

# THE BEREAN WATERS OF SHILOAH

No. 9

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



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

## Contents

<b>The Commandments of Christ .....</b>	<b>3</b>
<b>Brisbane Ecclesial News.....</b>	<b>4</b>
<b>By the graveside of brother W DG Small. ....</b>	<b>4</b>
<b>Ecclesial News from Papua New Guinea .....</b>	<b>8</b>
<b>Inscribing the fleshly tables of the heart – the proclamation of the Lord’s death until he comes.....</b>	<b>10</b>
<b>You know the time– the 1290 and 1335 day/years and the “Peace and Security” Herald..</b>	<b>11</b>
<b>The 430 day/year time period.....</b>	<b>12</b>
<b>The parable of the Maccabees .....</b>	<b>14</b>
<b>The parable of the fig tree and all the trees .....</b>	<b>14</b>
<b>1335 years from AD690 .....</b>	<b>16</b>
<b>The 1290 and 1335 of Daniel 12 .....</b>	<b>20</b>
<b>The Dome of the Rock.....</b>	<b>21</b>
<b>The Epoch which corresponds to the commencement of the time of the end.....</b>	<b>22</b>
<b>The Jerusalem law passed by the Israel Knesset July 30, 1980.....</b>	<b>23</b>
<b>The 1335 years .....</b>	<b>25</b>
<b>A WORD IN SEASON – Psalms of the Degrees: “Have mercy upon us Oh Yahweh” (Psalm 123).....</b>	<b>27</b>
<b>John Thomas and his rediscovery of Bible truth (continued) .....</b>	<b>35</b>
<b>Closing Hymn .....</b>	<b>39</b>

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

## The Commandments of Christ

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

*“No man who merely believes the truth and speaks of it to his neighbour, will be saved; for we find mention of some to be rejected in that day who will say, “Have we not preached in thy name, and in thy name done many wonderful works?” If our fitness rises no higher than an apprehension and agitation of the theory of the truth we are not fit for the kingdom of God. The truth is intended to hew us, intellectually and morally, into a certain shape: that shape is the shape of Christ. We have him for an example, and if we do not follow his example, we shall not stand with him in the day of his glory. We are called to holiness. Now that word is a very expressive and comprehensive one: holiness is a state of cleanness, and cleanness in its moral relations consists of freedom from all that is constituted morally polluting by the law of God. That is right which God commands—that is wrong which He forbids. That is holy which He calls clean, and that is unholy which He disallows. There is no other rule of righteousness than that. There is no standard of righteousness, but obedience to God's commandments.”*

*“God's commandments are unmistakable; they are so very simple that we are liable to forget them, and if we forget them, we cannot be saved. We must keep them in remembrance, and act upon them, especially the last. It is the doing of them that is acceptable. It is not sufficient to acknowledge them. ‘Why call ye me, Lord, Lord, and do not the things which I say?’”*

### 5. CONCERNING YOUR OWN CHARACTER

41. Be ye holy in all manner of conversation (1 Peter 1:15-16): without holiness, no man shall see the Lord. (Hebrews 12:14).

42. Be wise as serpents, harmless as doves- (Matthew 10:16; Philippians 2:15): not fools- (Ephesians 5:15-17): gentle, meek, kindhearted, compassionate, merciful, forgiving- (2 Timothy 2:24; Tit. 2:2; Ephesians 4:32; Colossians 3:12; Matthew 18:35).

43. Old and young to be sober, grave, sincere and temperate. (Philippians 4:5; Tit. 2:2,7; 1 Peter 1:13; 5:8).

44. To be hearty in everything. “Whatsoever ye do, do it heartily as to the Lord and not unto men.” (Romans 12:1-2; Colossians 3:23).

45. To be watchful, vigilant, brave, joyful, courteous, and manly. (1 Corinthians 16:13; Philippians 4:4; 1 Thessalonians 5:6,8,10; 2 Peter 1:5-7).

46. Be sympathetic with others both in their sorrows and in their joys. (Romans 12:5).

47. All of you be clothed with humility, not proud, minding not high things, but condescending to men of low estate. (Luke 14:11-13; Romans 11:20; 12:3-16; Philippians 2:3; Colossians 3:12; 1 Peter 5:5-6).

48. Be patient towards all, especially the weak and erring. (Romans 12:10; 14:1; 15:1; 1 Thessalonians 5:14); put away anger, wrath, bitterness, and all evil speaking. (Ephesians 4 :31; 1 Peter 2:1).

49. Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful. (Philippians 4:8); abhor evil, and abstain from its appearance. (Romans 12:9; 1 Thessalonians 5:22).

50. Things not to be named, still less practised, among saints: adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vain glory, envy, jesting, foolish talking. (Ephesians 5:3-4; Galatians 5:19-21).

---

## **Brisbane Ecclesial News**

### **By the graveside of brother W DG Small.**

We report the falling asleep in Christ of my father and brother in Christ, bro. Wilfred Small, on 12<sup>th</sup> June 2025 at the age of 89, and whose funeral was held on 18<sup>th</sup> June 2025.

Family and friends who had known Dad throughout his business life joined us by his graveside. It gave us both comfort and joy to be able to use this occasion to express our thankfulness for the great salvation our loving Heavenly Father has provided us through his unspeakable gift of the Lord Jesus Christ, and to be able to speak of that great salvation to those solemnly assembled.

We will commence this graveside service with words of praise and thankfulness to the God who made heaven and earth with words from a Psalm of David which expresses both my father's hope and the spirit of the remarks which follow:

*Bless Yahweh, O my soul, and all that is within me, bless his holy name!*

*Bless Yahweh, O my soul, and forget not all his benefits, who forgives all our iniquity, who heals all our diseases, who redeems our life from the pit, who crowns us with steadfast love and mercy, who satisfies us with good so that our youth is renewed like the eagle's.... For as high as the heavens are above the earth, so great is Yahweh's steadfast love towards those who **fear him** (so we may well with the Psalmist ask God to help us fear him by keeping his commandments); as far as the east is from the west, so far does Yahweh remove our transgressions from us.*

*As a father pities his children so Yahweh shows compassion to those who **fear him** (again we join the Psalmist and ask God to help us to fear him by keeping his commandments). For he knows our frame he remembers that we are dust.*

*As for man, his days are like grass; he flourishes like a flower of the field for a little while; and the wind passes over it, and it is gone, and its place remembers it no more.*

*But the Steadfast love of Yahweh is from everlasting to everlasting on those who **fear him** (so that for the third time we are encouraged to join the Psalmist and ask God to help us to fear him by keeping his commandments) and his righteousness is to the children's children, to those who keep his covenant and **remember to do his commandments**.*

Then the Psalmist concludes as he began—in blessing Yahweh—and comforts his people with the assurance that he has prepared his throne and his kingdom in the heavens so that when he sends the Lord Jesus Christ back to this earth, his kingdom, having been prepared, will then rule over all.

*Bless Yahweh, O you his angels, you mighty ones who do his word, obeying the voice of his word!*

*Bless Yahweh, all his hosts, his ministers, who do his will!*

*Bless Yahweh, all his works, in all places of his Dominion.*

(What more could the Psalmist add but by inviting all who desire to enter into these words say with him)

*Bless Yahweh, O my soul!*

**Wilfred D. G. Small** was born 23 March 1936, husband of Elizabeth Small who in her 89<sup>th</sup> year is able, by the grace of God, to join us by his graveside today, accompanied by her two sons Peter and David and our children, brethren and sisters and dear friends. I had the opportunity a number of months ago to speak to my father in his declining health of what we might say on this occasion, and Dad said that he did not want it to be about him. I said, then we should use the occasion to glorify our loving heavenly Father. To this, he agreed wholeheartedly.

My father was a simple practical man and particularly in his earlier life of great industry. So I thought it would be appropriate to go to one of the most practical and insightful books of God's holy Scriptures which has to do with all that is done under the sun—the book of Ecclesiastes, to use as the basis of the following remarks:

*“Vanity of vanities, says the Preacher, vanity of vanities! All is vanity. What does man gain by all the toil at which he toils under the sun? A generation goes, and a generation comes, but the earth remains forever.”*

The preacher who says these words was of course Solomon, who we may describe as the Elon Musk of the ancient world, though a man of infinitely more wisdom, discernment, acumen, and judiciousness than Musk. Solomon had been greatly blessed by God and he acquired vast amounts of wealth in every describable sphere of human endeavour and after gaining all under the sun he applied himself to a search for the greatest good, yet *“vanity of vanities, all is vanity!”* is his constant refrain throughout this remarkable search. Why?

*“For of the wise as of the fool there is no enduring remembrance, seeing that in the days to come all will have been long forgotten. How the wise dies just like the fool! So I hated life, because what is done under the sun was grievous to me, for all is vanity and a striving after wind.”*

So as a part of his cumulative findings he says, *“There is nothing better for a person than that he should eat and drink and make his soul see good in his toil. This also, I saw, is from the hand of God, for apart from him who can eat or who can have enjoyment?”* This is exactly what my father did. He loved to eat and drink and enjoy the things which God had given him. As a boy growing up with my brother, Dad would always give thanks to

God before any meal and if I ever walked past Mum and Dad's bedroom and the door was opened, I always saw Dad kneeling to give God thanks for the blessings of the day before he retired for the night. Dad was a man of great industry particularly when he was young. I remember many older brethren speak to me when I was growing up of how they marvelled at my father's industriousness, how he accomplished so much in a relatively short period of time. Dad loved the idea of work; he loved the challenge of undertaking projects and experiencing the joy of seeing their accomplishment.

But then Solomon says a very profound thing, *"For to the one who pleases him God has given wisdom and knowledge and joy, but to the sinner he has given the business of gathering and collecting, only to give to one who pleases God."* The world is full of gatherers and collectors. We live in a society that is obsessed with gathering and collecting, of heaping up for themselves great treasure upon the earth. But for what end? Solomon says that in the end God will give it all to the one who pleases him. So that when that one came into the world, who always did those things that pleased the Father, he confidently declared, *"All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."*

So that through Solomon's contemplation of God's purpose with this earth and man upon it he said, *"God will judge the righteous and the wicked, for there is a time for every matter and for every work. I said in my heart with regard to the children of man that God is testing them that they may see that they themselves are but beasts. **For what happens to the children of man and what happens to the beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts, for all is vanity. All go to one place. All are from the dust, and to dust all return.**"*

My father understood this, he had during his life attended many funerals. He stood where we now stand beside an open grave, he stood staring down at many a coffin. Dad knew that the day would come, if the Lord Jesus delayed his return to the earth, that he would be in a coffin while others—brethren and sisters, family and friends—would stand around him contemplating the seemingly endless cycle of one generation going and another coming. *"For the living,"* says Solomon *"know that they will die, but **the dead know nothing**"* therefore *"whatever your hand finds to do, do it with all your might, for **there is no work or thought or knowledge or wisdom in the grave, to which you are going.**"*

Solomon therefore counsels that it is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and **perhaps the living will lay it to heart.** But how should we as those yet among the living "lay it to heart?" Solomon answers, *"It is better for a man to hear the rebuke of the wise than to hear the song of fools."*

In concluding this whole matter Solomon therefore instructs us: *"The words of the wise are like **goads**, and like **nails** firmly fixed are the collected sayings; given by **one Shepherd.**"*

Goads were sharp implements in past times used to urge beasts along. Today of course we have the electronic versions which we use when for example we are forcing animals through a cattle race to be loaded onto a truck. The words of the wise, like goads, **urge us into action**, not to be merely hearers of God's word but doers. The Lord Jesus Christ

in his fundamental teaching (Matthew chapters 5– 7) concludes that everyone who hears his sayings and **does them** will be like a wise man who built his house on the rock. My father was a skilful builder; he knew the virtue of building upon a firm foundation so that when inevitably **the rain falls, and the floods come and the winds blow, the house does not fall.**

Solomon also said that the words of the wise are “like **nails firmly fixed.**” My father was trained as a young person to be a carpenter. He was a wonderful tradesman, who taught my brother, whom he apprenticed and who in turn became a skilled tradesman with a wonderful work ethic. Dad knew the efficacy of nails firmly fixed. It gives the assurance of stability, permanence, and confidence in the **time of stormy tempest**, no matter how great the load applied to those nails. So is the word of God to all who take hold of it in the day of opportunity, using it skilfully as a master tradesman, as the anchor for one’s soul, so that “having **done all**, one may be able to stand in the evil day, and having **done all**, to stand firm.”

