each other but the planets and the moon wander through the fixed stars; the word "planet" comes from the Greek word for wandering star. Though the planets, sun and moon move along approximately the same path through the background stars, they travel at different speeds, so they often lap each other. When the sun catches up with a planet, we can't see the planet, but when the sun passes far enough beyond it, the planet reappears. When the planet reappears again for the first time and rises in the morning sky just moments before the sun, for the first time in many months after having been hidden in the sun's glare for those many months, that moment is known to astrologers as a heliacal rising.*

For example, the first appearance of Venus as the morning star, not being special by itself, but could have been seen as significant if paired with another bright planet such as Jupiter. One prominent astronomer has suggested that it could have been the morning star of Venus near the star Regulus (in the constellation of Leo, the lion – symbol of the Lion of the tribe of Judah) followed by a morning conjunction with Jupiter about nine months later. This occurred around 2 BC.

Interestingly the word usually translated as “stood over” comes from a Greek word which also had an important meaning in ancient astrology. It refers to a particular moment when a planet stops moving and changes apparent direction from westward to eastward motion. Astronomers inform us that *“this occurs when the Earth, which orbits the sun more quickly than Mars or Jupiter or Saturn, catches up with, or laps, the other planet. Together, a rare combination of astrological events (the right planet rising before the sun; the sun being in the right constellation of the zodiac; plus a number of other combinations of planetary positions considered important by astrologers) would have suggested to ancient astrologers a regal Celestial sign of note and a royal birth”*.

If such ancient astronomers had also been enlightened in the sure word of prophecy through the work of men such as Daniel, whose influence must have made a profound effect upon a remnant of the wise man in Babylon, complimented by a wisdom of the symbology of the Celestial constellations not defiled by Nimrodian fantasies, how profound would the coming of Messiah be in terms of Balaam’s prophecy, *“the Oracle of him who hears the words of God, and knows the knowledge of the Most High, who sees the vision of the Almighty, falling down with his eyes uncovered: I see him, but not now; I behold him, but not near: **a star shall come out of Jacob, and a sceptre shall rise out of Israel; it shall crush the forehead of Moab... Amalek was the first among the nations but its end is utter destruction”*** (Numbers 24:17–20).

The fact that Yahweh originally named all the heavenly bodies (Psalm 147:4) and that scriptural names have meanings and that the lights of the firmament were to be for “signs” as well as for “seasons” (Genesis 1:14) strongly suggests as we have stated that in antediluvian and patriarchal times Yahweh’s plan of God manifestation and of redemption was signified in the heavens. The meaning of the Hebrew word translated “signs” in Genesis 1:14, says Gesenius, refers to “tokens of change and times”. Strong’s Hebrew and Chaldee dictionary says the word is “OWTH” from a prime root “UWTH” – “to come” in the sense of appearing – signal, token or sign. The stars with their constellations were therefore used to herald seasonal changes and by way of “sign” the progression of Yahweh’s plan and purpose foretold of One “who is and who was and who is to come, the Almighty”. Let us illustrate this from the Scriptures, in Amos 5:8–9 the prophet exhorts Israel to “Seek Yahweh and live”,

*“He who made the **Pleiades** and **Orion**, and turns deep darkness into the morning and darkens the day into night, who calls for the waters of the sea and pours them out on the surface of the earth, Yahweh is his name; who makes destruction flash forth against the strong, so that destruction comes upon the fortress”*. In this passage Yahweh is depicted as he who makes the seasonal changes, “Pleiades” or the seven stars Josephus says was used to note the passage of time, these constellations being used in the ancient world to mark the turn of the seasons. The expression in Job 38, “binding the sweet influence of the **pleiades**” or “loose the bands of **Orion**” refer to the heralding of spring and autumn respectively. Amos shows that Yahweh also makes the **daily changes**, “deep darkness into the morning” and subsequently day yields to night. He also courses the occasional changes as when the sea is breached and the land is inundated, he also causes the **historical changes** when the strong and the fortress fall before the destroyer.

It is however the symbolical use of these elements of God's creation in prophecy that we find the substance of Yahweh's exhortation to Israel. In this same portion of Scripture in Amos Yahweh had warned of the coming judgement in the house of Joseph. It was of course in the dreams of Joseph that star constellations are linked with their prophetic usage in Scripture as representing notables in the ruling or political heavenlies which would graphically later be illustrated in the books of Daniel and Revelation. The great **changes in the course of history** have been brought about by Yahweh's use of his mighty ones or Elohim who themselves are depicted in Job 38:7 as "**morning stars**" thus "**the Most High rules in the kingdom of men**" (Daniel 4:25). These mighty ones in Judges 5:20 are said to have "fought from heaven: **the stars** in their courses fought against Sisera". These words form part of the song of victory sung by Deborah and Barack after the overwhelming defeat of Sisera and the hosts of Hazor. The Lord Jesus who now controls these armies of the heaven promises the redeemed that they will be made "equal unto the angels," while the prophet Daniel records of these same redeemed that they "shall shine as the **brightness of the firmament**; they that turn many to righteousness as the **stars** for ever and ever". How significant that the Lord Jesus styles himself "**the bright morning star**" (Revelation 22:16).

The "pleiades" or Job's and Amos' "seven stars" speak to us of the redeemed who in the book of Revelation are depicted in the first chapter as deposited in the right-hand of that "*man of the one*", "*he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shines in his strength*" (verse 16). "Pleiades" means to store away — a jewel, while "Orion" means the mighty one and speaks to us of the coming of the Redeemer, even the Lord Jesus Christ who is that strong one (that man whom God made strong for himself). He is depicted in Job 38 as drawing together the saints (the sweet influences of the Pleiades) who have for ages been deposited as jewels in the hidden places of darkness, "*and a book of remembrance was written before him of those who feared Yahweh and esteemed his name. They shall be mine says Yahweh of hosts, in the day when I make up my jewels (or treasured possession), and I will spare them as a man spares his son who serves him*" (Malachi 3:16–17). In the terms of Amos 5:8–9 "He who made the **Pleiades** and **Orion**", shall have "turned deep darkness into the morning" — "*a morning without clouds as a tender grass springing out of the earth by the clear shining after rain*" (2 Samuel 23:4). He who rules in the kingdom of men call forth Israel's enemies, or "*for the waters of the sea and pours them out on the surface of the earth, Yahweh is his name*" *guiding "Arcturus (the bear guardian which comes from a Hebrew word meaning 'to hasten') with his sons*" (Job 38:32). Arcturus is the brightest star in the **northern** part of the sky. It lies in an almost direct line with the tail of Ursa Major (the great Bear constellation) a symbol of Gog and his northern Confederacy (Ezekiel 38–39). Yahweh shall in the face of all human opposition strengthen the spoiled and "*makes destruction flash forth against the strong, so that destruction comes upon the fortress*" (Amos 5:9).

How wonderful is the contemplation that Yahweh representatively portrayed his great purpose of God manifestation and of redemption by the constellation signs, and the majestic path of the sun through them: "*The heavens declare **the glory of God**, and the firmament proclaims his handiwork. Day to day pours out speech and night to night reveals knowledge.*

*There is no speech nor are there words, whose voice is not heard. Their voice goes out through all the earth and their words to the end of the world. In them he has set a tabernacle for the sun, which comes out like a bridegroom leaving his chamber, and, like a strongman, runs its course with joy. It's rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat" (Psalm 19:1–6).*

Some commentators say that Psalm 19 merely describes God's handiwork which witnesses to his "eternal power and God head" (Romans 1:19–20). In so doing they minimise any symbolic significance with which the stars may have originally been designed to convey, in the process completely missing the divine intention of the **spiritual association** of Yahweh's celestial handiwork with "**the glory of God**". Yahweh's **creative work is never dissociated from his character and purpose of which his glory and name is the meaning (Exodus 33:18–19; 34:5–7)** The spiritual mind with which we are invited to engage in this Psalm of the beloved, in fact, cannot be interpreted in any other way! The heavens of David's contemplation in which is the spirit of Christ, constituted an elaborate sign language – a guide to the sons of God before the advent of his written word; but **with** God's revelation we can understand why David in Psalm 19's glorious extension writes, "*For ever, O Yahweh, your **word is firmly fixed in the heavens... Oh how I love your law! It is my meditation all the day. Your commandment makes me wiser than my enemies, for it is ever with me**" (Psalm 119:89, 97–98). To the Beloved's mind the "glory" (the eternal purpose and character of Yahweh) is made plain in the Celestial constellations, which, to those who've been enlightened through his word of his Name, understand how "*night to night reveals **knowledge**" (Psalm 19:2).**

### **Bro. Thomas Eureka volume 2 (pg. 284–292) – The Sun and Moon of the Heaven**

In encouraging all to memorise Psalm 19, now in its entirety, we can do no better than to quote a portion of bro. Thomas's wonderful exposition of the Apocalypse where he deals with the use of the heavens in the language of the spirit. In this section he concludes with a wonderful exposition of Psalm 19:

*"As the sun is the great source of the electrical glory and power of the solar system, it is said in scripture, to "rule the day." The moon and the stars become visible to us by the reflection of his beams. Their light or glory is borrowed; and when he is darkened, they also are in eclipse. The sun is therefore a very appropriate symbol of the supreme or sovereign power of a political universe".*

*"But, in the apocalypse, the sun is also used to symbolize the enlightening majesty of the **millennial heavens**, which are to succeed and supersede the heavens of the apostasy, in which at present shine over all the nominally "Christian world," the spirituals of a mystery of iniquity... in ch. 16:12, certain "kings" are mentioned, and styled "risings of a Sun," in the phrase, 'he hodos ton basileon ton amo anatolon heliou'. These kings that are "the risings," are aggregately the Sun-power of the **Millennial Heavens**, "from whose face the earth and heaven" of the Apostasy "flee away" (ch. 20:11). They are the Millennial Sun-Power,*

because they are emanations from "the Sun of Righteousness," whose beams have healed them in quickening them with incorruptibility and power (Mal. 4:2)... This Millennial Sun, then, symbolizes all the saints when "glorified together" with Jesus (Rom. 8:17, 29, 32): and, when they "rest from their labors" of destroying Babylon who oppressed them; of giving the worshippers of the Beast to drink of the wine of divine wrath; of binding the Dragon, and shutting him up in the abyss; and of "enlightening the earth with their glory" — they will "then shine forth as the sun in the kingdom of their Father;" or, as the same idea is expressed in Dan. 12:3, "they shall shine as the brightness of the firmament; and as the stars for the Olahm and beyond" (Matt. 13:43).

