

# The Berean

*A Christadelphian Magazine devoted to the exposition  
and defense of the Faith once for all delivered  
to the Saints; and opposed to the dogmas  
of the Papal and Protestant Churches!*

**And there shall be signs in the sun, and in the moon, and in the stars;  
and upon the earth distress of nations, with perplexity; the sea and  
the waves roaring; ...And when these things begin to come to pass,  
then look up, and lift up your heads; for your redemption draweth  
nigh— Luke 21:25, 28 .**

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**...they received the word with all readiness of mind, and searched  
the Scriptures daily, whether those things were so.”**

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

# Prophecy for our Age: Revelations

We were asked, a few weeks ago, why were there so many prophets sent to Israel while they were under the law, as the prophets make up such a large portion of the Old Testament, but there are no prophets sent since the end of the law.

And there can be no better answer to that question than what we have been reading together in our daily readings, in the book of Revelations. The Jews did have several different prophesies, some quite specific to their day, and they had many others dealing with subjects many years off. Since the death of the apostles, we have one prophesy, in the book of Revelations. But this prophesy is far more organized and comprehensive and complete than all the others. But ours comes with a catch, or a condition. It is only intelligible to Christ's servants. The first verse tells us that it is:

Rev 1:1 "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:"

Revelations was sent as a prophesy to the servants of God, that they may see and understand what God is doing in the earth. Here is why the world thinks there is no prophesy for our current age. The world is not among the servants of Christ, as so they cannot understand it. Those who try, come up with impossible scenarios which violate divine principles. Some, who are called futurists, claim that the Revelations is all future. This is in spite of the first verse which said that the things in Revelations would begin "shortly" to come to pass. It was written around 96 AD, which would be 70 years after the crucifixion of Jesus, and the events described in Revelations began to occur at that exact time.

Still others in the world try to argue that all of the symbolic events of Revelations were fulfilled in the events of 70 AD., and it was all focused on the destruction of Jerusalem. In order for this to be true, it had to be written before 70 AD., which all historical data is against. All of the apostle John's writings were after 70 AD., which is why his gospel is the only one to not include the Mount Olivet prophesy. There was no reason to record a prophesy that was already fulfilled when Jerusalem was destroyed by Rome, as Jesus prophesied it would be.

No, the Revelations was given that saints through that period of time which the Scriptures call the "Times of the Gentiles," would have a prophetic guide to go by. Revelation began to be fulfilled in 96 AD. and continues to this day. We can confidently pin point our place in God's plan by understanding the Revelations.

Revelations is broken down to five principal time frames. We will focus only on the first period this morning, the 7 ecclesias. (This period very much applies directly to us).

The ecclesias are prophetic of the history of the truth. As we said, John received the revelation around 96 AD, and his first letter was to the ecclesia at Ephesus. Now the histories, for what they are worth, tell us that Timothy to whom Paul wrote, was the bishop of Ephesus, and that he died in 96 AD. Ephesus is first commended for certain things. John wrote to them:

Rev 2:2-3 “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.”

So the ecclesia was sound, and intolerant of error. They were working hard in what they had learned they were to do. But the spirit had somewhat against them because:

Rev 2:4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

This is a tremendous warning to all of us, brothers and sisters. It tells us we can hold onto the truth. We can perform things in harmony with the truth. But at the same time, we can lose our love for the truth. We do it out of tradition, or out of habit, but not out of a deep and sincere love of God's plan of salvation. We think about this when we take the emblems each week, and how this can become a mere routine when we fail to really consider what those emblems mean. It means our dedication to destroying the works of the flesh in eating the bread, and the declaration of God's righteousness as seen in the wine.

Using bro. Thomas' dates, this period only lasted about 10-12 years. Then a great persecution arose in the Roman empire, when Emperor Trajan embarked upon a ten year long persecution of the ecclesia. This had the effect we might expect. Those whose hearts were no longer grounded in the love of the truth were carried away out of the ecclesia during this persecution. The spirit next said to the ecclesia at Smyrna,

Rev. 2:9-10 “I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”

This tribulation of ten days, or emperor Trajan's persecution of ten years, had brought the ecclesia into great poverty, and had caused many to break away from the ecclesia, and try to form new assemblies, claiming to be Christians. These would make compromises with the pagans, beginning to incorporate some of the Pagan beliefs into their assemblies. This brought to the fore the importance of trying the spirits as John had previously counselled them:

1 John 4:1 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

These new assemblies, those assemblies which had brought false doctrines into their assemblies are called by the spirit the synagogue of the Satan. Literally, this should have been translated the assemblies of the adversaries. By tolerating false doctrines, these former members of the ecclesia had become adversaries to the ecclesia at Smyrna. Any ecclesia which will compromise the truth becomes by its actions, an assembly of adversaries to the truth.