These “collected sayings,” the meaning of the Hebrew for “the preacher,” which Solomon refers to himself in Ecclesiastes being the collector of these wise sayings, are in fact from **one Sheperd**. For though the scriptures comprise of many writers, they were all divinely inspired and all point to God’s work in Christ. When the time came for God’s purpose to be made plain, we read, “the Word” or purpose of God “became flesh and dwelt among us, and we have seen (says John) his glory, glory as of the only Son from the Father, full of grace and truth.”

The gospel record tells us that the Lord Jesus himself on one occasion stood by a graveside, as we do this day. He in fact had delayed his coming to Bethany when he had been sent word of the severe sickness of his friend Lazarus. His delay in returning was with purpose; it was as he told his disciples for the purpose that the son of God might be glorified, so that they along with us, by this record, might believe.

In coming to the tomb, Martha the sister of the dead Lazarus met Jesus and, in her expression of agonized grief and unrealised hope, confessed her frustrated confidence, “*Lord, if you had been here, my brother would not have died.*” The Lord Jesus in desiring to draw from her that faith which was a confident anticipation of those things which constitute **all** the salvation and **all** the desire God had promised to the worthies old, said, “**Your brother will rise again.**” All the worthies of old of the Hebrew race did not believe in immortal soulism or the transmigration of an immortal soul from earth to heaven. As we have seen from the book of Ecclesiastes, they believed death to be the cessation of all consciousness, and that the only hope for man who is subject to death, was a resurrection at the last day, of which Christ is described as “the first fruits of them that sleep.”

The prophet Daniel in the 12<sup>th</sup> chapter of the book of Daniel, speaks of a time of trouble at “the time of the end,” of God’s great purpose, a time of trouble that we now see developing in the earth, “*At that time*” says Daniel “*there shall be a time of trouble such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. Many* (note: not all but many) *of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise* (those who are not hearers of the word only but doers of it, who fear God and keep his commandments) **the**

**wise shall shine like the brightness of the sky above and those who turn many to righteousness as the stars for ever and ever.”**

My father shared this hope, the hope of Abraham, Isaac and Jacob and all the prophets, which was the good news which the Lord Jesus proclaimed and later sent his disciples to preach in all the world.

Martha being a woman of faith and sharing the hope of Abraham, Isaac and Jacob and all the prophets, responded to the Lord Jesus’s words, **“I know that he will rise again in the resurrection on the last day.”** All that was then needed was for the Lord Jesus to direct this woman of faith to the Divine means by which this would be accomplished:

**“I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?”**

Now that is the question, is it not? Do we believe this?

My father believed it. A dark and lonely grave is not the end of my father; he will rise again because God has “fixed a day” as the apostle Paul tells us in Acts 17, **“when he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him (Jesus) from the dead.”**

**“The end of the matter;”** says Solomon in concluding his search for that which really matters, that which will constitute an eternal inheritance, **“all has been heard. Fear God and keep his commandments, for this is the whole man. For God will bring every deed into judgment, with every secret thing, whether good or evil.”**

(In addressing the attendants assisting they are instructed to kindly lower the Coffin into the grave, as this is being done Psalm 23 is recited).

*The Lord is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside waters of rest. He restores my soul. He leads me in paths of righteousness for his name's sake.*

*Even though I walk through the valley of the shadow of deep darkness I will fear no evil, for you are with me; your rod and your staff; they comfort me.*

*You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and steadfast love shall follow me all the days of my life, and I shall return, **I shall return** to dwell in the house of the Yahweh forever.*

## **Ecclesial News from Papua New Guinea**

In our last report of our visit to PNG in December 2024 – January 25, we ended our studies with the brethren and sisters of the Port Moresby ecclesia where we had a two-day bible study with bro. David, bro. Copeland and sis Bernadette and their children, brethren Isaac, Elijah and an interested friend Thomson. We were greatly impressed by our friend Thomas and his enthusiasm for the study of God’s word and his punctual attendance each day to our study classes. This enthusiasm has borne fruit in the recent examination and baptism by those in Port Moresby. Bro. Timon of the Lae ecclesia travelled to Port Moresby on 31<sup>st</sup> May to assist with the preparation and examination of our baptismal candidate Thomson prior to him entering the waters of baptism. On

Saturday 21<sup>st</sup> June, we met via Zoom with our brethren and sisters in Port Moresby for baptismal review of the things concerning the Kingdom of God and the name of Jesus Christ primarily for the benefit of our baptismal candidate and to refresh those also in fellowship. We had two 2-hour study sessions and were joined by brethren and sisters from the Lae and Mount Hagen ecclesia who were able to connect with us on Zoom. On Sunday 22<sup>nd</sup> June 2025, after a good confession of his faith, bro. Thomson was baptised by bro. Timon into the name of the Father, who was manifested in his Son by the power of the holy spirit, and given the right hand of fellowship on behalf of all Berean Christadelphian ecclesias around the world. It was a joyous time for our brethren in the Port Moresby ecclesia, a joy that was shared with all our brethren and sisters in PNG.



Baptism of bro. Thomson. Left to right; bro. Philemon (visiting from Tari), bro. Copeland (Port Moresby), bro. Timon (Lae), bro. David (stooping, Port Moresby) and bro. Thomson (Port Moresby)



Left photo: bro. Timon and bro. Thomson; Right photo: bro. Philemon (Tari), bro. Timon (Lae), bro. Thomson (Port Moresby) and bro. David (Port Moresby)

## Inscribing the fleshly tables of the heart – the proclamation of the Lord’s death until he comes.

The apostle Paul, in writing to the Corinthians, reminded them how he proclaimed the mystery or secret of God. He says he did not use lofty speech or wisdom, but rather, “decided to know nothing among them except Jesus Christ and him crucified” (1Corinthians 2: 2). The cross is the symbol of certain divine principles, without the correct understanding of which, all hope of acceptable approach to God is impossible. Its correct appreciation humbles man and breaks his naturally hard heart, and we tremble at His word and find that the High and Lofty one Who inhabits eternity is prepared, when His supremacy, righteousness and holiness is reverentially acknowledged, to extend grace, “reviving the spirit of the lowly and reviving the heart of the contrite.” This depends however on firstly our recognition of our position in relation to God, and then the humblest identification through God’s appointed means with what He accomplished in the Lamb of God. Sin’s condemnation was necessary in a representative man who bore the defiled nature of those he was miraculously born to save. By death he repealed the law of condemnation for himself and all those who believe and obey him, and obtained a right to resurrection by the perfect obedience God’s righteousness demands. We then recall each first day of the week in the emblems of God’s love how He is the source of our life in Christ Jesus, whom God made our wisdom, and our righteousness and sanctification and redemption.” (1 Corinthians 1: 30) By this means there is a continual “reviving of the spirit of the lowly and a reviving of the heart of the contrite.”

*“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 of profaning the body and blood of the Lord. Let a person examine himself, **then**, and **so** eat of the bread and drink of the cup.”*

It goes without saying that these words ought to be inscribed in our hearts and deeply meditated upon, not just on the first day of the week, but as part of a spiritual discipline at those times when prayer is daily offered as a part of our morning and evening sacrifice. You will note we have highlighted the phrase “as often as” in the above passages. It occurs only 3 times in the New Testament, twice in the above passages and in Revelation 11: 6. In the Greek it is a multiple adverb meaning “many times as.” The reference in Revelations is to the work of the two witnesses striking the earth **as often as** they would during the 1260 period of witnessing. But their witnessing diminished because the true ecclesia of the living God began to compromise the truth, and at last in AD 1572 the witnesses were slain. Paul’s recounting of Christ’s command with respect to our continual act of Christ’s memorial therefore highlight the pressing responsibility of its regular performance after the apostolic example, “*not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.*”

There is another passage, this time from 2Corinthians 5–6 which we often use in conjunction with 1Corinthians 11, which beautifully harmonizes with our solemn self-examining meditation and performance of Paul’s rendition of Christ’s personal revelation. It reveals **why**, the **motivation**, our earnest **desire**, our **need**, for us to **want** to, “do this as often as,” *in remembrance*,” “*proclaiming the Lord’s death until he comes.*” It also gives the explanation of that mystery which was Paul’s responsibility to explain as the apostle to the Gentiles.

We quote exactly what we so often say in pray, and on the occasion of Christ’s memorials.

*“For the **love of Christ controls us**, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might **no longer live for themselves but for him who for their sake died and was raised...** Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself not counting their trespasses against us... For our sake he (God) made him (Jesus) to be sin who knew no sin, so that in him we might become the righteousness of God. Working together with him, then, let us not receive the grace of God in vain. For he says, ‘In a favourable time **I listened** to you, and in a day of salvation I have **helped** you.’ Behold, now is the favourable time; behold, now is the day of salvation.”*

---

## **You know the time– the 1290 and 1335 day/years and the “Peace and Security” Herald**

*“You know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armour of light. Let us walk properly as in the daytime... put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.” (Romans 13)*

We have entered that 10-year period between 2024–2034 which we highlighted on our very first visit to PNG back in 2011 in our Daniel studies. It is a time frame during which several time periods seem to coalesce. Towards this we have been labouring, in the hope of being numbered at last among those at Christ’s coming who belong to him. In entering this timeframe, we have been met with extraordinary events. We have been asked to review some of those time periods in God’s prophecy through Daniel in the light of current world events with respect to Russia, Europe, the so-called United States of America, the Middle East, and especially **Israel**.

In concluding the last great vision, Daniel, the beloved prophet, was told, “*The words are shut up and sealed until the time of the end. Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be **1,290 days**. Blessed is he who waits and arrives at (or labours for) the **1,335***

*days. But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days.”* (Daniel 12:9-13).

These time periods are set in the context of the parable of the Maccabees summed up in Daniel 11:34 - 35 as bro. Thomas states in Exposition of Daniel:

“Thus were ‘they holpen with a little help’ from heaven, and their struggle for independence crowned with success. Yet in that struggle ‘many’ did ‘cleave to them with flatteries,’ trial was therefore necessary that the approved might be manifested to the Deity. Hence it was determined that the party of the wise shall be weak (i.e. some of the wise shall stumble ESV) ‘to try them and to purify and make them white for the time of the end;’ (the lesson of ‘the man of the one’ which introduces this last great vision Ch. 10-12) for then their services will be needed to assist in the overthrowing of the kingdom of Babylon, and in taking the kingdom under the whole heaven as shown to Daniel in the first year of Belshazzar (Daniel 7). The era of the Asmoneans was not that end; for, having particularized the events of the era, the revelator (Gabriel) added, it is ‘still for a time appointed.’”

### **The 430 day/year time period**

Bro. Thomas continues in Exposition of Daniel:

“We have now arrived at the end of the 35<sup>th</sup> verse (Daniel 11) the event of which brings us down to the conclusion of the **430 years** from the destruction of the city (Jerusalem) and Temple in the 19<sup>th</sup> of Nebuchadnezzar.”

This most important time period of 430 day/ years we note is a threefold multiple of the 1290 symbolic days of Daniel 12:11. As we are at present reading God’s prophecy through Ezekiel it is appropriate for us to remember that Ezekiel in chapter 4 records how he was instructed to lie first on his left side for 390 days and then on his right side for a further 40 days, a total of 430 days, as a “sign to the house of Israel and Judah, for I have laid upon you (Ezekiel) the years of their iniquity. Even so shall the children of Israel eat their defiled bread among the Gentiles where I drive them.”

Bro. Thomas in Chronikon Hebraikon states: “This number is evidently an important and significant totality in Bible chronology.”

In the first place we find that 430 years passed between the making of the promise to Abram and his seed (Genesis 12:1 – 3, 7) to the typical fulfilment of the promises at the Exodus. That is from the laying of the spiritual foundation to its typical fulfilment in Israel’s redemption and destruction of Pharaoh– the Gog of the Exodus enacted parable.