**The glorified and victorious saints, then, will be the Sun of the Millennial Kingdom...** These are the New Heavens and New Earth. How unlike those of the Apostasy by which they are preceded. These new heavens will "declare the glory of AIL; and their firmament, or aerial, His handiwork. Day unto day will utter speech; and night unto night shall show knowledge: and there will be no speech or language where their voice is not heard. THEIR rule will go out through all the earth, and THEIR words to the end of the world." (**Psalm 19:1-4**). Paul has quoted these words in Rom. 10:18, as predictive of the apostolic proclamation of the kingdom. There was great significancy in such an application; for they who made the proclamation will **constitute the heavens that rule — the personal Son of Man on the throne of his glory; and the apostles on the thrones of David's house; with all the approved and glorified sharing in their administration, in the grand era of regeneration** (Matt. 19:28; Apoc. 2:26; 3:21). "Among them he sets a habitation for the sun, who is as a Bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit to the ends of it: and there is nothing hid from the heat thereof" (**Psa. 19:1-6**). **This bridegroom is the Sun, and his bride, the moon, and her distinguished companions, the stars of the brilliant firmament which will be displayed as the handiwork of the Spirit; when, co-operating with them, he looks forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners"** (Cant. 6:10; Apoc. 14:13; Zech. 4:6).

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## THE BREAKING OF BREAD

As the above ecclesial news has informed us, we have a new brother and sister, and I was asked about the procedure for a memorial meeting as our new bro. Philemon meets with our beloved bro. David in Port Moresby, who has been in isolation since the departure of brethren Timon and Hicky back to Lae. In answering this we will reprint the short extract from the Baptismal Review Book to remind everyone of the importance of meeting each first day of the week. Whether we are in isolation or able to gather with brethren and sisters, it is a mark of our deep love and appreciation for God's unspeakable gift, that we should be found so doing at the coming of our dear Lord, and how close is that coming! After this extract we will lay out what we do in Brisbane each first day of the week along with memorial, prayers, and hymns, which can be



substituted for Psalms if we are in isolation. As a part of this memorial procedure, we will also include this edition's "A Word in Season" – exhortation.

Bro. Roberts writing in the Ecclesial Guide reminds us of the importance of Christ's command. He says :

*"It is a law of the house that each brother and sister must meet at the table of the Lord on the first day of the week for the breaking of bread. Nothing but denial of the truth in the assembly or overt disobedience of the Lord's commandments among them, can justify a brother or sister in absenting himself or herself from the breaking of bread. Such will deceive themselves if they think a private breaking of bread will be accepted in lieu of breaking bread with the assembly. It is the latter the Lord has required of us, and it is the latter we must render. What is true of one is true of more. Nothing but rejection of the faith or the law of Christ by the assembly can justify the formation of a separate assembly..." (Ecclesial Guide No. 39). Note the following passages which make allusion to the apostles' example of when the brethren and sisters came together as an ecclesia to break bread (1 Corinthians 11:20-26; 16:2; Matthew 28:1; John 20:19; Acts 20:7; Acts 2:42).*

## **MEMORIAL MEETING**

My dear brethren and sisters, once again we meet around the emblems of God's love as we wait the return of our dear Lord to re-establish God's kingdom on the earth. Let us commence this memorial meeting by singing together the words of

### **Hymn 24**

Oh how love I thy law, it is  
My study all the day;  
It makes me wiser than my foes,  
And keeps me in thy way.

### **Daily readings**

As is our custom, let us read from the word of Almighty God. We shall take the first and the second portions of readings today taken from Exodus 33 and 34 followed by Psalms 90 and 91.

**(Presiding brother reads these portions of Scripture or may ask another brother to do so)**

Having been washed in the water of God's holy word, let us stand and approach our heavenly Father in prayer and seek his blessing on our coming together.

## Prayer

Let us continue our worship this morning by singing together the words of

### Hymn 18

Lord, Thee my God, I'll early seek:  
My soul doth thirst for Thee;  
My flesh longs in a dry parch'd land,  
Wherein no waters be.

My dear brethren and sisters we have been instructed this morning from Psalm 90 that we should “number our days that we may get a heart of wisdom”. How pressing is this exhortation when we enter the feelings of the Psalmist and all the saints who, with Moses, confess that “Yahweh has” indeed “been our dwelling place in all generations” and with all the saints we solemnly entreat “Return, O Yahweh! How long?” To prepare us for that long expected advent, when the Lord will suddenly come to his household, we need the faithful word of exhortation and we will ask bro. Peter if he would be so kind as to provide that for us this morning.

### A WORD IN SEASON – EXHORTATION

#### THE GLORY OF MERCY AND FORGIVENESS, STEADFAST LOVE AND FAITHFULNESS

My dear brethren and sisters, through God's grace we have been permitted to come together again on the first day of this week in this our wilderness wanderings. In the hymn we just sang based on Psalm 63 we appealed to Yahweh,

“Lord, thee my God, I'll early seek: my soul doth thirst for thee; my flesh longs in a dry parched land, wherein no waters be”.

It is with Israel in the wilderness in our readings today that we accompany God's servant Moses through all the trials of that generation. Likewise we enter the spiritual disposition of Moses in that magnificent 90<sup>th</sup> Psalm, which stands along with Psalm 91 as the towering introduction to the fourth book of the Psalms. Likewise we enter into Paul's labours among the Corinthian brethren and sisters in our readings today where we are reminded that; “*According to the grace of God given to me, like a skilled Master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. For no one can lay a foundation other than that which is laid, which is **Jesus Christ***” (1 Corinthians 3:10–11). Now in relation to this great work Paul says to the ecclesia; “*Do you not know that you are **God's temple** and that God's spirit dwells in you? If anyone destroys God's temple, God will destroy him for **God's temple is holy, and you are that temple***” (1 Corinthians 3:16–17). It is to this holiness that we have been called, and like the pattern of the tabernacle, at last erected in the wilderness — the subject of our daily readings in Exodus — speaks to us of the great theme of God manifestation;

the theme of all the scriptures, as the means by which God's holy name will be lifted up and exalted in all the earth.

As we are the temple of the living God it is with great interest to traverse the readings of the last week (Exodus 24 – 34) to consider parable upon parable of salvation that should exercise our minds as we desire to approach the emblems of God's love this morning. The events which transpired between Exodus 24–34 fall between the second and third of the four great manifestations of divine glory into which the book of Exodus may be divided. The significance of these two manifestations of divine glory helps us understand the events which occur between them, as presented in the Divine record of Exodus. The second of these four manifestations of divine glory is recorded in Exodus 19 where God's servant Moses is caused to experience a manifestation of divine glory connected with the condemnation of sin (2 Corinthians 3) when he was commanded to ascend Mount Sinai **alone** in terrifying circumstances. This was typical of that greater glory of the condemnation of sin in the flesh, which Yahweh commanded the greater than Moses to experience, so as to open the way to the next stage of divine manifestation. In contemplation of Christ's ascending this Mount of the condemnation of sin to be accomplished in himself he prayed; *"Father, the hour has come; glorify your son that the son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him"* (John 17:1–2).

The third manifestation of divine glory into which the book of Exodus can be divided is set forth in the 34<sup>th</sup> chapter and coincides with the 7<sup>th</sup> ascent of Moses to Mount Sinai (Exodus 34:4–28) on which occasion he experienced the divine glory of mercy and forgiveness. Moses **longed to see this glory** — a glory he knew was altogether related to the Christ's death and resurrection as it is written, *"Behold two men were talking with him (Christ), Moses and Elijah who appeared in glory and spoke of his exodus which he was about to accomplish at Jerusalem"* (Luke 9:30–31). Moses and Elijah's presence with Christ in the holy Mount bro. Roberts reminds us set forth the great truth that *"the work and person of Christ were thus demonstrably associated with the whole work of God with Israel from the beginning"* (Nazareth revisited).

The desire of Moses to see this **glory** was only surpassed by that of the Lord Jesus himself who; *"offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence"* (Hebrews 5:7) *"and was raised from the dead by the glory of the Father"* (Romans 6:4). The son had declared God's righteousness through his death and was able to be "delivered up for our trespassers" where all others had fallen short of **"the glory of God"**; Christ showed himself to be God's son indeed by his life of holiness (Romans 3:23–26; 4:25; Romans 1:4). The glory which Moses saw but the hinder parts, was made plain in the **resurrected** Lord through the "glory of the Father", "raised for our justification" – the glory of mercy and grace, long-suffering and abundant in goodness and truth".