This period lasted 82 years, and in spite of the persecutions, (or maybe because of the persecutions) may have been the best period of time for the truth as delivered by Jesus. But what happens in such an environment as Revelations has been showing us. What happens is that the assemblies of the adversaries, with their compromises make with the world around them, grow at a much faster rate than the true ecclesia. And as persecutions began to diminish in the Roman empire, colleges teaching a false type of Christianity came into existence. This is from Wikipedia:

“Saint Pantaenus (d. ca. 216) was a Christian theologian who founded the Catechetical School of Alexandria in AD 190. This school is known as the earliest catechetical school, and influential in the development of Christian thought. He was a Stoic philosopher teaching in Alexandria. He converted to the Christian faith, and sought to reconcile his new faith with Greek philosophy.”

You see, if was against Roman law to persecute men who had gained the title of philosopher. So this man was able to publicly open a so-called Christian school, by reason of his title. Now, this should have had little effect upon the true believers, as these philosophers were clearly of the synagogue of the Satan. They were not set up to have any effect on the true ecclesia, which should have had nothing to do with them. But sadly, that wasn't what happened. The third ecclesia, Pergamos, is said to have this unfortunate characteristic:

Rev. 2:14-15 “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.”

Balaam corrupted Israel by getting Israel to embrace the paganism of Balak through close associations. And this is what was happening to the true ecclesia at that time. The people in the true ecclesia began to study and otherwise interface with the false assemblies. By learning their ways, and adopting their teachings, and also probably impressed by the titles of the men teaching them; the ecclesia began to be corrupted. But there came out of the Pergamos ecclesia a new class of men, called Antipas:

Rev 2:13 “I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.”

Antipas means “against all.” With the greater tolerance of Christianity in the Roman Empire, it was no longer just the Pagans who were critical of the true believers, but also now, those from the assemblies of the adversaries, those Christians who had been corrupted, were also now able to take a more aggressive stance against the Antipas, or faithful class. Before this time, Christians, whether true or corrupting had to lie low, under the radar so to speak, in fear of Roman Paganism. With the Balaam teachers legitimizing Christianity, they could escape persecution, but the true believers enjoyed no such luxury. This period lasted another 60 years.

We are now 154 years into history of Revelations. This seems to be the lifetime of the rebirths of the truth. When the children of Israel came into the land, it is said:

Jos. 24:31 “And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.”

When we consider then, how long they were able to hold onto the truth, we see it is not very long. From the giving of the law to the elders who outlived Joshua was probably about 120 years or maybe a few years longer. It doesn't take much time till corruption settles in. So 126 years into Revelations and we see that very serious errors are now about to tear the ecclesias apart. We come to the Thyatiran stage. The Thyatiran stage had individuals from the ecclesia who were allowing false doctrine to be taught. John wrote:

Rev 2:20-22 “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.”

These teachings no doubt had been developed in the synagogue of the Satan. So it was inevitable that this would happen there. But some in the true ecclesia were giving the teachers of false doctrine space to teach their false doctrines. And the result was that they seduced Christ's servants. It was at this time, 126 years into Revelations, that the Christian world began to adopt most of the principles of paganism. Writing about one of the prominent leaders of the false church at this time, a man named Origen, Wikipedia says:

“Origen attempted to synthesize the fundamental principles of Greek philosophy, particularly those of Neoplatonism and Stoicism, with the Christianity of creed and Scripture so as to prove the Christian view of the

universe to be compatible with Greek thought. Before St. Augustine, Origen was the most influential theologian in the church. His threefold plan of interpreting Scripture (literal, ethical, and allegorical) influenced subsequent exegetical works. In spite of Origen's fame as an apologist for Christianity, there was question as to his orthodoxy. His somewhat recondite blending of pagan philosophy with Christian theology led to his condemnation by Justinian in the Monophysite controversy."

This is the time when many of the false doctrines of Christendom began to take a prominent role in the assemblies of the adversaries. Plato's doctrine of the immortality of the soul led to kingdoms in heaven and a torturous hell. By this time the Trinity had now been discussed for about 60 years and was becoming more prominent. The synagogue of the Satan had become merely an extension of Greek philosophy. But there remained that Antipas class who abstained from this behavior, though they were becoming fewer and fewer—

Rev. 2:24 "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden."