In the second significant usage of this time period, we note that 430 years also elapsed from the laying of the foundation of Solomon’s Temple to its destruction in the 19<sup>th</sup> year of Nebuchadnezzar because of Solomon’s commingling of idolatry with the worship of Yahweh. This idolatry continued with only a few exceptions in the kings which followed, despite Yahweh’s constant appeals, long suffering and deliverances, coming to an unredeemable climax in the reign of Manasseh who “*worshipped all the host of heaven and served them. And he built altars in the house of Yahweh, of which Yahweh had said, ‘**In Jerusalem will I put my name**’... He did much evil in the sight of Yahweh, provoking him to anger. And the carved image of Asherah that he had made he set in the house of which Yahweh said to David and to Solomon his son, ‘**In this house, and in Jerusalem, which I***

**have chosen out of all the tribes of Israel, I will put my name forever.** And I will not cause the feet of Israel to wander anymore out of the land that I gave to their fathers, **if only they will be careful to do according to all that I have commanded them,** and according to all the Law that my servant Moses commanded them.” But they did not listen, and Manasseh led them astray to do more evil than the nations had done whom Yahweh destroyed before the people of Israel.” (2 Kings 21: 4, 7-9) Yahweh’s “anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. And Yahweh said, ‘I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, **My name shall be there.**” (2 Kings 23:26-27) In the reign of that last wicked prince of Judah, Yahweh said through Jeremiah, “This city has aroused my anger and wrath, from the day it was built to this day, so that I will remove it from my sight because of all the evil of the children of Israel and the children of Judah that they did to provoke me to anger—their kings and their officials, their priests and their prophets, the men of Judah and the inhabitants of Jerusalem. They have turned to me their back and not their face. And though I have taught them persistently, they have not listened to receive instruction. They set up their **abominations in the house that is called by my name, to defile it**” (Jeremiah 32: 31-34). Judah was severely punished at the end of this 430-year period as it will be at the end of the 1290 or the extremity of those abominations which alert the wise of the approach of “the decreed end” which will be “poured out on the desolator” (Daniel 9: 27; Revelation 16: 17).

The third application of the 430, as bro. Thomas previously mentioned with respect to Daniel 11:35 and Ezekiel 4: the prophet being commanded to lay on his side for a total period of 430 days, directs us to that elapse of time from the destruction of the Temple in the 19<sup>th</sup> year of Nebuchadnezzar to the period of the Maccabees or breakers. The Maccabees symbolize the breakers of the little horn of the goat and the smitters of Nebuchadnezzar’s image. They are Yahweh’s “little help” (symbolizing “the little stone” of Daniel 2) by which Judah is delivered from the hand of the King of the North. It is also interesting to note, in passing, a series of starting points and ending points for this particular 430-year period, creating a commencing epoch and an ending epoch similar to that which is established in that most important chapter establishing prophetic chronological interpretation— Daniel 1 and it’s implied 70 years, so that the wise might understand that, of necessity, an Epoch of commencement points require an Epoch in which God’s purpose is concluded.

In 597 BC a second major deportation of Jews to Babylon – King Jehoiachin and Ezekiel are carried away by the order of Nebuchadnezzar along with all Jerusalem and the treasures of Yahweh’s house (2 Kings 24:10 – 16). In 167 BC, 430 years later – Mattathias Maccabees along with his five sons began to resist Antiochus Epiphanes king of the Seleucid Empire.

In 586 BC Temple in Jerusalem destroyed in the 19<sup>th</sup> of Nebuchadnezzar – 430 years later 156 BC; according to 1 Maccabees<sup>1</sup> 9:73 “the sword ceased from Israel and Jonathan Maccabee dwelt in Mishmash, Jonathan began there to judge the people and he destroyed the wicked out of Israel.”

---

<sup>1</sup> The Books of the Maccabees are a collection of texts primarily detailing the Jewish revolt against the Seleucid Empire in the 2nd century BC. They are considered Apocrypha and are not inspired, and are therefore not in the Hebrew Bible

In 572 BC Ezekiel receives the Temple vision (Ezekiel 40 – 48) of the beginning of the millennium – 430 years later (142 BC) Simon Maccabees, the sole remaining son of Mattathias gains independence from the Seleucids and therefore independence of the Jews, and reigns as a Prince/priest over Judah.

### **The parable of the Maccabees**

Bro. Thomas in Exposition of Daniel notes the abrupt change of topic in the prophecy between the Daniel chapter 11 verses 35 and 36; he says, “no more is said about Judah’s warfare with the Greek powers of the north or south until the prediction is resumed in the 40<sup>th</sup> verse, which may be regarded as continuous with verse 35.” With bro. Thomas’ words guiding us we may read the parable of the Maccabees or breakers of the little horn of the goat and smitters of Nebuchadnezzar’s image without the other prophetic interludes as **one continuum – Daniel 11:31 – 35, versus 40 – 45, 12:1 – 3 and verses 10 – 13**. From the time Israel was sent this “little help” in 167 BC to the commencement of “the time of the end” in 1917—heralded by the king of the south in its “time of the end” iteration of the British power’s temporary occupation of Egypt and it’s “thrust” at “the king” (Daniel 11: 40; v’s 36), forcing the Turkish occupier of the old Byzantine empire out of the Middle East, Palestine and Jerusalem and the issuing of the Balfour declaration with respect to a homeland for the Jews—some 2085 years elapsed.

These many centuries are to Yahweh but “as yesterday when it is past, or as a watch in the night.” The Lord Jesus in the mount Olivet prophecy said, “Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.” The Lord then quotes from Daniel 8 of prominent personages of the Jews who would play an integral part in this “time of the end” crisis spoken of as “signs in sun and moon and stars” (Luke 21: 25). Then he alludes to the parable of the Maccabees in relation to the nation’s “distress”, “perplexity”, “people fainting with fear and with foreboding of what is coming on the world,” drawing our attention to a defined Epoch, “when these things **begin to take place**, straighten up and raise your heads, because your redemption is drawing near.”

### **The parable of the fig tree and all the trees**

To illustrate this epoch, he told his disciples a parable of “the fig tree, and all the trees” (Luke 21: 29-32). The growth and independence of **all the trees or nations** were in fact to be heralded by **Israel’s national resurrection**. Thirty years would pass from the events of 1917 to when the United Nations adopted a resolution which proposed the dividing of the British mandate of Palestine into two states—one Jewish and one Arab—which precipitated civil war and eventually led to the declaration of the State of Israel in 1948.

“Look at the fig tree, and all the trees. **As soon as they come out in leaf**, you see for yourselves and know that the summer is already near.” In Israel the fig tree begins to bud in early April and is fully leafed by May—a few weeks. And so it was within **a few weeks of years from 1947 to 1967** Israel by Yahweh’s providence gained a decisive victory which culminated in the capture of the Sinai Peninsula, Gaza Strip, West Bank, Old City of Jerusalem, and Golan Heights. The status of these territories subsequently became a major point of contention, the resolution of which guided by God’s providence, is now in the process of being temporarily worked out in Israel’s favour to prepare **Israel for its great humbling, followed by the humbling of all nations**.

“You see for yourselves and know that the **summer** is already near.” Summer is the time of **harvest** (Jeremiah 8:20; Amos 8:2; Daniel 2:35; Joel 3:11 – 14; Revelation 16:16). In Israel, a fully leafed fig tree takes 70 to 120 days for its main crop to be ready to be harvested. As the Lord Jesus directed his disciples to consider both the “fig tree”, and “**all the trees**” it would be appropriate that the number **70** with respect to this parable of the fig tree could play an auspicious part in both the epochs to which it most assuredly applies—Christ’s first and second advent—in the dissolution of Judah’s commonwealth in A.D. 70, and when “the son of man comes in a cloud with power and great glory.” We remember under the Law of Moses, the Jewish year’s final feast of ingathering held in the 7<sup>th</sup> month was characterized, amongst other burnt offerings, by a total of 70 bullocks offered in decreasing number each day of the feast from 13 concluding on the 7th day with 7 bullocks. This indicated under the Law’s typical representation, that time in Yahweh’s plan of redemption when “**seven bullocks (perfected work) will coincide with the seventh day (perfected time) and the work of God will be finished**” (The Law of Moses pg. 208). This aggregate number of bullocks, in the context of the final feast of ingathering, coincides with the total of the clans of the sons of Noah whose **70 nations over spread the earth** (Genesis 10). It is also the same number of souls comprising Jacob’s company who went down into Egypt to become, at the end of that first 430-year period, the nation of Israel redeemed from Egyptian bondage (Genesis 46:26).

Linking the use of the number 70 in these contexts with how it is “sacrificially” emphasised in the final feast of ingathering, we are presented with a spiritual representation of how “all families of the earth” would at last be “blessed in Abraham” through his seed of promise. Just as the Passover lamb’s purpose was to redeem Israel from Egyptian bondage, so God’s great purpose of redemption would not be complete until it would be realised in the kingdom age, when “the Lamb of God which taketh away the sin of the world” and “the first fruits of them that sleep” will accomplish this divine work of redemption by RESURRECTION. This next stage commences “at his coming” when “those who belong to him,” will shine forth as the Elohistic seed of Abraham, and will be divinely employed to “destroy every rule, authority, and power. For He must reign until He has put all enemies under His feet. The last enemy to be destroyed is death” (1Corinthians 15: 23- 26); so that at the final ingathering at the end of the millennium, “God may be all and in all.”

Seventy years from when the Israeli fig tree came out in full leaf (1967) brings us to 2037 or 120 yrs from the commencement of “the time of the end” in 1917, which was heralded by the king of the south thrusting against Turkey as the occupier of the throne of the little horn of the goat or Constantinople (Daniel 11: 40) driving it out of Israel and the issuing of the Balfour declaration. Could the year 2037 be the year when Michael, the great prince, who stands for the children of Daniel’s people, at last arises? If so approximately 10 years before, or 2027 “the Lord himself will descend from heaven with a cry of command, with the voice of an archangel and with the sound of a trumpet of God” and “many who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars for ever and ever.”

### 1335 years from AD690

At the present time (in 2025), Israel's enemies have temporarily been humbled, that Israel may dwell securely in the midst of the earth. As we discussed in the article, "When my people Israel are dwelling securely" this was providentially accelerated through the terrorist attack by Hamas against Israel on October 7th 2023, and Israel's response, with the Biden Administration's extraordinary support, crushing Hamas, Hezbollah, Iran and their associated organizations and extended leadership. This support has continued under the Trump administration.

Yahweh has used the vain, proud, boastful, and vindictive American autocrat—the divinely appointed divider and weakener of the so-called United States both at home and abroad. Within America he is wondrously dividing and weakening the country by his authoritarianism, emphasised by his political prosecutions. These he refers to as his "campaign of retribution," attempting to imprison, fire, intimidate or otherwise silence those he sees as his political foes, the likes of which we see in 'banana republics' but never thought it would be seen in the home of "liberty and freedom"! The American autocrat is attempting to turn the US into something much less than a democracy, by assailing its institutional checks and balances. His weakening and dividing policies are also seen in his dysfunctional egregious government, overseen by unqualified inept avatars, from health to financial departments, whose sole qualification is being cringing sycophants, preparing the disaster that awaits this arrogant and boastful country some time, we believe—as we have said, since our earliest visits to PNG— between 2026-27.

He has weakened the US abroad in such a myriad of ways that we will have to devote an entire article on that subject, as we have been asked to do. At the inauguration of his first term, he proclaimed, "The American carnage stops right here, right now. From this day forward, a new vision will govern our land. From this day forward, it's going to be only **America first. America first.**" Friend and Foe have fallen foul of the US autocrat's tariff policies so that he has made "America" **not** "great" but to **stink**, particularly with all its western allies. His "America first" policies providentially are leading to American isolationism and the rise of the military power of the Beast in Europe and its eventual alliance with Russia. The American autocrat and his secretary of Defence (now) "War" avatar has insulted and belittled the US military, removing many experienced officers and emphasising that they have to concentrate on the "**enemy within!**" **Trump had told the American public his agenda before they re-elected him, overseen by the providence of God. This agenda was all about retribution, all about going after Americans - "the enemy within"! In an interview just before his re-election Trump acknowledged that the US has enemies like Russia and China but he said we have the "enemy within" and of those (enemies) "the enemy within" is the greater threat. Since his re-election Trump has radically changed the notion of American national security to focus on this "enemy within," weaponizing the Justice Department, the FBI, and using unprecedented executive orders against this "enemy within" i.e., anyone who he considers his political enemies!** In the meantime, America's real enemies are growing stronger by the day, using the US Autocrat's own MAGA policies against it. In cutting almost all foreign aid America has not only ruined its soft power status, shooting and grievously wounding itself, turning friends to seek alliances with America's competitors and enemies, forgetting that the means by which America remained a superpower after WW2 was by its alliances and by its welcoming kindness and charity that set it apart. No more!! "Is it not to share your

bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?" No, it's MAGA, MAGA, MAGA, we won't even concern ourselves about the poor of our own people! Cannot the catholic evangelical's messiah see the wisdom to "Cast your bread upon the waters, for you will find it after many days. Give a portion to seven, or even to eight, for you know not **what disaster may happen on earth.**" No, it's MAGA, MAGA, MAGA. The god of this world which DJ Trump worships has blinded the minds of his unbelievers, for they assuredly will be taken unawares!