The events that lie between these two manifestations of divine glory in Exodus 19 and 34 must therefore be related to the condemnation of sin in a representative man in whom the righteousness of God was declared as the means by which God's mercy, grace, long-suffering,

goodness and truth might be eternally established by resurrection, glorification and eternal priesthood.

In returning to the 24<sup>th</sup> chapter of Exodus we read of events connected with Moses' 5<sup>th</sup> ascent of the holy mount; transactions highly typical of what we ought to bring to remembrance this morning, as we meet around the emblems of God's love. On that occasion Moses was commanded to take Aaron, Nadab and Abihu and 70 of the elders of Israel to approach at a distance Yahweh's presence. They saw visions of Elohim, typical of events which chosen eyewitnesses were later granted the privilege of heavenly interactions and visions in association with the Lord Jesus' glorification and ascent to heaven. These events themselves are but a token of that far greater theophany at Christ's second advent, when the chosen and faithful, no longer under the constraint of sin's flesh, kept at a distance. But having been brought nigh through the blood of the everlasting covenant and "having put on our heavenly dwelling" (2 Corinthians 5:3), will be the constituents of that divine manifestation which Ezekiel 1, Daniel 10 and the Apocalypse describes symbolically.

Before this Moses built an altar and around it erected 12 pillars. He ordered the firstborns of Israel to offer burnt offerings and peace offerings to Yahweh and took the blood and sprinkled it on the Christ altar. Moses then caused the people of Israel to assimilate the book of the covenant and took that same blood which he had sprinkled on the Christ altar, and sprinkled it on the people, bring them into covenant relationship. He then took bread and wine and went to the base of the Mount with the elders, who ate and drank in fellowship with Yahweh, seeing the glory of Yahweh a far-off, and Moses commanded them to so abide until he **came** again. Moses then ascended the Mount to obtain the divine pattern of the tabernacle typical of Yahweh's dealings among men — the means by which his holiness and righteousness might be made manifest amongst them. Moses stated that he would **come** again and make plain how Yahweh intended that he would tabernacle amongst men. So after this divine enacted parable the Lord Jesus established himself as our altar and around which he caused to stand up 12 pillars or apostles (Galatians 2:9). He took bread and wine in their presence which were the accompanists of the burnt and peace offerings, and quoted the words of Moses with the addition of one word — Moses said, "This is the blood of the covenant" and the greater than Moses; "this is the blood of the **new** covenant in my blood" (1 Corinthians 11:25).

Moses went up into the Mount to obtain the pattern and to prepare for how Yahweh would manifest himself among man, when the tabernacle of God would be raised up in the midst of Israel. With the warning that he would "**come**" again (Exodus 24:14) he departed, as the Lord Jesus was "lifted up and a cloud took him out of their sight" (Acts 1:9). Before his departure the Lord had told his disciples, "*you will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth*" (Acts 1:8). This witnessing consisted in them preaching the gospel; of this work he said "*you shall not have gone over the cities of Israel till the son of man **comes***" (Matthew 10:23).

This particular "**coming**" had long been foretold as a part the 70-week prophecy of Daniel chapter 9. "Decreed about your (Daniel's) people and your holy city (Jerusalem) to finish the

transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both the vision and the prophet and to anoint a most holy one..." In explanation, Gabriel informs Daniel that at the appointed time "an anointed one (or Christ) shall be cut off and shall have nothing. And the people of the prince (or Roman legions) who are to **come** shall destroy the city and the sanctuary..." (verses 24–26). In the parable of the wedding feast (Matthew 22:7) the Lord referred to the Roman legions as "his Army" which in A.D. 70 were led by Christ's providential presence to destroy those murderers which rebelled against him and burn their city. This is depicted in the Mosaic enacted parable, for Moses was sent by Yahweh to **come again** because of **Israel's rebellion** and in finding them so doing the antithesis of God's holiness and righteousness, he broke the tables of stone (Exodus 32:7–10, 15–19). These tables of stone symbolised the first or old covenant (Hebrews 8:13–9:5) broken at the base of Mount Sinai (symbolic of **Jerusalem in slavery with her children under the Law**, Galatians 4:25) who could have been set free had they not been rebellious, by the death of Christ (Colossians 2:14; Hebrews 7:18; 8:13; 10:9; 12: 25–28). The bringing in of everlasting righteousness through the sacrifice of Christ would ultimately herald for those who rejected him the end of Judah's Commonwealth and the termination of the Mosaic aion by fiery indignation of the wrath of God poured out.

The work of Moses did not end at this dramatic enacted parabolic "coming". He was to again ascend the Mount where his work of mediatorship is described in the most moving terms for God's wayward people. Likewise after the destruction of A.D. 70 the Lord Jesus' work has continued in heaven directing his servants, "Go therefore to the main roads and invite to the wedding feast as many as you find" (Matthew 22:9). That work continues in places like PNG, Africa and the Philippines though the day is now far spent, and the master is hiring those last few labourers so thankful to be given an opportunity to labour at all in the Master's vineyard at this the 11<sup>th</sup> hour, to respond to his gracious invitation (Matthew 20:6–9). There is however a warning at the end of the parable of the wedding feast (Matthew 22:11–14) — as there is in association with the Mount Olivet prophecy of Matthew chapters 24 and 25 — to that generation of disciples which laboured to preach the gospel before the events of A.D. 70, and for the generation of disciples at "the time of the end". These two epochs are intimately bound together in Daniel chapter 8 and 9, which is the divine template for Christ's Mount Olivet prophecy. The Lord Jesus warned the generation of both these epochs to be watchful and fastidious about their own preparation for the time of trouble coming, and in particular, their understanding of the manifestation of divine glory which Moses saw in part, but which we have been caused to see plainly — that God might be manifested in us.

Our watchfulness must be against the corruption of this **world's political and religious ideology** — for the two are intimately connected — infiltrating into the ecclesia of the living God, a system and ideology destined to be utterly destroyed at Christ's coming. The burden of the greater than Moses' message in the Mount Olivet prophecy is our sombre responsibility to protect the ecclesia and to minister food in due season, that all might be prepared for the coming of the Lord Jesus Christ (Matthew 24:45–51).

As we have mentioned in following the enacted parable of the Exodus narrative, the mediatorial work of Moses did not end with the symbolic destruction of the Mosaic covenant but in fact intensified and it is this feature that greatly exercises our minds this morning. It is in fact not until after the destruction of the symbolic old covenant that Moses' disposition to the power of forgiveness is particularly highlighted. This of course is the experience of the true temple of the living God and the work of our mediator, our great high priest and our identification with him through the blood of the everlasting covenant. Paul reminds us, "*Since then we have a great high priest who has passed through the heavens, Jesus, the son of God, let us hold fast our confession. For we do not have a high priest who is unable sympathise with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need*" (Hebrews 4:14-16).

It is when we come to our readings today in Exodus 33 and 34 that we read of this most extraordinary conversation between Yahweh and his servant Moses, "Depart; go up from here, you and the people whom **you** have brought up out of the land of Egypt..." It's as if Moses was responsible for bringing this people out of Egypt and God did not have anything to do with it! "I will send **an** angel before you (i.e. I am not going to send **the** Angel of my presence)... I will drive out the Canaanites..." Almost as if it is an act of mere functionality removed from the spirit of Yahweh's original purpose of why it was to be done! "*Go up to a land flowing with milk and honey; but **I will not go up among you**, lest I consume you on the way, for you are a stiff-necked people*" (Exodus 33:1-3). The apostle Paul reminds us in one of the great themes of his epistles to the Corinthians "*we are the temple of the living God; as God said, 'I will make **my dwelling among them and walk among them**, and I will be their God, and they shall be my people'*". For the Angel of the presence (Michael) not to go up with Israel caused Moses great consternation because he knew Israel being brought into the land apart from the spirit of that which was promised to Abraham, Isaac and Jacob, is what in fact we have today! What was Moses to do?

The Jews gathered out of the nations as we see the result today, marvellously in accordance to the prophetic word but **not on the basis of the righteousness of faith**. They have returned as bro. Thomas stated they would "**in unbelief**". Some returned under the ideology of Zionism under a moral imperative that the Jews like all the other races of the earth should have a homeland, allowed to return because of political expediency, on the basis of collective guilt because of the atrocities inflicted 76 years ago. They are in the land as the prophets who foretold they would be dwelling securely in the centre of the earth – full of pride, full of iniquity, godless, superstitious and blasphemous of Yahweh and of his anointed one!

In Exodus 33:7 Moses took a tent and pitched it outside the camp, "far off from the camp, and he called it the tent of meeting". The apostle Paul writing to the Hebrews exhorts, "let us go to him (Christ Jesus) outside the camp and bear the reproach he endured. For here (Jerusalem enslaved with her children about to be destroyed) we have no lasting city, but we seek **the city that is to come**. Through him then let us continually offer up a sacrifice of praise to God, that is the fruit of lips that acknowledge **his name**" (Hebrews 13:13-15).

In this interval of time between the typical destruction of the old covenant and the erection of that tabernacle in a single day, which was filled with the glory of God (Exodus 40; Revelation 21: 10–11); outside the camp to that tabernacle the greater than Moses has pitched, there a people God has called out of the nations, has gathered to worship and “**acknowledge his name**”.

It was Moses’s predisposition towards the power of forgiveness that would ultimately lead him to the next great — and I would suggest the greatest — manifestation of divine glory, with the exception of its antitype in the Scriptures as is recorded in Exodus 34. Moses in his great work as mediator pleaded with Yahweh, “*For how shall it be known that I have found favour in your sight, **Land your people**? Is it not in your going with **us**, so that we are distinct, from every other people on the face of the earth? Yahweh said to Moses, ‘this very thing that you have spoken I will do, for you have found favour in my site, and I know you by name’*” (Exodus 33:16–17). Moses then responded to Yahweh’s grace with a request that could only be made under such extraordinary circumstances, “I beseech thee, show me thy glory”. We then are allowed to see the wonder of the servant of God receiving an answer to a studied consideration of God’s righteousness in response to humble prayer. This further manifestation of divine glory was revealed to Moses on the basis of his disposition of mind that had developed because of his personal relationship with Yahweh and corresponding humility and obedience of faith manifest in earnest, earnest prayer.

The glory Moses longed to see on this occasion was not that which first arrested his attention on the back side of the desert (Exodus 3), though of course it was related to it. Nor was it that terrible manifestation of glory in relation to the condemnation of sin, but a far greater glory which Yahweh now invited him to behold by ascending to “a place **by me** and thou shalt stand upon the rock”. Moses was being invited to in fact merge his individuality in this Yahweh rock. That rock we know is a symbol of Christ Jesus — **the rock associated with the glory of mercy and the forgiveness of sins** as Exodus 34 undoubtedly sets forth for us. This glory must be related to the **resurrected** Lord Jesus Christ, now at the **right side of God**. It is the death and resurrection of the Lord Jesus considered together (Romans 4:25) which is the basis of all understanding with respect to this progression from glory to glory. All God’s servants who desire to **draw near to God** (Hebrews 7:16–19) and see the glory of divine mercy and forgiveness must not only stand on the Christ rock but have become a part of it, the “*glory as of the only son from the Father, full of grace and truth*” (John 1:14). “*The **glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world***” (John 17:22–24).

Jude in the greatest doxology recorded in the new Testament spiritually gathers all the above thoughts, “Now to him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding great joy, to the only wise God, our Saviour, through Jesus Christ our Lord, be the glory, majesty, dominion and power, before all time, now and

forever: Amen". This leads us then to the great theme of Psalm 90 our middle portion of reading today. Yahweh is majestically portrayed as his people's "dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God". The Yahweh name is then not mentioned until the final thoughts of the psalm (verses 13–17 which forms its climax) what forms the body of the psalm is the experience of Israel in their wilderness probation.

*"You return man to dust and say, 'return, O children of Adam!' For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night. You sweep them away as with a flood; they are like a dream, like grass that is renewed in the morning: in the morning it flourishes and is renewed; in the evening it fades and withers. For we are brought to an end by your anger; by your wrath we are dismayed".*

This prayer of Psalm 90 was offered up on Israel's behalf for that new generation before they entered the land of promise — entering as the book of Deuteronomy sets forth on the basis of a new covenant (Deuteronomy 29:1, 10-15), typical of the everlasting covenant to which we are associated through the blood of Christ. The highlight of the psalm as we have said is in verses 13–17 where again that word "return" is used. The idea of the Hebrew is not so much a "return" but rather a turning from or repentance — to change the mind. It is an appeal by Moses that Yahweh would not continue to destroy his people and once again it is the great mediatorship of Moses — the great theme of Exodus 33 and 34, which is taken up for the new generation. There is a clear link between the opening verses of the psalm and those which concludes it. Moses by the use of the covenant name, Yahweh again in these concluding verses speaks of that relationship between the eternal God and his people majestically described in the opening verses here created anew through God's grace, "satisfy us **in the morning** with your steadfast love". It is in that restoration that Yahweh's work can be revealed to his servants "your glorious power to their children" – the glory of mercy and forgiveness.

How eloquent is Moses's description of this Yahweh's mercy and grace, long-suffering, abundance of steadfast love and faithfulness, keeping steadfast love to the thousandth generation — "let the **beauty** of Yahweh Elohim be upon us". The ecclesia of the living God is clothed upon and arrayed in the characteristics of the Yahweh name (Exodus 34:6–7). As Moses' identity was lost in the Christ rock and enveloped in the glory of mercy and forgiveness, he knew that all the members of the ecclesia of God as his workmanship must be "created **in** Christ Jesus for good works, which God prepared beforehand, that we should walk in them". Only then can Yahweh's original purpose in calling us out of Egyptian darkness as expressed by the opening sentiments of Psalm 90, "Yahweh, you have been our dwelling place in all generations" be the experience of the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people". With this glorious beauty of the divine characteristics Moses links the covenant name Yahweh Elohim. In so doing he combines the first great manifestation of divine glory to which the book of Exodus is divided (Exodus 3). That glory was made plain in "**a root out of dry ground**" that was a flame of fire and not consumed or as the apostle Paul describes him as "descended from David according **to the flesh** and was declared to be the son of God in **power**



according to the spirit of holiness by **his resurrection from the dead**, Jesus Christ our Lord, through whom we have received grace”.

With this great sight of divine glory was the enunciation of the Yahweh name which speaks to us of **the divine purpose in Christ**. This purpose for Moses meant his being sent to Egypt to bring out the people of Israel and prepare them as Yahweh’s peculiar people, a nation of King/priests, a multitudinous manifestation of the divine characteristics of the Yahweh name. That purpose begun by Moses, was to have its perfect work in a prophet like unto him (Deuteronomy 18:15), who would gather out of the nations a people for God’s name. This was made plain in that “root out of dry ground” through whom the arm of Yahweh was revealed, who by oppression and judgement was to be taken away and stricken for the transgression of his people. Yahweh would make his soul an offering for sin, yet Yahweh would prolong his days and the will of Yahweh would prosper in his hand and out of the anguish of his soul he would see light and be satisfied; and by his knowledge shall the righteous one, Yahweh’s servant make many to be accounted righteous, bearing their iniquities (Isaiah 53). Moses would be shown all these things in time, but it all began with this manifestation of divine glory that speaks to us of our **resurrected indestructible Lord Jesus**.

So to for all of us this morning, desiring that we might be clothed upon and made radiant in “the beauty of he who shall be the mighty ones of Abraham, Isaac and Jacob”, by bringing into remembrance and desiring to be one with “*our Saviour Christ Jesus, who **abolished death and brought life and immortality to light through the gospel***” (2 Timothy 1:10).

### **The memorial emblems**

We come then to the central reason of our gathering together around the emblems of God’s love, the apostle Paul in 1 Corinthians 11:23–26 records the significance and importance of what we wish now to identify with, in the emblems of God’s love set before us. He wrote:

*“For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, ‘This is my body, which is broken for you. Do this in remembrance of me.’ In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.”*

Let us then standing, give thanks for **the bread of life**:

Loving heavenly Father we come before your throne of grace through our great high priest and mediator the Lord Jesus Christ to thank you for the bread of life. We thank you for him who came down from heaven through the Holy Spirit coming upon the Virgin Mary so that that holy thing born of her should be called the son of God. Yet we remember that he took not upon himself the nature of angels but took upon himself the seed of Abraham, that through death he might destroy him that had the power of death even the diabolos and deliver them who through fear of death are all their lifetime subject to bondage. It is from this bondage of corruption we do earnestly pray that we may also be delivered. As we contemplate the emblem of the bread may we remember how your righteousness was declared through the lifting up of the body of sin upon the cross, so that all those who have eyes of faith may acknowledge that in this body of sin resides all the tendencies which lead to rebellion against your holy commandments and that it is worthy of only destruction. It pleased you to set forth these principles in one who never succumbed to sins temptations mentally or morally so that you could righteously raise him from the dead on the third day to become our great high priest and mediator through whom we offer all thanks, praying that as we digest this bread we might dedicate our lives to you anew, imbibing the example of our dear Lord, who loved us and gave himself for us, Amen.

Presiding brother takes the bread and says: So it is recorded that the Lord Jesus took the bread and when he had given thanks, he broke it, and said, *"This is my body which is broken for you do this in remembrance of me"*.

(After the bread has been handed **to only baptised brethren and sisters who are in fellowship**, a short period of time should be allowed for private prayer and contemplation before the presiding brother rises and give thanks for the cup).

In like manner let us stand my dear brethren and sisters and give thanks for **the cup of salvation**.

Oh loving heavenly Father we approach unto you this second time through our great high priest and mediator to thank you for this cup of salvation which nonetheless speaks to us of the terrible sufferings of our dear Lord. We remember that it was not to be through the poured out blood of bulls and goats but through the poured out life of the Lord Jesus Christ that we the sinful sons and daughters of Adam might have life and have it more abundantly through him. May we then, as we pass this cup from hand to hand, in true thankfulness, respond to your love by being determined to take up the cross on a daily basis, striving to crucify the flesh with its lusts and affections, so that at the coming of the Lord Jesus Christ we might truly be found in him, honouring thee by the obedience of faith. It is through our dear Lord we once again in identifying with these great principles, in this way which you have appointed until he should come, ever thank you for your unspeakable gift.

The presiding brother then takes the wine and says "In the same way also the Lord Jesus took the cup, saying, "This is the cup of the new covenant in my blood shed for many for the

remission of sins” and then passes it to **only baptised brethren and sisters who are in fellowship.**

(After the wine has been handed **to only baptised brethren and sisters who are in fellowship** a short period of time should be allowed for private prayer and contemplation before the presiding brother again rises,)

It is recorded in the Gospel according to Mark that after the Lord Jesus and his disciples had partaken the bread and wine that they sung a hymn, let us follow that example and sing together the words of

### **Hymn 77**

Now that our humble faith behold  
Our great high priest above;  
And celebrate his constant care  
And sympathetic love

We now have a short interval in which we have opportunity to take up a collection on this first day of the week as the apostle Paul alludes to in 1 Corinthians 16:2, for the work of the truth, to give as the Lord has so blessed us.