Stephen Miller, Trump's Deputy Chief of staff and the ideological force behind many of Trump's policies of grievance, articulates and enforces Trump's malice towards all his political enemies, uniting with Trump calling them "human scum." He uses the language of "elimination" as the architect of Trump's extreme anti-immigration policies inflicting chaos, harm, and fear on immigrant communities all over America. He exerts huge influence in the Trump administration with respect to foreign and domestic policy. Extraordinarily he is from a family of Holocaust survivors! We see the extreme right in America unite with the extreme right in Israel producing the most hateful consequences. At a recent memorial for the slain right wing commentator Charlie Kirk where tens of thousands of MAGA supporters attended, Miller said,

"You cannot defeat us, you cannot slow us, you cannot stop us, you cannot deter us, we will carry Charlie in our hearts every single day and fight all that much harder because of what you (the left) did to us. You have no idea the dragon you have awakened. You have no idea how determined we will be to save this civilisation, to save the West, to save this republic."

This is the divided and America, weakened by the extremism of the catholic evangelicals and their messiah, that Yahweh has caused to develop to facilitate His "time of the end" purpose, one part bearing inextricable influence upon other parts, whether in the Middle East or Europe or China or Russia or in Israel.

The American autocrat has been providentially prepared, even by attempted assassinations, to be fully convinced that as the catholic evangelical's messiah, he is the "peace and security" herald, the divine instrument of its realization. And so he is—utterly, cluelessly, boastfully so!! (1Thessalonians 5: 1-3). Note Paul's words brethren and sisters, "**While people are saying, 'There is peace and security,' then sudden destruction will come upon them...and they will not escape.**"

Here is the **Trump trumpet herald** just before Yom Kippur 2025, like the blowing of trumpets on the first day of the 7<sup>th</sup> month and on the eve of the second anniversary of the Hamas-led terrorist attack on Israel on October 7<sup>th</sup> that killed almost 1,200 Israelis and saw appalling atrocities committed. The subsequent conflict in Gaza, and the horrific spectre of 65,000 people killed, rampant starvation and a population perpetually on the move away from Israeli bombardment, caused reverberations around the globe which led at last to the Trump trumpet herald, which cannot but be heard! That is the point. Daniel's people, "those whose names shall be found written in the book" will "understand" its true significance.

"This is a big, big day, a beautiful day, **Potentially one of the great days ever in civilisation.** Things that have been going on for hundreds of years and

**thousands of years.** We're gonna... At least we're at a minimum very, very close, and I think we're beyond very close... And I'm not just talking about Gaza. Gaza is one thing, but we're talking about much beyond Gaza. The whole deal, **everything getting solved. It's called peace in the Middle East."**

"So today is a historic day for peace. Prime Minister Netanyahu and I have just concluded an important meeting on many vital issues, including Iran, trade, the expansion of the Abraham Accords, and most importantly, we discussed how to end the war in Gaza, but it's just a part of the bigger picture, which is peace in the Middle East, and **let's call it eternal peace in the Middle East... First time in thousands of years,** I think you can probably say, if you really look into it, if you study back, if you're a scholar, you would say **thousands of years... I don't think anybody else could have done it** or even come close, but we're right there. We're right there.

"Everyone understands that the ultimate result must be the elimination of any danger posed in the region. And the danger is caused by Hamas. The tyranny of terror has to end, and this is, again, something that we're looking for. **This is eternity. This is for forever.**

"In our meeting today, Prime Minister Netanyahu was very clear about his opposition to a Palestinian state... But what he's doing today is so good for Israel. I noticed that they have large crowds gathering in Israel all the time, and they have my name up. They like me for whatever reason, maybe... They've (the Jewish protestors) had it. I think it's a very popular thing you do. (I doubt Netanyahu thinks it is good for him personally or for his extreme right government!!) ... He doesn't know about getting back to a normal way of life... But now the people want to get back to peace. They want to get back to normalization in a true sense...

"There shouldn't have to be a shot fired. And maybe for eternity. Wouldn't that be nice? I hope it's true. I can tell you the leadership of that region feels that there's a good chance of it being true... Bibi (Netanyahu) and I, and he understands **it's time. It's time.** History has shown. And the people of Israel want it. And the people of the Middle East want it. The people of enemies of Israel want it... Israel is not going anywhere. They're going to coexist with other people and countries in the region, from Syria to Lebanon to Saudi Arabia. The promise of a new Middle East is so clearly within our reach. This is the closest we've ever come to **real peace — not fake peace, not political fool's peace."**

It is of course no surprise, that the "amazing thing," "Potentially one of the great days ever in civilisation," "let's call it eternal peace in the Middle East," "This is forever," etc., etc., that the US president, addicted to daily, nauseating, hyperbolic language to describe most things he does, that on this occasion the best peace deal ever—or at least in 3,000 years — will require further painstaking negotiation. With Netanyahu, speaking in Hebrew, presenting an entirely different account about what Israel had in fact agreed to, and Hamas no doubt requiring further detail and concessions, Netanyahu will not want to relinquish, it leaves the world's greatest deal maker much yet to do. All the Arab nations who met with the US president in New York on the side lines of the UN gathering welcomed the peace plan, but no doubt would have felt misled by the difference in what

had been presented to that group and what was announced at the White House on 29<sup>th</sup> September at the Trump/ Netanyahu press conference. The underlying perception is that just as Vladimir Putin played Trump as “a useful fool” with respect to undertakings about Ukraine when they met in Alaska, to the reported shocked dismay of Trump’s own personal staff, so too has Netanyahu played and manipulated Trump. Netanyahu knows how to use Trump's chronic debilitating narcissism, and then cunningly manipulates to ensure the terms he supposedly agrees to are sufficiently ambiguous to be interpreted in such a way to ensure his own political survival! It would seem, at the time of writing, that any Hamas agreement, like Netanyahu’s, would be highly conditional, and the extent of this will come to light in the days to come. Certainly it would be unlikely that Hamas would agree to disarming before Israel’s occupation of Gaza ends—something Netanyahu, when speaking in Hebrew, says he will not agree to! Hamas will no doubt require a detailed verifiable time frame of Israel’s withdrawal which will have to be negotiated through Egyptian and Qatari intermediaries in the days to come. How much of these ongoing negotiations Israel will agree to or pressured to agree to by Trump’s negotiating team remains to be seen.

If we could however imagine just for a moment that Trump did force Netanyahu to actually choose between his ally in Washington –“the peace and security” herald, and his allies at home– the extreme right who want the war to continue and drive the Palestinians out of Gaza and then the West bank, why didn't Joe Biden do the same and pressure Netanyahu when a similar peace deal was prepared nine months ago—and at least 20,000 more Gazans were still alive? There is but one answer, if Yahweh has decreed “war” nothing the American autocrat proclaims will bring peace if that is not **the means Yahweh has determined Israel is to dwell securely!** Likewise when Yahweh’s purpose decrees “peace” there is nothing Israel’s Netanyahu will be able to do to prevent that from happening. It is notable that Israel’s disastrous failed attempt to assassinate the Hamas negotiators in Qatar by an extraordinary aerial bombardment— assembled to discuss this very US peace agreement—almost certainly turned the US and their Arab allies against Israel, and has forced Netanyahu to accept elements of this plan which he may never have agreed to otherwise. There is no doubt that after all Israel’s boasting of their success over their enemies, that this arrogant stunning provocation, so full of risk, has providentially manipulated Netanyahu to accept a peace deal when he wanted war to continue! Let us remember Yahweh has more aims in providentially manipulating the rulers of the nations than Israel’s temporary security. “I make peace, and create evil: **I Yahweh do all these things**” (Isaiah 45: 7). Yahweh will do this in the way and at the time and through the instruments of His choosing, to accomplish **all** His purpose.

Yes, Israel must “dwell securely,” “without walls, and having no bars or gates,” in the midst of the earth, supported by the later day “Sheba and Dedan and the merchants of Tarshish and all its young lions” as Yahweh through his prophet Ezekiel has said (Ezekiel 38: 11-13). This however is not that “real peace” and “eternal peace” the Catholic evangelical’s messiah boasts and thinks he will procure by his “Nobel peace prize deal making ability.” What these “unbelievers” whose minds have been blinded that they cannot see the light of the gospel of the glory of Christ, is that this peace is for that “little while” (Isaiah 63: 18-19) in preparation for the invasion of the cruel king’s confederacy (Isaiah 18: 12-14; Ezekiel 38, 39). The Russian tyrant, whom the autocrat of the so-called United States is so fond of and by whom he is so easily manipulated, and whom

Antiochus Epiphanes was the arch-type. The Russian Gog's destiny is to be destroyed on the mountains of Israel (Ezekiel 39: 4) and the later day Moabitish power, of whom Trump is the most wonderful representative, "his **arrogance, his pride, his insolence**; in whose **idle boasting he is not right**" will also meet his day of "wailing" (Isaiah 16). The epoch of this development is fast approaching as bro. Thomas again reminds us in Exposition of Daniel, "the nearer it arises, the more important do all questions become, bearing upon Judah's land and Zion and the city of their king."

### **The 1290 and 1335 of Daniel 12**

These time periods, as previously noted, are given in the context of the parable of the Maccabees. In Daniel 12:10 we read "*Many shall purify themselves and make themselves white and be refined, the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand.*" These words are a clear reference back to the Maccabees of Daniel 11:35. In this parable the Maccabees represent "the wise" of all ages, with the prophet Daniel principal among them.

Bro. Thomas's translation of verse 11, "*And after the time that the regular burnt offering is taken away even for to set up an abomination making desolate...*" is referring to a detestable outrage that would bear upon the locality of the altar sacrifice of the Temple Mount in Jerusalem as a direct result of the destruction of Jerusalem in A.D. 70 by the little horn or Roman power. Yet the language used is couched in the historical background of the Maccabees' resistance to the invasion of the King of the North and his sacking and destruction of Jerusalem and its temple that is depicted in Daniel 11:31. This led to the rise of the Maccabees. Just as we have seen how the Maccabees are a type of "*the wise who shall shine as the brightness of the firmament*" so too is Antiochus Epiphanes and the Seleucids, in their "extreme indignation against the temple worship, a type of the violence of the little horn that should come up against Jerusalem out of his territory" (Exposition of Daniel). Just as Antiochus executed his bloodlust against Jerusalem in desecrating its temple and taking away the regular burnt offering, so too did the Roman power or "little horn of the goat" —in occupying the territory of the King of the North— later repeat this in A.D. 70 with a far greater and more permanent effect.

Verse 11 continues, "*even for to set up an abomination making desolate 1290 days.*" This period relates to the desolation of the holy land which is clearly alluded to in Daniel 9:27. If we combine these two passages we would read, "And on the wing of abominations shall come one (the little horn of the goat or Roman power) who makes desolate (the temple and Jerusalem A.D. 70) even for to set up an abomination making desolate 1290 days, until the decreed end is poured out on the desolator."

From the commencement of the Gentile abominations in A.D. 70 until the very end when Yahweh pours out his judgement on the desolator (the latter-day representative of "the little horn of the goat" —"the King of fierce countenance" Daniel chapter 8) or the Russian Confederacy—the Holy Land, and particularly Jerusalem, will be over spread, like out-stretched wings, by abominations. These "abominations" refer to idols, as we noted in regard to Israel and Judah's idolatrous practices, except that here it is what the Gentiles inflicted. First the Romans, which replicated Antiochus' desecration of the Temple in the days of the Maccabees, followed by Catholic idols, then by Muslim shrines. The historian Josephus records that when Jerusalem was taken in A.D. 70, the Romans took their ensigns into the temple and set them over the eastern gate and offered sacrifices to them. The Golden Eagle with outstretched wings grasping a thunderbolt

was featured on these ensigns (note Deuteronomy 28:49). The Romans erected an image of a swine over the southern gate of the temple, and an image of Jupiter on the site of the Temple itself.