(The collection can be followed by any ecclesial announcements which bear on the activities of the ecclesia of the living God in the forthcoming week, such as midweek or the following weekend Bible class, followed by concluding prayer and hymn.)

Let us then bring our memorial meeting towards a close by firstly singing together the words of **Hymn 79** then by way of prayer.

### **Hymn 79**

Lord, we wait the time of blessing,  
Resting on Thy promise now,  
Hear our prayer, the throne addressing,  
Lord, how long? Why tarriest Thou?

### **Concluding prayer**

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

*A personal showdown*

*John Thomas had landed in New York, but his destination was Cincinnati. Here he came into contact with Daniel Gano and Walter Scott, men associated with the "Reformation" and its leading spokesman Alexander Campbell. Thomas told them that he was searching after truth and that he intended to hear all the preachers in Cincinnati before making any decisions as to what was right for him to believe and do. One afternoon's Bible discussion, however, abruptly changed his mind.*

*Dr Thomas was staying at Mr Gano's home. Scott was invited over for dinner, and quickly introduced religious topics into the conversation, addressing himself particularly to the doctor. After a considerable amount of talk, Scott remarked,*

*"We seem to agree very well in the generals; now let's talk about particulars. What hinders that you should be a Christian?"*

*"Nothing that I can think of," said the doctor. "I am as good a Christian as anybody".*

*"Well, have you been baptised?" Interjected Gano.*

*"Yes, I was christened as a baby".*

*"I see," said Scott. "Of course you realise that infant baptism avails nothing. It is only a conventional and valueless ceremony which has no foundation in Scripture. You need to make your decision for Christ for yourself, when you can understand what you are doing. Do you believe in Christ?"*

*"I don't remember any time when I did not believe in him. I was born and brought up a Christian."*

*"Then what hinders you from being baptised?" questioned Scott.*

*"Oh," said the doctor, "that's a different thing. It's all very well for preachers to be baptised so that they can baptise others, but I don't see that need for myself. I don't intend becoming a preacher. Besides, I don't know of any case in which a man was baptised as soon as he believed."*

*"Do you accept the authority of Scripture?" asked Scott.*

*"On religious matters? Of course." replied Thomas.*

*Smiling, Scott adroitly turned to Acts 8:27-39 and explained the passage of the eunuch's immersion by Philip. "Now," he said, "I would suggest that you do likewise."*

*The doctor, a little taken aback at the suddenness and strength of the issue, said that, to be candid, he must admit that Mr Scott had established his point. But, as to being baptised, he had not come that evening to be immersed, nor was he prepared, as to a change of clothes, and so on. "Oh," said Scott, "that will be no problem. Our friend Mr Gano will furnish us with everything we need."*

*There was no escape. Arrangements were quickly made, and the small party went to a nearby canal. At 10 o'clock at night, by the light of the moon, in the presence of a number of witnesses, Dr Thomas was immersed by Walter Scott for the remission of his sins.*

### *Introduction to Campbellism*

*The baptism was Thomas's introduction to Campbellism. It marked the beginning of a career which, by slow and certain steps, terminated in the repudiation of existing Catholic and Protestant Christianity and the adoption of "The Truth" as found in the writings of Moses, the prophets, and the apostles. He was, however, unaware of the nature and consequences of the initial step he had taken. He thought he was merely obeying a divine precept without committing himself to any ecclesiastical organisation. He had studiously sought to avoid such a thing, having resolved to stay clear of all parties. He was quite surprised therefore when, on going to Sunday meeting with Mr Gano, he was greeted on all hands as "Brother Thomas". The association proved a providential occurrence, as the sequel shows.*

*Dr Thomas resided in Cincinnati seven months, and then decided to leave it for one of the Atlantic cities which was less crowded with physicians. Walter Scott, who had been exhorting Thomas to begin speaking in the cause of truth (even though Thomas knew next to nothing), saw that he was given a letter of introduction to Alexander Campbell of Bethany, Virginia. It was spring, 1833, when Thomas returned east and met Campbell. The two quickly became friends. (To be continued)*

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In the baptismal review book under the following title we briefly review Yahweh's plan with Israel and the nations after the judgement seat of Christ. We then direct those preparing for baptism to bro. Thomas's wonderful booklet "*Mystery of the Covenant of the Holy Land explained*" for further reading on the subject. We reprint the excerpt from the baptismal review book followed by an excerpt from bro. Thomas' booklet to conclude this edition of *The Berean waters of Shiloah*.

## **CONCERNING CHRIST AS THE VANQUISHER OF THE GENTILES AND THE RESTORER OF ISRAEL**

**135. How does the plan and purpose of Yahweh with Israel and the earth develop after the judgment seat of Christ?**

- After the resurrection and judgment (Dan.12:2-3; 2 Tim.4:1) of all the responsible, the immortal saints with Christ as their head will engage in a series of confrontations with the Gogian forces (Russia /European Confederacy Eze.38; 39) in those regions south of Jerusalem and in Egypt (Isa.34:6, 8; 63:1-3; Dan.11:40-45).
- This will culminate in the battle of Armageddon (Rev.16: 12-16), which takes place in the vicinity of Jerusalem (Zech.14:2; Joel 3).
- Coinciding with Armageddon is a mighty earthquake (Eze.38:19), which completely alters the geography of Jerusalem and much of Israel (Zech.14:4-5), clearing and preparing the area around Mount Zion for the construction of Yahweh's House of Prayer for all nations Eze.40-48).
- After the miraculous destruction of Gog's mighty host by which "the tents of Judah" are saved first (Zech.12:7) the land of Israel over a period of seven years will be cleansed of all its implements of war (Eze.39:9).
- The building of the House of Prayer for all nations will commence and the Aionian Gospel (or the Gospel of the kingdom age) will be preached in which the ten tribes (all Jews living outside of Jerusalem) are commanded to return to the Promised Land (Rev.18:4; Matt.24:31; Eze.36:24-28; Eze.37:21-22; Jer.31:8-11; Isa.11:12).
- The nations are also warned to submit utterly to the dictates of Israel's Messiah who has come not only to set up God's kingdom in Israel but to rule all of the earth with its territories to be ruled by those He will appoint over them (Psa.2:6-12; Rev.14:6-7).
- The Roman Catholic Church will oppose the reign of Christ. Rome (Babylon the Great) will come into remembrance before Yahweh and will be totally destroyed as a warning to all the nations (Rev.14:8-10; Rev.16:17-21; Rev.18:1-3).
- The European nations will not submit and will rise up through the instigation of the Papacy to destroy the Jews and overthrow their king. Christ will then in a series of catastrophic judgments destroy these European powers (Rev.19:19-20; Eze.20:38; 39:21-25; Micah 7:15-17).
- At last the ten tribes, which will be purged of all rebels by many judgments, after the type of when Israel came out of Egypt under Moses, will be reunited with Judah in the land of promise.
- All opposition around the world will be subdued to the righteous reign of Christ Who will sit upon the throne of David in Jerusalem (Micah 4:6-8; Acts 3:19-21; Luke 1:32-33), His twelve Apostles judging the twelve tribes of Israel (Matt.19:28; Luke 22:30) and His Immortal Saints will be rulers over all the earth (Dan.7:19, 28; Luke 22:30).

*For further reading refer to "Mystery of the Covenant of the Holy Land explained" by bro. Thomas.*

### **Will the Jews be a righteous nation in the day of their restoration?**

Yes. A new covenant will be made with them under which all their sins will be forgiven. The law of God will be written in their hearts and minds and all will know and love God from the least to the greatest. (Isaiah 60:21; Jeremiah 31:31-34).

## The Mystery of the Covenant of the Holy Land Explained

(Quoting bro. Thomas)

*Concerning Messiah it is written: "I, Yahweh, have called Thee in righteousness, and will hold thine hand, and will keep thee, and **give thee for a covenant of the people**, for a light to the **Gentiles**; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house" (Isa. 42:6, 7). **Christ is "a covenant of the people," because the blood with which the covenant is dedicated was His life.** As Christ is "our life," so is He the covenant; without Him neither we nor it are anything. The "prison house" is the grave, and the prisoners in darkness the righteous dead; of whom Yahweh says elsewhere to the King who rode into Jerusalem on a colt, the foal of an ass: "As for Thee, by the blood of Thy covenant I send forth Thy prisoners out of the pit wherein is no water" (Zech. 9:9, 11). These prisoners are the King's dead, called "thy dead" and "my dead body," by the prophet in the song he inscribes to the Lord for Judah, saying "Thy dead shall live (as) my dead body shall they arise." Then calling to this mystical body of the dead, barred in by the gates of the invisible, he says, "Awake and sing, ye that dwell in the dust!" and reverting to the Lord, he adds, "Thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). Concerning Messiah it is written: "I, Yahweh, have called Thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house" (Isa. 42:6, 7). **Christ is "a covenant of the people," because the blood with which the covenant is dedicated was His life. As Christ is "our life," so is He the covenant; without Him neither we nor it are anything.** The "prison house" is the grave, and the prisoners in darkness the righteous dead; of whom Yahweh says elsewhere to the King who rode into Jerusalem on a colt, the foal of an ass: "As for Thee, by the blood of Thy covenant I send forth Thy prisoners out of the pit wherein is no water" (Zech. 9:9, 11). These prisoners are the King's dead, called "thy dead" and "my dead body," by the prophet in the song he inscribes to the Lord for Judah, saying "Thy dead shall live (as) my dead body shall they arise." Then calling to this mystical body of the dead, barred in by the gates of the invisible, he says, "Awake and sing, ye that dwell in the dust!" and reverting to the Lord, he adds, "Thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19)".*

In this quotation from bro. Thomas he commences with a reference to Isaiah 42 and the giving of Christ as "a **covenant** of the people, for a **light to the Gentiles**". We remember Paul's words to the Ephesians "that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time **separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise**, having no hope and without God in the world. But now in Christ Jesus you who **once were far off** have been **brought near by the blood of Christ**" (Ephesians 2:11 - 13). The covenants in question are the Abrahamic and Davidic.

They comprise the everlasting covenant because they promise the land of Canaan as an **eternal possession** to Abraham and his Seed and with respect to the Davidic covenant of that Seed who is also “son of David” (Matthew 1:1) to sit upon the throne of David **for ever before David**. In the one case a mortal man, Abraham, is promised an eternal possession and in the other David is promised to ever behold his greater son sitting upon his throne forever thus **resurrection and eternal life** is implied. In the last words David breathed, this stupendous contemplation solely occupied his mind, “yet he has made with me an **everlasting covenant**, ordered in all things and sure for this is **all** my salvation and **all** my desire” (2 Samuel 23:5).

It was “**by the blood of the eternal covenant**” that the God of peace brought again from the dead our Lord Jesus (Hebrews 13:20) and it is by faith in his blood or sacrifice as Paul reminds the Ephesians that we Gentiles have been “brought near” who were once “alienated from the Commonwealth of Israel and strangers to the **covenants** of promise”. In Christ however we have hope of a resurrection and the promise of eternal life with participation in the glorious kingdom age – to rule with Christ as King/priests for 1000 years and the beyond.

The covenants of promise however also have a relation to Abraham’s **natural** seed the children of Israel, for Abraham was promised a multitudinous **spiritual** seed (as the **stars of heaven**) as well as a **natural** seed (as the sand of the seashore). The apostle Paul pointedly shows in Romans chapter 11 that though the **natural branches** were broken off because of unbelief that the time will come when these “**natural branches**” will “be **grafted back into their own olive tree**” (Romans 11:24). Likewise in relation to the Davidic covenant Bro. Thomas shows us in Elpis Israel a kingdom comprises not only of the King (Christ) and an aristocracy (immortal saints) but also the kingdom’s subjects (**natural Israel**) and the kingdom’s Empire (all the nations of the earth of subdued to the will of the Lord Jesus Christ).

Paul combines both the **spiritual and natural seeds** wonderfully in Romans 11:12 where he asks the question “If their (Israel’s) trespass means riches for the world, and if their (Israel’s) failure means riches for the Gentiles **how much more** will their **(Israel’s) full inclusion mean!**” This glorious contemplation is an integral part of **the hope of Israel** and is entwined beautifully with **the resurrection of the saints** as bro. Thomas has shown by his above quotations from the prophets. Paul brings these thoughts together in Romans 11:15 “For if their **(Israel’s) rejection** means the reconciliation of the world, what will their **(Israel’s) acceptance** mean but **life from the dead?**”

The “acceptance” of **natural Israel** is linked with “life from the dead” because **both** events are dependent on the coming of the Lord Jesus Christ as **our and Israel’s Redeemer**. Israel’s Messiah and King is “the resurrection and life” of the elohistic seed of Abraham. The Lord Jesus’s first work on his return is the resurrection of his saints to give the worthy eternal life followed by the use of his immortal saints as that “little stone” which will strike the Gogian image (Daniel 2) on its feet. This is then followed by the use of the immortal saints **with a resurrected Israel** to grind the dislocated elements of the image to powder. This is recorded throughout the prophets; Zachariah 9:11 – 13 is but one example; “As for you (Zion) also,



because of the **blood of my covenant** with you, I will set your prisoners free from the waterless pit (the resurrected saints). Return to your stronghold, O prisoners of **the hope**; today I declare that I will **restore** to you double. For I have **bent Judah as my bow; I have made Ephraim its arrow.** I will stir up your sons, O Zion, against your sons, O Greece, and **wield you like a warrior's sword**". In the place where the Gogian image stood triumphant on the mountains of Israel, "the God of heaven will set up a kingdom that shall never be destroyed" (Daniel 2:35, 44).

It is very fitting that **Ezekiel chapter 37** couches this "**full inclusion**" and "**acceptance**" (Romans 11:12, 15) of **both the houses of Israel** (Judah or all those Jews in the land at Christ's return and Israel - the Jews scattered amongst the nations) in terms of a **resurrection (Ezekiel 37:1 - 14) and standing on its feet again of Israel as the kingdom of God restored (Acts 1:6)** - the joining again in the hand of the greater than Ezekiel (Ail has strengthened) of the two sticks of Judah and Israel; and "**one King shall be king over them**" - "My servant David (or the **beloved** son of God Almighty). (Ezekiel 37: 15 - 27). Let us now continue with bro. Thomas' wonderful exposition of "The mystery of the holy land explain" - page 13

*"Let us see with what people this covenant so pregnant of wonders is made. 'Behold the days come saith Yahweh, that I will make a NEW COVENANT with the **House of Israel, and with the House of Judah**; not according to the (Mosaic) covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Yahweh; but this shall be the covenant that I will make with the House of Israel. **After those days**, saith Yahweh, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive them their iniquity, and I will remember their sin no more" (Jer. 31:31 - 34)...*

*It is strange that men in the face of glaring facts to the contrary can venture to affirm that this prophecy is fulfilled. How could the **New Covenant** be made with the House of Israel on Pentecost, when instead of being in Palestine, it was beyond Parthia in a scattered condition? There were Israelites there from the Caspian countries; but to admit individuals of a nation to the privileges of a covenant afterwards to be made with a **whole body politic**, is not making it with that nation. Though many Jews submitted to the faith, and had the laws of God written on their hearts by the Holy Spirit received, the **House of Judah** positively rejected the covenant, because it was offered to them in the name of Jesus, with whose blood it was testified it had been purged. Then again, **the apostolic age was not the time proposed in the prophecy for its national acceptance.** "**After those days**" I will put my laws in them, etc., are the words. After what days? "**The days come**," says God that I will do so and so. But when will these coming days in which he is doing the things promised be? After "those days" alluded to in the twenty-ninth verse. Let us produce the testimony. "Behold the days come, saith Yahweh, that I will sow the House of Israel and the*

*House of Judah with the seed of man, and with the seed of beast. And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith Yahweh. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every man shall die for his own iniquity." (Jeremiah 31:27 – 30) After those days of building and planting, the **New Covenant is to be made with the two houses**; when, as Ezekiel testifies, "**they shall be two kingdoms no more at all," but one united nation under the second David, who shall be their King and Prince for ever.** "O," exclaim the wise men in their own conceit, "Jesus Christ, the Son of David and Son of God, will never return to this cursed and sin-polluted earth, to reign over carnal Jews in old Jerusalem! Israel after the flesh are castaways, and are for ever scattered, and broken down to rise no more."*

*Ah! say ye so? Then read this, ye scorners and blasphemers of the Word. "Thus saith Yahweh, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar; the I SHALL BE OF ARMIES is his name; if those ordinances depart from before me, saith Yahweh, then the seed of Israel also shall cease from being a nation before me for ever." The converse of this hypothesis is that as the said ordinances cannot cease, so it is equally impossible for Israel to become nationally extinct. Then follows another hypothesis of a like kind, saying, "Thus saith Yahweh, // heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." But heaven cannot be measured, and earth's foundation cannot be searched out, therefore, **it is impossible for Israel to be finally cast off, for whatever they have done.** Therefore, "**Behold the days come,**"—**the days of the new covenant aforesaid**—"saith Yahweh, that the city (Jerusalem) shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever" (Zachariah 14:10 – 11).*

As bro. Thomas' masterful exposition develops he brings to bear the great armoury of scriptural testimony upon the subject of Israel's second Exodus from the nations that have so long afflicted her **after** the destruction of Gog on the mountains of Israel. He shows from the sure word of prophecy how regathered Israel purged of all rebels will be reconstituted in the land covenanted to their fathers in a "**restoration of all the things about which God spoke by the mouth of his holy prophets long ago**" (Acts 3: 21). As the apostle Paul exhorts the Romans, "*I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, 'The Deliverer will come from Zion, he will banish ungodliness from Jacob'; and this will be my covenant with them when I take away their sins' (Romans 11:25 – 27).*

Bro. Thomas invites the reader to carefully consider the weighty testimony of passages such as Isaiah 27:12 – 13; Isaiah 11:13 – 16; Isaiah 19: 23 – 25; Isaiah 43:18 – 21; Hosea 1:6; 2:14 – 19; Jeremiah 30:11; Isaiah 26:2; Isaiah 60:21 – 22; Ezekiel 34:23 – 30; 36:24 – 36; Ezekiel 39:27 – 29; Jeremiah 23:5 – 8; Isaiah 12:3 – 6; and then appeals to the reader, in the light of these testimonies,

*"This great national deliverance is consequent upon **their (Israel) political resurrection and enlargement** from the countries where they are now entombed, devoid to a great extent of the rights both of men and citizens. But they will soon **rise from political death, and afterwards enter their land in triumph**".*