The Lord Jesus said “When you therefore see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (let the reader understand)” Matthew 24:15. In 135 A.D., some 65 years later, the Roman Emperor Hadrian destroyed what remained of the ruins of the Temple site as a result of a second Jewish revolt. He ordered much of the site to be filled in using approximately 500 feet of earth which covered the top of the site where the temple stood. Enlarging the temple mount site, he built a temple for Jupiter and then ploughed the whole area with salt. He changed Jerusalem’s name to Aelia Capitolina, combining Hadrian’s family name with a reference to the cult of Jupiter, the chief god of the Capitoline Triad. He prohibited Jews from entering the city except for one day a year so that they could mourn the destruction of both temples. This ban continued under the Christian emperors. Emperor Hadrian also placed a statue of Zeus on the area of Christ’s tomb and a statue of the Aphrodite on Golgotha.

When Constantine became the first Christian Roman Emperor he tore down the temple of Jupiter. Assuming that Hadrian had built the Temple of Jupiter on the top of the spot where Solomon’s Temple once stood, he built an octagonal church on the same site where the equally pagan holy trinity could be worshipped instead of the pagan Capitoline triad! He also ordered the excavation of Golgotha and the supposed location of Christ’s sepulchre, and ordered shrines to be built and beautifully decorated. Constantine’s mother Helena, when visiting Jerusalem and the “holy sites”, was supposed to have found the cross of Christ which supposedly had been buried there. This work began in 326 A.D. and continued for 10 years. Further shrines were built to form a complex of majestic and harmonious Christian churches not only throughout Jerusalem but throughout the holy land such as the church of Nativity (Bethlehem) another on Mount Zion and on Mount of Olives in the place of the Ascension in Bethany etc..

### **The Dome of the Rock**

These abominations established by the Little Horn of the goat were but a precursor, and prepared Jerusalem and the Temple site for an abomination which was to continue till “the time of the end.” In the seventh century, coinciding with the rise of the little papal horn with eyes and a mouth in the west (Daniel 7), the Islamic era began in the east, eventually taking control of the Holy land. A significant 70-year period (A.D. 622–692) formed a commencing epoch which saw the Hegira or flight of Mohammed in 622 A.D. from Mecca to Medina. Mohammed swore to eradicate idolatry and to subdue the Jews. Arabs conquered Syria and Iraq followed by Egypt between A.D. 633-638, and moved into the holy land, conquering the Byzantine power which then occupied the region. Caliph Omar in A.D. 638 came to Jerusalem and ordered the clearing of the 35-acre site of the Temple Mount, and rediscovered under a dunghill the ancient rock from which tradition says Abraham offered Issac, and where the Ark of the covenant had been placed in the holy of holies; the rock from which Islam preached that Mohammed in vision was said to have ascended to heaven. On the southern end of the site he ordered a wooden mosque to be built where the present-day Al-Aqsa Mosque stands.

In A.D. 685 Caliph Abd-Al-Malik ended Jerusalem and ordered further clearing of the Temple Mount site, and discovered the foundation of Constantine’s church. On these

foundations he ordered the construction of what is known as The Dome of the Rock (A.D. 685 – 691). The Dome of the Rock was built to emphasise the superior truth of Islam over both Judaism and Christianity to out-shine the splendour of the Christian churches, and to stand as a political and religious message—a place of Islamic pilgrimage. The place where Yahweh had set His name and divine presence amongst His people was now in fulfilment of His word to be identified with “an abomination that makes desolate 1290 Day/years.” When we add 1290 years to this commencing Epoch of the Islamic era, we are brought to a corresponding concluding Epoch of 70 years which introduces “the time of the end”.

### **The Epoch which corresponds to the commencement of the time of the end**

This Epoch which corresponds to the commencement of the time of the end, 1290 years from the commencement of the Islamic era, immediately introduces the Balkan Wars in 1912 and 1913 which, as part of the drying up of the Euphrates power (Revelation 16:12), the Ottoman Empire is defeated and, in the process, stripped of the bulk of its European provinces. Although not involved as a combatant, Austria-Hungary became relatively weaker because of the conflict, and set the stage for the July crisis of 1914 of the assassination of the Archduke and heir to the Austro-Hungarian throne—a prelude to the First World War. As a direct result of WW1, the British in 1917 drove the Turks out of the Holy land and issued the Balfour declaration of the establishment of a Jewish homeland. In 1929 or 1290 years after Caliph Omar entered Jerusalem ordering the initial clearing of the Temple Mount site, Palestine saw riots generated by the Grand Mufti who spread false rumours among the Palestinian Arabs that the Jews planned to attack the Dome of the Rock. This caused the British to begin to reconsider its policies concerning the Holy land, an essential step towards Israel gaining and asserting its independence. Between 1936 – 39 the Arabs of Palestine revolted in an attempt to stop the establishment of a Jewish homeland attacking both the British Army units and Jewish settlements. The British, burdened by the overwhelming financial legacy of the Second World War and end of empire, surrendered their responsibilities with respect to the problem of Palestine, and handed it over to the newly formed United Nations. In fact, the problem of Palestine was among the first resolutions which the United Nations Security Council had to face and in 1947 the United Nations voted to petition the land of Palestine into two states, one for the Palestinian Arabs and the other for the Jews, guaranteeing war and the very survival of the just reborn Jewish state. The British mandate over Palestine ended on May 5, 1948 with the Arab leaders promising to invade Palestine at that date to crush the Jews. The combined armies of Egypt, Syria and Iraq were poised on the Holy land’s borders, while the Jordanian army had already taken up positions within Palestine. In a remarkable parallel with “the little help” Yahweh provided by the Maccabees against the Seleucid Empire, the Jews, with next to no aircraft, tanks or artillery, against astonishing odds, gained the victory over all its enemies, protected by the archangel Michael and Gabriel who stands in the presence of Yahweh, with the divine armies of heaven, marshalled by the Lord Jesus himself, continued “preparing the way for the kings of the East” (Revelation 16:12). Time magazine reported at that time: “Out of the concentration camps, ghettos, court rooms, theatres and factories of Europe the chosen people had assembled and **won their first great military victory since BC 166 – 160** (or the time of the Maccabees). Israel’s victory came after the worst of a thousand persecutions.” Seven times over Judah, or 2520 years dating from Ezekiel receiving of the vision of the Temple of the future age in BC 572 Israel was reborn, preparing the circumstances for Israel to at last dwell securely

in the centre of the earth, which is essential before the invasion of that land by Gog and the thief like entrance of Christ and his immortal saints, when all nations will be gathered together into a place called in the Hebrew – Armageddon (Ezekiel 38: 8–12; Revelation 16:12 – 16; Daniel 11:40 – 45).

The modern state of Israel was, by these remarkable events, reborn. However, Jerusalem and the area of the Temple Mount continued not to be under the control of the Jews. This is most important, as the 1290 day/year prophecy centres on **Jerusalem and the Temple Mount** where Solomon's Temple had been constructed. In 1948, full control of the eastern portion of Jerusalem, including the Old City and its historic Muslim, Jewish, and Christian holy sites, returned to Islamic rule when King Abdullah I of Jordan took control of that part of the city, and the area of the Temple Mount was off-limits to Israelis. **The Six-Day War of June 5<sup>th</sup>-10<sup>th</sup> 1967** dramatically changed this dynamic. Again, with Maccabee-like victories the territory under Israel's control tripled in size, greatly enhancing the nation's ability to defend itself. For the first time in more than 2000 years, in fact not since the time of the Maccabees when the Jews drove the Seleucids out of Judea, Jerusalem was free from a Gentile-occupying force! An initial fulfilment of the 2300 evening/mornings of Daniel 8 had elapsed from the similar miraculous and angelic controlled victories of Alexander the Great at Granicus May 334 BC.

The Yom Kippur War of 1973 was fought between Israel and a coalition of Arab states led by Egypt and Syria with the intent to retake the Sinai and the Golan heights which had been lost to Israel during the Six-Day War. The Arab states launched a surprise attack on Israel in these Israeli occupied territories on Yom Kippur. Israel on this occasion was taken off guard and initially lost considerable territory; but within three days Israeli forces retaliated and pushed the Syrians back to the prewar ceasefire lines, and then during a four-day counteroffensive, pushed deep into Syria and began to shell the outskirts of Damascus. Likewise, Israel pushed back against the Egyptian advances and eventually encircled the Egyptian third Army and the city of Suez. This led to escalating tension between the United States and Russia and as a result a second ceasefire was imposed to end this war. Israel, unlike its present Netanyahu leadership, despite its success, then recognised that it may not always be able to dominate the Arab states and ultimately led to the peace process. The 1978 Camp David accords agreed to return the Sinai area to Egypt and normalise relations—Egypt becoming the first Arab country to recognise Israel. As a result Egypt continued to drift away from the sphere of influence of the then Soviet Union, at last leaving its sphere of influence altogether, again setting up a “time of the end” confrontation between Russia and Egypt (Daniel 11:42 – 43) prior to Russia's latter-day invasion of Israel, following the pattern set out in Daniel Chapter 11, in the ancient confrontations between the King of the North and Egypt.

### **The Jerusalem law passed by the Israel Knesset July 30, 1980**

This legislation sought to legitimise by official recognition, what Israel had obtained, with respect to **Jerusalem** as an outcome of the Six-Day War, “the integrity and unity of greater Jerusalem in its boundaries after the six Day War shall not be violated.” The Knesset adopted the following: “Jerusalem, complete and united, is the capital of Israel” and names it the seat of the Israeli president, government, and supreme court. The law requires that the holy places in Jerusalem be protected from desecration and that the freedom of access for members of all religions to their sacred sites be maintained. It

further states that “no authority that is stipulated in the law of the State of Israel or of the Jerusalem municipality may be transferred either permanently or for an allotted period of time to a foreign body, whether political, governmental or to any other similar type of foreign body.” The status of East Jerusalem remains a highly controversial international issue and is the central reason why the Israeli – Palestinian conflict cannot be reconciled. The United Nations Security Council resolution 478 pronounced this 1980 Jerusalem law which declared Jerusalem as Israel’s “eternal and indivisible capital” was “null and void and must be rescinded forthwith.” The council has also repeatedly condemned Israeli settlement in territory captured in 1967 including East Jerusalem. **This 1980 Jerusalem law was passed just before the 1290 years were to expire from the setting up of “an abomination that makes desolate” on the Temple Mount approximately AD 692.**

We suggest that Daniel 12:11 indicates to the wise a 1290-year period which is bookended by an epoch of 70 years commencing at the Islamic era AD 622 – 692 (from the flight of Mohammed to Medina to the construction of the Dome of the Rock) +1290 years which concludes in another 70 year epoch AD 1912 – 1982 and incorporates the drying up of the Turkish power, in particular as it would affect Israel and Jerusalem in 1917, the Balfour declaration, the rebirth of the Jewish state in 1948; the taking of East Jerusalem and increasing of Israel’s territory threefold in 1967; Israel’s victories of the Yom Kippur war in 1973 and finally in 1980 “the declaration that Jerusalem is Israel’s “eternal and indivisible capital” – **though all the world would not have it so!!!**

It goes without saying, why we as God’s children are so interested in Israel, Jerusalem, and God’s people Israel; the Psalmist on behalf of the lowly and of the meek as represented by the aged prophet Daniel in Babylon prays; *“My days are like an evening shadow; I wither away like grass. But you, O Yahweh, are enthroned forever; you are remembered throughout all generations. You will arise and have pity on Zion; it is the time to favour her; the appointed time has come. For your servants hold her stones dear and have pity on her dust. Nations will fear the name of Yahweh, and all the kings of the earth will fear your glory. **For when Yahweh builds up Zion; then shall he appears in his glory; he regards the prayer of the destitute and does not despise their prayer. Let this be recorded for a generation to come, so that a people yet to be created may praise Yahweh”** (Psalm 102). Therefore, “For Zion’s sake,” Yahweh said, “I will not keep silent, and for Jerusalem’s sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch.” In response the watchmen Yahweh set on the walls of Jerusalem are said to “*all the day and all the night are never silent*” for that spirit of prophecy imbibed in those who constitute the family of God continue relentlessly to “*put Yahweh in remembrance and take no rest until He establishes Jerusalem and makes it a praise in the earth*” (Isaiah 62). “*For if their (the Jews) rejection means the reconciliation of the world, what will their acceptance mean but **life from the dead?***” (Romans 11: 15).*

We have noted that the 1290 combines within its threefold multiplication the giving of the promises to Abram, “in whom all families of the earth would be blessed,” to its incipient fulfilment in Israel’s redemption from the Egyptian bondage; the laying of the foundation of Solomon’s Temple to its destruction; and from this, sins condemnation, to the nations salvation by the hand of the Maccabees, as an incipient fulfilment of that time when “all Israel will be saved,” when “the fullness of the Gentiles has come in,” or **the complete number God is taking out of the Gentiles is complete**, so that by this **means**, natural Israel will be saved (Romans 11: 26). It is very appropriate that with a

time period that combines within its threefold multiplication:  $3 \times 430 = 1290$ , a numerical representation of Yahweh's purpose, that another time period should be closely related expressing how this shall be accomplished as the reward for the obedience of faith. *"Blessed is he who waits and labours for the 1,335 days. But go your way till the end. And you shall rest and shall stand in your lot at the end of the days"* (Daniel 12:12 – 13).