Bro. Thomas of course lived before the revival of Israel in the epoch of the time of the end. He **anticipated the partial return of Israel in unbelief as he famously states in Elpis Israel**<sup>1</sup> because of passages such as Ezekiel 38:10 – 12 necessary for the events of Armageddon and the Lord Jesus bringing "salvation to the tents of Judah **first**" (Zachariah 12:7) and the revelation to the inhabitants of Jerusalem of who their Messiah is as recorded in Zachariah 12:10 – 14. This begins the process of national repentance and redemption after its humbling but not before "the whole house of Israel" are made to confess because of that time of "Jacob's trouble" (Jeremiah 30: 7); "Our bones are dried up, and our hope is lost; we are cut off completely!" (Ezekiel 37:11) Bro. Thomas here is speaking of the work of Christ and the immortal saints **after** the destruction of Gog and the reestablishment of God's kingdom in the land covenanted to Abraham,

*"When there, under the government of the Immortals and their chief, their condition will exactly answer to the following testimonies: "Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land . . . And **I will make with them a covenant of peace; it shall be an everlasting covenant with them:** and I will place them, and multiply them, and will set my sanctuary (or Temple) in the midst of them for **evermore**. My Tabernacle (or dwelling-place) also shall be with them; yea, I will be their God and they shall be my people. And the*

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<sup>1</sup> The work of grafting Israel into their own olive belongs to God, who, as the scripture saith, "**is able to graft them in again.**" No one, I presume, will dispute His ability. As I have shown elsewhere, He has assigned the work of restoration to the Lord Jesus, who will graft them in again upon a principle of faith. He will bring their unbelief to an end in a way peculiar to the emergency of the case. **When the fulness of the Gentiles is come in, then Israel's blindness will be done away.**

The restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish. When Gogue comes to be lord of Europe, like Pharaoh of old he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must, therefore, be broken before the north will obey the command to "give up," and the south to "keep not back"; and even then Israel must fight their way to Palestine as in the days of old.

The truth is, there are **two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-millennial...** There is, then, a **partial and primary restoration of Jews before the manifestation**, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. **The pre-advantual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him.** They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. And this their expectation will not be deceived; for, **before Gogue invades** their country, it is described by the prophet, as "**a land of unwall'd villages, whose inhabitants are at rest, and dwell safely, all of them dwelling without walls, and having neither bars nor gates; and possessed of silver and gold, cattle and goods, dwelling in the midst of the land.**" (Ezek. 38:11 – 13) Elpis Israel Logos edition page 453 – 455

nations shall know, that I, Yahweh, sanctify Israel when **my sanctuary shall be in the midst of them for evermore**" (Ezek. 37:21, 26-28).

After reading and reflecting upon the testimonies adduced, they must have made some distinct impression upon the reader's mind. We would, therefore, ask him: Have they taught you that the covenant land is beyond the skies? Have they taught you that the Israel who is to inhabit it for ever are the ghosts of the pious? Have they convinced you that the everlasting kingdom of Jesus Christ exists already somewhere in the sidereal regions? Have they proved to you that the throne of David is at the right hand of the Celestial Majesty above? Have they taught you that (as some allege) "the hope of Israel is all humbug, a mere hallucination," and that a "Christian has no interest in it?" **Have they proved that Israel is a castaway, and that the restoration of the Jews is a delusion, or at best a matter of doubtful disputation?** Have they shown you that salvation is of the Gentiles? Have they demonstrated the absurdity of a divine kingdom being established in Palestine under Jesus and the saints? Have they proved the perpetuity of the powers that be? Have they revealed the supersedence of these powers by republican institutions? Do they exalt "the majesty of the people?" Do they preach a spiritual millenium peaceably introduced? Do they teach the burning up of the earth, "a wreck of matter and crash of worlds?" In short, have they taught you these notions, or any of the idols preached by the philosophists of the Gentile superstitions? Triumphantly the reverse! **These noted testimonies have reduced to foolishness the wisdom of the wise; and convicted them of the grossest ignorance and unbelief. If the testimony, grammatically and reasonably interpreted, be admitted, no man can be regarded as of sound mind, who at the same time professes to believe that the pulpit gospels are the truth of God.** It is perfect imbecility to maintain seriously any such proposition. If pulpit theology and college divinity, which are indeed the same, be endorsed as true, the testimonies adduced must be rejected as false, for there is, and can be, no harmony between them. The theologies of "Christendom" are no part of the things of the covenant; they are, consequently, **unpurged by the covenant-blood;** and, therefore, the belief of them can give no one an interest in the blood of sprinkling which speaks of better things of the testimony adduced. This remark contains our negative reply to the question, **"What must we do to be saved?"** You must purge yourselves of these human dogmas so subversive of the truth of God; for they cannot only not save you, but they corrupt the word, and cause it to throw off an ill and pestilential effluvium, which works death in those that breathe it. **If you would be sprinkled by the covenant-blood you must believe the things of the covenant, for the belief of no other things can do it. It is only those who keep Yahweh's covenant and his testimonies, to whom "he will show his covenant;" for it is only with such that "the Lord's secret" dwells.**

**The testimonies we have been quoting are the revelation of the things of the covenant, which in the apostolic writings are summarily termed "the Gospel." To make known the things of the covenant is to make known the Gospel.** Hence, treating of this subject, the apostle says he was separated unto the gospel of God, which he had

*"promised before by his prophets in the Holy Scriptures" (Rom. 1: 1-2). The promise of the gospel, then, is exhibited in the testimony of the prophets, which is also called "the testimony of God" (1 Cor. 2:1). This testimony is what we have been looking into and which we have found speaking things utterly subversive of all the systems extant.*

With bro. Thomas we would all heartily concur in his concluding remarks on page 42 of "The Mystery of the Covenant of the Holy Land Explained",

*"Reader! If thou would inherit the Kingdom, you must cleanse your inward parts of pulpit theosophisms (church sermons which purport a divine wisdom as originally demonstrated by Gnostics who mixed the truth with Greek metaphysics) by receiving into your heart the rich testimonies and soul-converting and **perfect law of Yahweh**".*

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**By His Own Blood He Entered  
(Taken from the Berean for July 1977)**

*"The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant"—Hebrews 13:20*

**BY BROTHER ROBERT ROBERTS**

"IN offering himself, did Christ offer for his own sins?" It depends upon what is meant. Jesus had no *personal* offences to offer for. Nevertheless, as antitype of the High Priest, who—

*"... first for his own sins, and then for the people's" (Heb. 7:27).*

—there must have been a sense in which he did so, even as Paul says—

*"THIS he did once, when he offered up himself" (same verse).—Christadelphian 1873:321*

INIQUITIES are immoral acts. You cannot lay acts upon another, but you may lay the consequences, which is metonymically laying themselves. The total consequences of 'our iniquities' is death. This was laid on Jesus *in his being made of our nature, under the curse to die.*—Christadelphian 1873: 400

ADAM'S nature was condemned to die, and Jesus was a divine form of that condemned nature for the meeting of the condemnation in a way that would admit of its salvation . . .

The Spirit, so to speak, arrays itself with the nature of Adam, which is the nature condemned. The Son of God is thus no substitute, but the very bearer of the condemnation. Though personally sinless, he was by constitution condemned, and had therefore to *offer for himself* and his brethren. . . Jesus had himself to be saved—

"In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to *save him from death*, and was heard in that he feared.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [*he was perfected on the 3rd day when he rose to immortality*], he became the author of eternal salvation to all them that obey him" (Heb.5:7-9).

"*By his own blood* he entered in once into the Holy Place, *having (thus) obtained eternal redemption*" ('for us' not in original)—Heb. 9:12.

Then we have the declaration of Paul that Christ—

"Needeth not DAILY, as those high priests, to offer up sacrifice, *first for his OWN sins*, and then for the people, for THIS *he did once*" (Heb.7:27).

Paul's statement is that Jesus did *once* what the typical high priest did *daily*. What was that? "Offered first for his own sins, and then for the people's." It follows then that there must be a sense in which Jesus offered for himself also, a sense which it is apparent when it is recognized that he was under Adamic condemnation.—Christadelphian 1873: 404-5

THE whole system of the Law was pre-figurative of Christ: priest, altar, tabernacle, mercy-seat, etc.—Heb. 9: 11; 13: 10; 8: 2; 9: 1-11. . . Now the fact has to be noted that *the whole had to be atoned for once a year*— Lev. 16.

. . . As Paul expresses it (Heb. 9: 23)—

"It was therefore necessary that the pattern of things in the heavens [that is, the things pertaining to the Law] should be purified with these, but the *heavenly things themselves* with BETTER SACRIFICES."

Now Jesus was the substance of all these. He was the 'heavenly things' in compendium; and the testimony of the Law, argued out by Paul, is that before his sacrifice they were unclean, and *had to be purified by his Sacrifice*.— Christadelphian 1873: 407

TRULY it was 'for us' that Christ was born a mortal man, and made subject to weakness, and tempted in all points like as we are, and nailed to the cross, and raised again from the dead. But unfortunately perverted are those who suppose that because God manifest in the flesh went through *all these things* 'for us,' therefore he was not *himself included in the entire operation*.

He offered for himself: first, by reason of his participation in Adamic mortality; and second, because his hanging on a tree brought on him the curse of the Law. Christadelphian 1873: 555

THE statement of Paul—Heb.7: 27 is that Christ did "once" in his death what the high priests under the Law did daily, namely, offered—

"First for his own sins, and *then* for the people's."

But there is all the difference between the 2 cases that there always is between shadow and substance. Christ's 'own sins' were not like the sins of the priests: they were not sins of his own committing. He was without sin, so far as his *own actions* were concerned. Yet as the bearer of the sins of his people—whether 'in Adam or otherwise—he stood in the position of having these as 'his own,' from the *effects of which* he had himself *first* to be delivered.