### The 1335 years

Bro. Thomas suggests that the 1335 years has a beginning common with the 1290 and that "when the 1335 terminate, **the resurrection of the dead predicted in Daniel 12:2 will come to pass**; for the revelator said to the prophet, 'go thou away till the end: for thou shalt and arise to the thine inheritance at the end of the days'" (Exposition of Daniel). The linking of these two time periods with a common starting point concentrates our minds on the **45-year difference**. This 45 is clearly linked to the reference of Daniel's "inheritance" or "Lot" (KJV) "at the end of the days" which is the key. When we consider the 1290 and its  $3 \times 430$  numerical representation of Yahweh's purpose, the first usage as a general principle often lays down the scriptural principles of how it is used thereafter. The 430 years which elapsed from the initial gospel being preached to Abram to Passover night of the Exodus was followed by Israel's 40 year wandering in the wilderness, till all that generation who had been redeemed from Egypt and had rebelled against Yahweh had perished. Joshua at 80 years old conducted the new generation of Israel into the land of Canaan, followed by five years of conquest. Bro. Thomas in Chronikon Hebraikon states: "the division (of the land) was affected five years after their (Israel's) first occupying of it in Joshua's 85<sup>th</sup> year" (Joshua 14:2). Daniel is promised when the 1335 terminate he will arise to his inheritance – lot or rest after the type of Israel's wilderness probation concludes in their entrance into the land under Joshua, at last obtaining their allotted inheritance, 45 years after their departure from Egyptian bondage. The 1290 and 1335 are divinely entwined, sharing the same commencement point— a notable event which left a monument, a sign post in time— which continues to dominate any pictorial representation of Jerusalem, the true significance of which the vast majority of Jews, Muslims, Christians, and Atheists are blind to! An inscription inside the Dome of the Rock indicates its completion date as AH 72. "AH" stands for Annum Hegirae, or "in the year of the Hijrah". It signifies dates calculated using the Islamic (Hijri) calendar, which begins with the Hijra – the Prophet Muhammad's fleeing from Mecca to Medina in 622.

The Islamic calendar is a lunar calendar, so Year 1 AH (Anno Hegirae) started on July 15, 622 AD. AH 72 occurred 71 years after AH 1. If we add 622 to the base year (start of AH 1) + 71 years, we get 693 AD; but adjusting for the lunar year which is approximately 11 days shorter than solar years, AH 72 in the Islamic calendar corresponds to the Gregorian year 692 AD. Adding 1335, we come to the year **2027**.

We are again reminded of what bro. Thomas in Exposition of Daniel stated, "When the 1335 terminate, the resurrection of the dead predicted in Daniel 12:2 will come to pass; for the revelator said to the prophet, 'Go thy way, till the end: for thou shalt lie down and arise to thine inheritance at the end of the days.'" The 1335 will therefore terminate with the **resurrection**, when the saints no longer must "wait" and "labour". The termination of the 1335, at the resurrection of the dead, was shown to Daniel as representative of all the saints at the beginning of the last great vision which incorporates chapters 10, 11 and 12. In Daniel 10: 8–11 the prophet is caused to experience a typical resurrection

from his grave and is made to stand up from this death state, in which he had “retained no strength.” In this representation, though standing, he does so “trembling” (Daniel 10: 11). So will all the saints who having been resurrected, for we all must pass through that necessary judgement process at Sinai, from which region the prophets show the multitudinous “man of the one” (Daniel 10: 5– 6) comes in power and great glory against the enemies of Israel assembled at Jerusalem in that great battle of God Almighty. This “man of the one” is developed from the process of judgement, as it is written, *“We must all appear before the judgement seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil”* (2 Corinthians 5:10) and again, *“As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.’ So, then each of us will give an account of himself to God”* (Romans 14:11 – 12). According to Daniel’s parabolic representation his lips are therefore “touched” so that he can open his mouth and make confession. Daniel’s trembling lips, however, were but for the briefest moment, for this man greatly beloved, in all his humility, earnestness and confident expectation, had during his probation, constantly drawn near the throne of grace, having received mercy, finding grace to help in his times of need, and was always heard because he feared God. To this man greatly beloved, and to that class he represents, having finished their race and having kept the faith, was laid up a crown of righteousness, which says Paul, the Lord, the righteous judge, will award on that day—and not only to the Daniels and the Pauls, but also to all who have loved his appearing (2 Timothy 4:7 – 8). *“Oh man greatly loved, fear not, peace be with you; be strong and of good courage.’ And as he spoke to me, I was strengthened...”* (Daniel 10:19).

Daniel and all those he represents who thus pass through this judgement process at Sinai and are found worthy, will be given the gift of God which is eternal life, and in the words of Daniel 12:13 “they shall rest”; but that is not all, for they must also “stand in their lot” or inheritance. This can only happen after Gog falls on the mountains of Israel (Ezekiel 39:4) or as the extended parable of the Maccabees reveals in relation to the time of the end; “the King of the North” “shall come to his end and none shall help him” (Daniel 11:45). This will be accomplished by the work of “Michael” or “he who is like Ail,” who will arise to stand for the children of Daniels people or natural Israel in the land at the time of this crisis. The breaker of Israel’s enemies or the Maccabees of “the time of the end” executes the judgements of Armageddon in that *“time of trouble such as never has been since there was a nation to that time.”* They are developed by resurrection, having themselves been delivered from the tyrant of sin and death, *“everyone whose name shall be found written in the book.”* As is so often the case in prophecy, the climax or glorious end is put first, and then what follows is how that climax or end is developed. So that in Daniel chapter 12:2 the resurrection and judgement process which takes place at the end of the 1335 is described after the destruction of the King of the North on the mountains of Israel at the end of chapter 11 and the arising of Michael the great Prince by whose hand this victory is obtained. This may occur some ten years after the conclusion of the 1335 and the resurrection, or in terms of the previously discussed parable of the fig tree, **2037 AD**, or 70 years after the Israeli fig tree began to be in full leaf.

*“But go your way till the end. And you shall rest and shall stand in your lot at the end of the days.”*

## A WORD IN SEASON – Psalms of the Degrees: “Have mercy upon us Oh Yahweh” (Psalm 123)

We have just read a wonderful Psalm. It is a brief Psalm, and we immediately think about those words of Solomon, “God is in heaven and we are on earth, make your words few.” Yet it also seems that the reason for its brevity is an indication of the great stress and distress that filled Hezekiah at this time. The extraordinary circumstances of which this Psalm speaks, to some extent finds a repetition in all God’s servants at different times of their lives. Such circumstances provide opportunity for us to place our trust in Yahweh, and we will go to some passages that illustrate these principles.

When we consider a section of Scripture such as this, it is profitable to search for the key verses of the main theme, and there seems little doubt that verses 3-4 illustrate this principle. We see it in the repetition of certain words, *‘Have mercy upon us O Yahweh, have mercy upon us for we have had more than enough of contempt. Our soul has had more than enough of the scorn of those who are at ease, of the contempt of the proud.’* This is a great Hebrewism. It is one of those things that help our ability to memorize scripture because it is characteristic of key passages. So many we can name have that characteristic of repetition, and yet in this Psalm, this repetition in regard to appealing to Yahweh’s mercy and the reason for it, expressing the mind of Hezekiah and those of his companions, gives us both the reason for his prayer and it’s background. The only solution in this godly man’s mind was if Yahweh would hear his groaning and have mercy.

As we have established in our consideration of the first three Psalms, which commence the Psalms of the degrees, as a whole they can be divided up into five groups of three, and that is how we are dealing with this little study. So this pattern that was established in looking at Psalm 120-122, is repeated here. In the next three psalms we have Psalm 123 as a psalm of distress and we see this illustrated in v 3-4. We have noted in our previous three Psalms the words of the Lord Jesus in Matthew 5 where after his enumeration of the 8 characteristics of the multitudinous Christ, i.e. the beatitudes, he then asks his disciples to apply those principles, and in applying them he says *“Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my name sake”*. We noted this in regards to Psalm 120; so it is with Psalm 123. In this Psalm we have a wonderful illustration of that principle, and therefore when we mark up our Psalms in our Bibles we can link those sorts of Psalms to the Lord Jesus’s words in Matthew 5, and likewise when we use those Psalms for our own personal instruction and benefit, these Psalms can be marked up as Psalms for when the servant of God is in **distress**; they are very powerful and of great comfort to us when understood and used in this way. That is how we should use these Psalms, to apply them to the problems and trials we must encounter during our own personal probation.

It is wonderful how Hezekiah in the opening words of Psalm 123, though king and ruler of his people, humbly links himself to a servant, highlighting to us that Hezekiah in this series is pre-eminently a type of the Lord Jesus Christ as we noted in our previous studies. It is viewing the Lord Jesus Christ as that servant, that we are taken to the Garden of the olive press, the garden of Gethsemane, where the Lord Jesus says to those from whom he desired support, *“My soul is very sorrowful, even to death; remain here, and watch with me.”* And going a little farther he fell on his face and prayed, saying, *“My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you*

will." And he came to the disciples and found them sleeping. And he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will be done." We read then in Matthew 26: 44 that leaving them again he went away and prayed for the third time saying the same words – "my father if this cannot pass unless I drink it, your will be done." Here is the Lord Jesus pre-eminently set forth as the son of God, yet as Mark's record portrays him, in using that wonderful term of endearment, 'Abba Father' (Hebrew: daddy), emphasizing that tender reliance in his appeal to his father, yet also in that appeal, he of his own free will is set forth as God's humble servant. In Philippians 2 Paul exhorts us on the basis of this Christ's example:

*"Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking **the form of a servant**, (that is the disposition that we read of in Psalm 123) being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."* (Philippians 2:3-11)

These Psalms are not to be read in isolation. This Psalm 123 is linked with Psalm 124 & 125, repeating the pattern of the previous three Psalms, so that in Psalm 124 we have a Psalm that speaks to us of deliverance, illustrated in verse 7 *"We have escaped like a bird from the snare of the fowlers; the snare is broken, and we have escaped! Our help is in the name of the Lord, who made heaven and earth."* Psalm 124 is a Psalm of deliverance and resurrection, and Psalm 125 is a Psalm that conveys those who through their trials put their trust in Yahweh, to the kingdom age, as verse 1 illustrates, *"Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever"*. We can see the pattern very beautifully set forth once again in this series. In returning to Psalm 123, Hezekiah petitions Yahweh that he might "Have mercy upon us" pleading the reason that he and his companions were exceedingly filled with the contempt and scorn of the adversary (verse 3-4). This contempt and scorning was as a result of the siege of Sennacherib and particularly the blasphemy of Rabshakeh. Hezekiah's personal distress was added to this shocking situation by the fact that he himself had a sickness unto death and was told that he was to die and not live by the prophet. He had no seed to sit upon David's throne at this stage of his life, and the inhabitants of Jerusalem, the ecclesia of God, was in a divided state. And yet for all that, he did not cast his eyes down as so many would have been doing around him. As the eyes of the Assyrian gloated in anticipation of the fall of Jerusalem—which they counted as an absolutely certainty, as far as the flesh was concerned, and many in Jerusalem looked to Egypt or some other human or natural way of deliverance—Hezekiah's eyes were fixed on the heavens above. In this we see illustrated the words of Psalm 55-57. Very important Psalms in the context of this Psalm of degree, and clearly a real motivation to Hezekiah. The context of these Psalms is set forth as Psalms of David and probably written against the background of the rebellion of Absalom and the treachery of Ahithophel, his great advisor. David says *"Give ear to my prayer, O God, and hide not yourself from my plea for*

*mercy!"* That is the great theme of these particular Psalms (55-57) and it is precisely that theme that occupies our minds in Psalm 123 v. 3-4.