Consequently, he offered 'first' for himself: he was the first delivered. He is 'Christ the First-fruits.' He obtained eternal redemption *in and for himself* as the middle voice of the Greek verb—Heb 9: 12 implies.

He was 'brought again from the dead'—

"... *THROUGH the blood of the Everlasting Covenant:*" (Heb. 13: 20).

But this offering for himself was also the offering for his people. The *two* aspects of the double *typical* offering were combined in one act. He had not twice to offer—

"By *one* offering he hath perfected forever them that are sanctified" (Heb. 10:14).

Yet, though combined, the 2 relations of the act are visibly separate. Christ was the first saved from death— Heb. 5:9—

"*Afterward*, they that are Christ's, at his coming" (1 Cor. 15:23).

In this way the Mosaic type has its counterpart.

There is no inconsistency whatever between these facts and the constant declaration that 'Christ died *for us*.' ALL that Christ was and did was 'for us.' It was 'for us' he was born; 'for us' he bore sin; 'for us' he came under the curse of the Law; 'for us' he died. And the fact that personally he was without sin where all were transgressors, gives all the more point to the declaration.

It was 'for us' that he came to be in the *position of having first to offer 'for himself*.' The 'for us' does not deny that *what he submitted to 'for us' was our own position*—

"He was MADE SIN *for us*, who knew no sin" (2 Cor. 5:21).

—and does not sin require an offering? —Christadelphian 1875:139

IT was 'necessary that . . . the heavenly things themselves [should be purified] with *better sacrifices* than' the Mosaic—Heb. 9: 23. Now, the 'heavenly things themselves'—of which the Mosaic arrangements were but the patterns or types—all centre in Jesus . . . He was the offerer, priest, sacrifice, altar, veil, mercy-seat, tabernacle, and much else besides, in the arrangement for our salvation, of which these elements of the Mosaic *cosmos* were the shadows.

All these elements of the Mosaic *cosmos* were by the Law purged with the blood of goats and bulls. They were regarded as unclean, and declared to be so, as anyone may see by reading

Lev.16 and cognate portions of the Law. In this they prefigured the seed of David according to the flesh, of which Jesus partook, which is a mortal and unclean thing because of sin.

In this way it is easy to understand Paul's statement that 'the heavenly things themselves' had to be purified with 'better *sacrifices* than those offered under the Law, even the offering of the body of Jesus once for all— Heb.10:10. Jesus is the beginning of the purification—the Foundation of the building; the Head of the family.

Deny the *necessity* in his case, and you displace him from his position in the arrangement, and destroy the reason for his being a partaker of our common nature. In fact you bring a cloud over the sacrifice of Christ, and hide the wisdom and righteousness of God as exhibited therein, and substitute the confusion of the sectarian 'atonement,' which has in ages past caused many strong men to fall. —Christadelphian 1877:376

IT is a first principle of the Truth that Jesus, at his first appearing among men, was of the identical flesh of all men—the flesh derived from the condemned transgressor in Eden. His mission required that it should be so: both that he should conquer sin morally by obedience; and that he might *nullify its hereditary condemnation by offering it up in sacrifice* on Calvary, as required. —Christadelphian 1894:232

In what way was Christ involved in sin, that his own shed blood was required for his exaltation to the Divine nature? By his being born of a sin-stricken daughter of Adam who, inheriting the condemnation of death with her father's nature, could only impart that nature to her son, who was—

"Made in all things like his brethren."—Christadelphian 1897:63

The following is not by bro. Roberts, but was approved by bro. Roberts, & is of particular interest because it is the closing (well-balanced) summary of an article dealing directly with bro. Andrew's new teachings:—

1. The Adamic condemnation is purely a racial, federal matter, which does not imply guilt in Adam's descendants.
2. While men are in Adam, they are under the constitution of sin. When they are baptized into Christ, they have forgiveness of their sins, and come under the constitution of righteousness: in other words, they remain mortal, but ordained to be immortal, with an 'if.'
3. The change which takes place at baptism is purely one of relationship; and the freedom from the 'law of sin and death' is prospective, so far as actual results are concerned.
4. Christ required redemption from Adamic nature equally with his brethren; and the mode of redemption which God had ordained was a perfect obedience culminating in a sacrificial death.
5. Sin in the flesh is the evil animal principle which evolves transgression as well as natural corruption.—Christadelphian 1895:262

CHRIST himself is exhibited to us as coming under the beneficial operation of his own death. Thus (Heb. 13:20)—



"The God of peace, Who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the Everlasting Covenant."

This is stated perhaps still more clearly in Heb. 9:12—

"Neither by the blood of goats or calves, but by his own blood he entered into the Holy Place, having obtained eternal redemption."

You will observe that the 2 words 'for us' are not in the original. They are added to the translation, and they are added in defiance of grammatical propriety. The verb is in the middle voice, and the meaning of that is remarkable in this connection. We have no middle voice in English. We have passive or active voice: you either do or are done to in English. But in Greek there is another voice—a 'middle' voice—a state of the verb in which you do a thing to yourself.—Blood of Christ, p. 10

THE antitype is in Christ: he is the Altar, Book of the Law, etc. The sprinkling of the typical blood on both prefigured the operation of divine love and wisdom in Christ's own sacrifice. It was a sacrifice operative on himself first of all. . . Hence the testimony that—

"The God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant." —and that 'by his own blood,' entering in to the Holy Place, he 'obtained [middle or self-subjective state of the verb] eternal redemption' ('for us' is interpolated)—Heb.13: 20; 9: 12.

The common view which disconnects Christ from the operation of his own sacrifice would have required that Moses should have left the Altar and the Book unsprinkled . . .

The statement that the heavenly things should be purified with better sacrifices—Heb. 9: 23 is therefore a declaration that Christ should first of all be purified with better sacrifices than the Mosaic—

"By his own blood he entered in once into the Holy Place" (Heb.9:12).—Law of Moses, Ch. 11 pg. 90 ('46 Ed)

THE sacrificial blood was applied to everything—Aaron and his sons included. An atonement had to be made by the shedding and the sprinkling of blood for and upon them all—Lev.8: 14-24; 16: 33. . . There must, therefore, be a sense in which Christ (the antitypical Aaron, Altar, Mercy-seat, everything) must not only have been sanctified by the action of the antitypical oil of the Holy Spirit, but purged by the antitypical blood of his own sacrifice.—Law of Moses, Ch. 18, pg. 170

THE 'holy things,' we know in brief are Christ. He must therefore have been the subject of a personal cleansing in the process by which he opened the way of sanctification for his people . . . There is express declaration that the matter stands so—

"It was therefore necessary that the patterns of things in the heavens should be purified with these (Mosaic sacrifices); but the heavenly things themselves with BETTER sacrifices than these" (Heb.9:23)

"It was of necessity that this man have somewhat also to offer" (8:3).

"By reason hereof he ought, as for the people, so also for himself, to offer for sins" (5:3).

"By his own blood he entered in, having obtained eternal redemption" ['for us' is an addition inconsistent with the middle voice of the verb employed, which imports a thing done by one to one's own self]— 9:12 —Law of Moses, Ch. 18, pg. 171

THE statement that he (Christ) did these things 'for us' has blinded many to the fact that he did them 'for himself first—without which he could not have done them for us, for it was by doing them for himself that he did them for us. He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his Name and sharing his life.— Law of Moses, Ch. 18, pg. 173

HE 'obtained redemption'—Heb. 9:12, but not until his own blood was shed . . . In him were combined the antitypical 'holy things requiring atonement.—Law of Moses, Ch. 18, pg. 173

CHRIST himself was included in the sacrificial work which he did 'for us.' 'For himself that it might be for us,' for how otherwise could we have obtained redemption if it had not first come into his possession, for us to become joint-heirs of?

The necessity for Christ coming personally into the operation first comes out very clearly in Paul's statement concerning Israel—

"Christ hath redeemed us from the curse of the Law" (Gal. 3:13)

He was himself born under the Law that he might work the work that was to be done for others in that position. Not only so, but in bearing the curse of the Law away, it had to act on himself. This will be seen if we ask how he took the curse of the Law away: he did it by bearing it—

"Being made a curse for us" (Gal.3:13).

How? Instead of us? No: by himself coming under it. This is Paul's teaching—

"Cursed is everyone that hangeth on a tree."—Law of Moses, Ch.18, p. 177

UNDER apostolic guidance, we see Christ in the bullock, the furniture, the Veil, the High Priest, in brief, in all these Mosaic 'patterns' which he says were a 'shadow of things to come' Heb. 3: 5; 8: 5; 9: 23; 10: 1. All were both atoning and atoned for—Lev. 16:33. Law of Moses, Ch 19, pg. 181

**Blessed are they who understand  
(From sis Eileen Youell)**

*Blessed are they who understand  
My faltering step and shaking hand.  
Blessed who knew my ears today  
Must strain to catch the things they say.  
Blessed are they who seem to know  
My eyes are dim and my mind is slow.  
Blessed are they who looked away  
When tea spilled on the cloth that day.  
Blessed are they with cheery smile  
Who stopped to chat for a little while.  
Blessed are they who know the way  
To bring back memories of yesterday.  
Blessed are they who never say  
'You've told that story twice today'.  
Blessed are they who make it known  
That I'm loved, respected and not alone.  
And blessed are they who ease the days  
Of my journey home, in loving ways.*

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