*"Attend to me, and answer me; I am restless in my complaint and moan, because of the noise of the enemy, because of the oppression of the wicked. For they drop trouble upon me, and in anger they bear a grudge against me. My heart is in anguish within me; the terrors of death have fallen upon me. Fear and trembling come upon me, and horror overwhelms me. And I say, "Oh, that I had wings like a dove! I would fly away and be at rest; yes, I would wander far away; I would lodge in the wilderness; I would hurry to find a shelter from the raging wind and tempest." (Psalm 55:2-8)*

What is the solution?

*"But I call to God, and the Lord will save me." (verse 16)*

Here is the power of the of prayer; but it is not a matter of simply thinking or asking that God will deliver us; it cannot be an assumption, but rather when the request is made a matter of earnest continuance in prayer while seeking to understand God's will; so David says in verse 17,

*"Evening and morning and at noon I utter my complaint and moan, and he hears my voice. He redeems my soul in safety from the battle that I wage, for many are arrayed against me."*

Verse 22:

*"Cast your burden on the Lord, and he will sustain you; he will never permit the righteous to be moved."*

This theme is carried into Psalm 56:

*"Be gracious to me, O God, for man tramples on me; all day long an attacker oppresses me; my enemies trample on me all day long, for many attack me proudly."*

We can see the obvious connection with Psalm 123, which is exactly how it concludes:

*"When I am afraid, I put my trust in you. In God, whose word I praise, in God I trust; I shall not be afraid. What can flesh do to me?"*

In Psalm 57: *"Be merciful to me, O God, be merciful to me,"*

We again note the repetition, just like Psalm 123; there's the emphasis and the key to the Psalm.

*"for in you my soul takes refuge; in the shadow of your wings I will take refuge, till the storms of destruction pass by. I cry out to God Most High, to God who fulfills his purpose for me. He will send from heaven and save me; (That's where Hezekiah lifted his eyes) he will put to shame him who tramples on me. Selah. God will send out his steadfast love and his faithfulness!" (Psalm 57:1-3).*

Here is the assurance of faith nevertheless; Hezekiah knew that it would be wrong to presume on Yahweh's deliverance. He remembered all the prophecies with respect to Judah's and Jerusalem's judgments, and we have noted those previously in regard to

Psalms 120–122. It's worth remembering Isaiah 22 where we have the oracle concerning Jerusalem and the oracle concerning the valley of Vision which is set against the coming of the Assyrian to Jerusalem. At the end of verse 8 of Isaiah 22 we read,

*"In that day you looked to the weapons of the House of the Forest, and you saw that the breaches of the city of David were many. You collected the waters of the lower pool, and you counted the houses of Jerusalem, and you broke down the houses to fortify the wall. You made a reservoir between the two walls for the water of the old pool. (all these preparations) **But you did not look to him who did it, or see him who planned it long ago.**"*

People saw or would see because it was a vision of what was to come, that in all their preparations, they (or a certain class of people in Jerusalem) did not see who was the true source of the waters of Shiloah, and what they represented.

*"In that day Yahweh of hosts called for weeping and mourning, for baldness and wearing sackcloth; and behold, joy and gladness, killing oxen and slaughtering sheep, eating flesh and drinking wine. 'Let us eat and drink, for tomorrow we die.'" (Isaiah 22:12-14).*

There was a class who was celebrating a death day party when they saw the coming of the Assyrian!

*"Yahweh of hosts has revealed himself in my ears: 'Surely this iniquity will not be atoned for you until you die,' says Yahweh of hosts." (Yahweh said through Isaiah and the prophet passed it on to Hezekiah).*

We know that these judgments were not carried out in the days of Hezekiah because of his faithful disposition and his trust in Yahweh, and that remnant which included Isaiah and his children as a great type of the Lord Jesus and the redeemed. Those judgments were postponed; nonetheless, those prophecies would have been ringing in Hezekiah's ears. He did not presume on Yahweh's deliverance at this time, though he put his trust and faith in He who dwells in the heavens. Hezekiah knew as we've seen in Psalm 55-57, that he had to be **faithful in prayer**. We are reminded of this in Isaiah 38: 14, what Hezekiah says in his writings when he had been sick and had recovered of his sickness, looking back on what had occurred he wrote, *"Like a swallow or a crane I chirp; I moan like a dove. My eyes are weary with **looking upward**."*

So he was continually looking upwards, which is the context of Psalm 123. *"To you I lift up my eyes, O you who are enthroned in the heavens!"*

Again, we say this is the power of prayer. It is that constant continuance in well doing that Paul says in Romans is the necessary trait of the servant of God. *"O Lord, I am oppressed; be my pledge of safety!"*

It is in that faithful continuance in well doing in prayer and supplication, making your request known to God, which is exactly what Paul tells us in Philippians 4:6 *"Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus."* Such beautiful words! It is that persisting in **thoughtful** prayer; prayer moved by trials which God knows we as his children require but are augmented by consistent meditation **upon the**

**will of our heavenly father.** The greater than Hezekiah presses upon his disciples, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.”

In the Greek the idea is to ask and keep on asking; seek and keep on seeking; knock and keep on knocking.

*“For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. Or which one of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!”*

The idea is to keep on asking, but we have to ask in accordance with His will, for the Lord proceeds to warn, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who **does the will of my Father who is in heaven.**” We can however be assured that if we earnestly endeavour to do so, despite our weaknesses, then the Lord will hear us. In Luke 18, the famous parable of the Lord Jesus of the persistent widow, he urges his disciples that they “ought always to pray and not to lose heart.” That is what Psalm 123 is all about. “He said, ‘In a certain city there was a judge who neither feared God nor respected man. And there was a widow in that city who kept coming to him and saying, ‘Give me justice against my adversary.’ For a while he refused, but afterward he said to himself, ‘Though I neither fear God nor respect man, yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.’” And the Lord said, “Hear what the unrighteous judge says. And will not God give justice to his elect, who cry to him day and night? This is what Hezekiah was doing (Psalm 123). Will he delay long over them? I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?” This is the disposition of Psalm 123, that will not be found except in a very small remnant in the earth when the Lord comes. That is why that question is asked, “will he find faith on earth?” So we need to be very aware of this and make sure we keep on asking and seeking and knocking in accordance with Yahweh’s will.

*“Unto thee lift I up mine eyes, O thou that dwellest in the heavens”* (Psalm 123:1 KJV). We read those words and think of Isaiah 57 and Isaiah 66 where we have those wonderful petitions of the prophet. “For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: ‘I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.’” (Isaiah 57:15). This shows us the reason why Hezekiah lifted his eyes to heaven and also illustrates the disposition that is necessary in lifting our eyes to heaven; and we see that there is a purpose for appealing to He who dwells in the high and lofty place; we note Isaiah’s extraordinary revelation—that He does so with him who is of a contrite and lowly spirit. Beside Yahweh, the Lord Jesus Christ now sits. He didn’t sit next to Yahweh in the days when this passage was written, but the spirit of Christ in the prophet anticipated that great purpose, that triumph, and that is the reason why Paul says of Christ, because of the joy that was set before him he was able to endure the shame and the suffering. We are told that with respect to he who dwells with Yahweh in the heavens above, that Yahweh dwells with him who is of a contrite and lowly spirit, for a reason: to revive the spirit of the contrite and lowly, and that, my dear brethren and sisters, is Psalm 123. That is the disposition of Hezekiah in verse 2. Likewise in Isaiah 66 we read the same theme. Thus says the Lord: “Heaven is my throne, and the earth is my

*footstool; what is the house that you would build for me, and what is the place of my rest? All these things my hand has made, and so all these things came to be, declares the Lord. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.*" We find in these things a wonderful depiction of why Hezekiah looked to the heavens, his **contemplation of God's great purpose** and how fundamental to that purpose is the disposition of the one spoken of in the Emmanuel prophecy, that was ultimately manifested in the most humble and contrite spirit who trembled at Yahweh's words - everything that God commanded the Lord Jesus Christ he was obedient.

We come now to verse 2: "*Behold, as the eyes of servants look to the hand of their master, as the eyes of a maidservant to the hand of her mistress, so our eyes look to the Lord our God, till he has mercy upon us.*" We see that in this prayer that Hezekiah moves from the personal pronoun in verse 1 (unto thee lift I mine eyes), now in the rest of the Psalm verses 2-4 he identifies with those for whom he prays. He identifies himself with the salvation of God's people as a great type of the Lord Jesus Christ. Here is our true comfort. In 2 Corinthians 1 is a passage that illustrates this, "*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort who comforts us in all our affliction so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.*" (2 Corinthians 1:3-4). "*The Father of mercies*" is the great theme of Psalm 123. Then for verse 5 in the ESV there is a marginal rendering, "*For as the sufferings of Christ abound for us, so also our comfort abounds through Christ.*" We need to think about this and let those words sink deeply into our hearts. That sums up Psalm 123. Hezekiah takes upon himself the servant, and as a servant serves others, so Paul shows us that the sufferings of Christ abounded for us. So also, our comfort abounds through Christ. This work of Hezekiah is on behalf of the ecclesia of the living God.

In Psalm 123 Hezekiah asks Yahweh to behold the people's disposition who are now entrapped in Jerusalem, particularly that remnant who cried unto Yahweh. This would make all those in Jerusalem who were to sing these words ultimately, very conscious that Yahweh was looking at individual hearts as He still does today with each of us. Hezekiah uses the imagery of the lowly servant in fear and reverence, waiting on the smallest indication of the Master's hand. "*Behold, as the eyes of servants look to the hand of their master, as the eyes of a maidservant to the hand of her mistress, so our eyes look to the Lord our God, till he has mercy upon us.*" This was the disposition of Christ. In Hebrews 5:7 we read, "*In the days of his flesh, Jesus 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.*" We see this in the garden of Gethsemane. Thrice he offered that prayer, "Not my will but thine be done." It was constant continuance with loud cries and tears to him; it was this earnestness, this disposition of the child of God, the servant of the living God, who was able to save him out of death. And he was heard because of his reverence. "*Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.*" Likewise in Hebrews 10, Paul reminds us in verse 5, "*Consequently, when Christ came into the world, he said, 'Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me (Psalm 40) in the scroll of the book.' When he said above, 'You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings' (these are offered according to the law),*

then he added, "Behold, **I have come to do your will.**" He does away with the first in order to establish the second. And by that will we have been sanctified **through the offering of the body of Jesus Christ once for all.**" (Hebrews 10:5-8). There we have the beautiful combining of the son who came to do the will of the Father for the purpose of the sanctification and salvation of the remnant.

It is interesting that Hezekiah talks in Psalm 123:2 about the hand of the master and the hand of the mistress, and the maiden. There's a group of Psalms that talks about the handmaiden of the Lord. In 1 Samuel 2, we read Hannah's prayer. It is the servant, the maiden's prayer, and that is used as the basis of Mary's prayer in Luke:

*"My heart exults in Yahweh;  
my horn is exalted in Yahweh.  
My mouth derides my enemies,  
because I rejoice in your salvation.*

*2 "There is none holy like Yahweh:  
for there is none besides you;  
there is no rock like our God.*

*3 Talk no more so very proudly,  
let not arrogance come from your mouth;  
for Yahweh is a God of knowledge,  
and by him actions are weighed.*

*4 The bows of the mighty are broken,  
but the feeble bind on strength.*

*5 Those who were full have hired themselves out for bread,  
but those who were hungry have ceased to hunger.  
The barren has borne seven,  
but she who has many children is forlorn.*

The barren has borne seven. The chapter goes on to tell us that Hannah conceived and bore three sons and two daughters in addition to Samuel. Who is the seventh? The Lord Jesus, the greater than Hezekiah.

*6 The Lord kills and brings to life;  
he brings down to Sheol and raises up.*

*7 The Lord makes poor and makes rich;  
he brings low and he exalts.*

*8 He raises up the poor from the dust;  
he lifts the needy from the ash heap  
to make them sit with princes  
and inherit a seat of honour.  
For the pillars of the earth are Yahweh's,  
and on them he has set the world.*

9 *"He will guard the feet of his faithful ones,  
but the wicked shall be cut off in darkness,  
for not by might shall a man prevail.*

10 *The adversaries of Yahweh shall be broken to pieces;  
against them he will thunder in heaven.  
Yahweh will judge the ends of the earth;  
he will give strength to his king  
and exalt the horn of his anointed."* His Christ.

There is a beautiful linking both of the servant and the maidservant, and that theme continues in the Psalms. In verses 3 & 4 we have stated, is the real theme of the Psalm 123, the double emphasis:

*"Have mercy upon us, O Lord, have mercy upon us, for we have had more than enough of contempt. Our soul has had more than enough of the scorn of those who are at ease, of the contempt of the proud."* It is the emphasis of mercy under trial which is the focus of the Psalm. It does not ask for justice but for mercy. There is a wonderful appropriateness in this, when you think about the fact that if he was talking from a different viewpoint then justice could have been asked for. You see it is **mercy that a servant asks for** because he is **the servant of Yahweh**. He represents the Lord Jesus Christ in this wonderful Psalm. The reason for Hezekiah's cry for mercy is given in verse 4. The word contempt in Hebrew means shame and disrespect, scorning means derision and mocking and scoffing. A key verse is Isaiah 37:3-4, *"They said to him, Thus says Hezekiah, 'This day is a day of distress, of rebuke, and of disgrace; children have come to the point of birth, and there is no strength to bring them forth. It may be that the Lord your God will hear the words of the Rabshakeh, whom his master the king of Assyria has sent to mock the living God, and will rebuke the words that the Lord your God has heard; therefore lift up your prayer for the remnant that is left.'"* But a real key is Psalm 22, which is the spirit of Christ in David that deals with the sufferings of Christ upon the cross, where all those things are listed there – the scorn and contempt. It is a terrible thing to read Psalm 22 and link it with Luke 23:35-36 where the Scribes and Pharisees could find no better portion of scripture to throw in his teeth than quoting Psalm 22, where the spirit of Christ talks about how he trusted in God. "Let God deliver him," the sadness of the Lord was truly that those he prayed for could not see that was precisely what God was doing—that the deliverance obtained by Christ through the necessary condemnation of sin's flesh might be shared with all those who would believe and obey him. Truly the scorn and contempt that was thrown at the Lord Jesus outweighed anything that Rabshakeh could throw at Hezekiah and the men of faith on the walls of Jerusalem.

In 1 Peter 2:21-25 we are exhorted, *"For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls."*

In that passage we have the example of the greater than Hezekiah and how Psalm 123 transitions so magnificently from that personal pronoun 'I' to 'we' and therefore to us, by identification of the greater than Hezekiah, with those he came to save.

Psalm 123 is recorded to help us in this age where there is so much dishonouring of God and a complete neglect and disrespect of His morality and principles and so much scorn and contempt for those who would put their trust in the mercy of God. Psalm 123 is the Psalm to go to in putting all those things in their true perspective.

---

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

### **MOVE TO PAINEVILLE; A DEBATE**

Towards the end of 1836, Thomas's professional practice had so diminished because of the time given to his quest for the true teaching of God that he had to make a choice: either give up editing and preaching or abandon the practice of medicine. It was impossible to carry on the two together. Deciding that he could not forsake the path of his vow, Thomas purchased a farm in Paineville and devoted himself to farming and writing and printing the *Advocate*.

A few difficulties presented themselves. There were one or two breakdowns of the printing press, and assistance sometimes terminated their services abruptly. On these occasions, Thomas became editor, printer and distributor. To "mail" the magazine meant two or three trips by horseback to Richmond, which was 38 miles away.

Thomas's controversies were not limited to the Campbellites. In August, 1837, a Presbyterian "divine" named Watt debated Dr. Thomas for five days on the subject of the immortality of the soul. The substance of the debate was later published by Thomas in a booklet entitled *The Apostacy Unveiled*. A newspaper account of the debate, written by a biased Methodist named Hunnicutt, was re-published in the *Harbinger* by Campbell, who launched a vigorous attack on Thomas's "heresy". The controversy created such a stir among the Campbellites that mutual friends encouraged and convinced Campbell and Thomas to cease quarrelling over what was felt to be non-essential details. The truce would last five years until broken by Campbell's renewed assault.

### **RELOCATION TO ILLINOIS**

In 1839, an invitation to relocate to Illinois seemed very favourable since it would end the theological strife and allow him to preach to new audiences. Publication of the *Advocate* was suspended and the doctor went west.

Just south of St. Charles, Illinois, Dr. Thomas settled into his new farm of 288 acres. In a matter of months, however, inability to handle all the work himself forced Thomas into sharecropping while he lived in town. The townspeople invited Thomas to set up his press and publish a weekly paper for general news and advertisements. A fire destroyed

THE  
APOSTACY UNVEILED:

BEING

A DEBATE

BETWEEN

JOHN THOMAS, M.D.,

AND

A PRESBYTERIAN CLERGYMAN,

THIRTY-FOUR YEARS AGO.

ON

THE POPULAR DOCTRINES OF IMMORTALITY, HEAVEN, HELL, PUNISHMENT AND  
KINDRED TOPICS:

ARE THEY SCRIPTURAL?

"Now this is the testimony, that God hath given unto US (the true believers) eternal life; and this life is in His Son; he as the Son has this life; he who has not the Son of God, has not this life."—(1 John v. 12.)

"There is an *animal body*; for thus it is written, the first man Adam, was made a *living soul*. And there is a *spiritual body*; for thus it is written, the last Adam was made a *vivifying spirit*."—PAUL.

"This mortal body must put on immortality."—PAUL.

1872.

LONDON: CHRISTIAN PUBLISHING HOUSE, 69, UPPER STREET, ISLINGTON;

BIRMINGHAM: THE CHRISTIAN PUBLISHING SOCIETY,

ATHLETIC ROOMS, TEMPLE ROW.

everything the day before he went to press. Undaunted, Thomas procured a loan, purchased the necessary equipment, rented new facilities and commenced publication.

Dr. Richards, a noted lecturer on Anatomy who was residing in the town, invited the Doctor to become President and lecturer on chemistry at Franklin Medical College. The college was the first such institution to be chartered by the State of Illinois. Thomas accepted the appointment. But circumstances were combining to force the Doctor into a very different way of life.

#### THE INVESTIGATOR

Having no relish for the associations which the publication of a general newspaper brought, Thomas readily transferred it to a Dr. White. In 1842, he started, and confined himself exclusively to, a monthly magazine entitled the *Investigator*, which Thomas felt declared his own search for the examination of Bible Truth. The doctor also embraced all opportunities for teaching the Word, and his services were often requested by the local congregations.

The necessity to collect a \$300 debt in Virginia took Thomas back East for a brief trip, where he learned that his "enemies" had greatly multiplied. This was not encouraging, but it did not deter him from plainly stating what he conceived to be the teaching of the word of God. With the debt uncollected, Thomas returned as far as Louisville, Kentucky, where he made up his mind to leave Illinois. A financial crisis was created by an unscrupulous agent engaged by Thomas: sent to redeem the farm, the agent not only took the final \$400 mortgage payment but absconded with the proceeds of the farm's sale as well.

#### ADVERSITY CAUSES ANOTHER RELOCATION, PUBLICATION

These adverse financial circumstances forced Thomas to stay in Louisville for nearly a year. The stay proved very interesting. Unable to keep silent, he debated Campbellites and disputed the Millerite prophetic arithmetic which predicted the return of Christ in 1843. He was prompted to publish his arguments in yet another magazine which he named *Herald of the Future Age* because he felt that the truth of the Gospel was identified with the approach of the age of Messiah's reign on earth.

A friend convinced the doctor to return to Richmond where he could continue to publish the *Herald* and preach to the Campbellite congregations. His first attempt to do so, however, split the congregation at Bethesda and caused a handful of Thomas partisans to meet separately in a home. This signalled the beginning of the formation of a new Christian movement.

#### RENEWED CONFLICT

Collision with Campbellism continued to be the cause of John Thomas's advance in the knowledge of the Truth. Alexander Campbell broke the armistice between them by printing a very inaccurate account of their parting interview five years earlier. Some of those in the know quickly refuted Campbell's version in public and in print. Others seized the opportunity to again brand Thomas as an agitator and a heretic.

Congregations urged debates, and subscribers encouraged lengthy articles and rebuttals, all of which compelled Thomas to search his heart and his Bible to see if he

was really learning and presenting Bible truth or whether he was only selecting new verses to support and propound his own ideas.

Reflecting on the conflict, Thomas wrote:

“Our object in bringing these things to light is to put such ‘reformers’ to shame, and to let good men see the deception which is practised upon them, when they are called upon by interested partisans to uphold such a system of things under pretense of its being sound and apostolic! This ‘reformation’ in Eastern Virginia is a mere apology for apostolicity. It is sound neither by doctrine nor morality. It began with a show of zeal for the truth and liberty, but it has ended in establishing a new form of human authority and tradition...

If it were not for the Truth’s sake, do you suppose, with our means of doing better, that we would subject ourselves to reproach, to defamation, to vexatiousness of a great enterprise with scantily furnished means, to the labour of body and mind etc., which we have to undergo? Our self denial... will be condemnatory of those who add to our difficulties by their proscription, or by a lukewarm and inefficient co-operation. Often in retirement, we do sigh over the misguided and grovelling generation and fain would we if our race were run, or the day of Christ were arrived, that we might find deliverance. But courage, O my soul, with patience we must wait for it!”

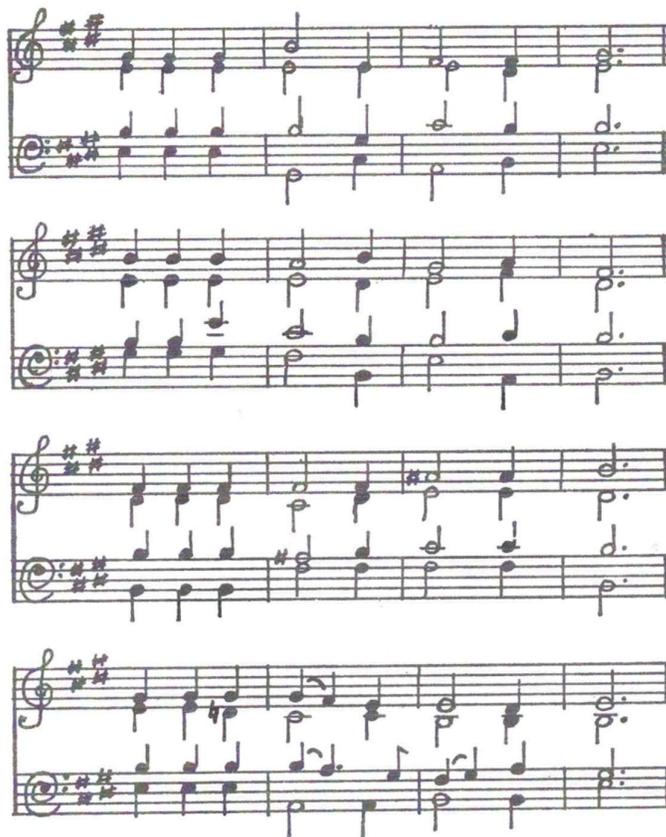
(to be continued)

---

## Closing Hymn

Our closing hymn selection is a favourite of Magdalene, Sunday School scholar and daughter of sis. Nancy of the Lae ecclesia.

WHITBURN



39

Father and Friend, Thy light, Thy love,  
Beaming through all Thy works we see;  
Thy glory gilds the heavens above,  
And all the earth if full of Thee.

Thy voice we hear—Thy presence feel,  
*Whilst Thou, too pure for mortal sight,*  
*Involved in clouds invisible,*  
*Reignest the Lord of life and light*

*We know not in what hallowed part*  
*Of the wide heavens Thy throne may be,*  
But this we know that where Thou art,  
STRENGTH, WISDOM, GOODNESS, DWELL WITH THEE.

Thy children shall not faint nor fear,  
Sustained by this assuring thought,  
SINCE THOU, THEIR GOD, ART EVERYWHERE,  
THEY CANNOT BE WHERE THOU ART NOT.

## The Brisbane Berean Christadelphians

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

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