Well, obviously the assemblies of the adversaries did not call their new doctrines the depths of Satan. God called them that. These new idolatrous teachings entering into Christianity were deeply adversarial to the truth, and to a person's salvation. They demoralized the truth, so much, that the truth lost all its vitality. Thus a mere 23 years later, the ecclesia entered the deadly Sardian state. John prophesied to them:

Rev 3:2-3 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

No doubt the people living at that time could easily see the return to idolatry, now called Christianity. Doctor Thomas says that at this time, they began the baptizing of infants. Commenting on this period bro. Thomas wrote in *Eureka*:

"In these few lines from Cyprian, what a striking illustration of the Sardian state of spiritual death is here! We learn from them that the leaders of the ecclesias believed, and therefore taught,

1. The immortality of the soul according to Plato.
2. That said soul, if but two or three days old, would be lost, if the infant owner were not immersed.
3. That immersion and grace, without faith, imparted remission of sins to infants; That infants were damned for a sin committed by Adam over four thousand years before.
5. That immersion and grace in the case of infants was not for the remission of their own sins, but for that of another—of Adam. Hence,

Adam must have been pardoned every time an infant was dipped and regenerated by “grace!”

6. That infant immersion was “spiritual circumcision.”

“Such were the dogmata gravely affirmed by this African Council, A.D. 253, all its members pious professors of Christianity, who had recently emerged from the horrors of the Decian trial.”

But still at this time, there were a few of the Antipas class who were holding onto the truth. For the Spirit says to this ecclesia:

Rev 3:4 “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.”

This is encouraging to us, living in an age of darkness such as we do, that even though the world around us is involved in the most ungodly works and beliefs, if we have not defiled our garments, we can still walk in white with Jesus at his kingdom.

Now at this time, in the history of the truth, an amazing thing happened. The truth, as we can see, was badly damaged and on the verge of death. But so was the Roman Empire. The Roman empire had been placed in terrible shape due to the taxation policies of the Empire. And 50 years later, in 303 AD, Emperor Diocletian decided that the Christians were the reason the Pagan idols were angry with Rome and bringing all sorts of various judgements upon them. There is a sense in which Diocletian was right, just not the sense he imagined. These things were happening to the Roman Empire because of their persecution of Christians. So Diocletian returned to the policy of intense persecution of Christians, a policy that was in existence for the next ten years. This persecution had the effect of purifying the true Christians from the false Christians. The false Christians readily re-embraced paganism or fled to portions of the empire where they would take up arms to defend their form of paganized Christianity. Of course true Christians would not pick up arms against Rome, and so the ecclesia, through its purging entered a purified stage for the following ten years, called the Philadelphian State. John prophesies to them:

**Rev 3:8-10** “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

Were there a lot of believers in the Philadelphian period? No, says John. They only had a little strength, meaning there were only a few of them. But they went through all the difficulties and threats of tortures during that period, they had kept

his word in patience. And because of that, they were kept from the hour of temptation.

The ten years of persecution ended in 313 AD. What happened was that Constantine had formed an army that was very supportive of the false christian movement, and with that movement, he brought Christianity into a legal position in the empire. It was no longer illegal to be a Christian. There was no longer a fear of persecution. In fact, after the Church got power, and this was the Catholic Church, they began to persecute pagans with the same fury that pagans had persecuted them.

This period is called the Laodicean period, and it is the period, brothers and sisters, we are living in today. This period is characterized by a lack of excitement or interest in the truth. John prophesizes to us:

Rev 3:15-17 “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:”

Now the thing most notable about this class, is that there are too few believers to be mentioned. There was the Antipas class in Pergamos, the rest in Thyatira, the few in Sardis. But there is no mention of a class of believers in Laodicea. We are too few to be noticed, or to have any political impact whatsoever in the kingdoms of men.

And this is what makes our challenge so difficult. The Smyrneans and the Philadelphians were tried with tortures and persecutions. We are left alone, potentially fat and happy. That is why the spirit councils us:

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

We have the great potential to be blinded by wealth and prosperity around us, coupled with the corruption brought upon Christianity in general by the actions of Balaam of Pergamos and Jezebel of Thyatira. It is against this that we must fight.

Now, some might say, from 313 till now, 1700 years is a long time to go with one prophesy. But we aren't going with just that one prophesy. That prophesy was a prophesy about the truth, and its condition in future ages. But after the Catholic church got its power, they began to persecute the pagans as I already mentioned, but they also began to persecute the believers who had separated from them, and called them the assembly of the adversaries, or the synagogue of the Satan. And



so the first chapter from Revelation to the seventh chapter, Revelations speaks of the sealing of God's servants. We read of the angel proclaiming:

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

This sealing was the fleeing of God's servants away from the power bases of Rome, and to the extremity of the Empire. Then, in the 12<sup>th</sup> chapter of Revelation we see a war in the heavens where a great red dragon attempts to destroy a man child born of a woman.

This war is that which introduces the Laodicean ecclesial era. The dragon is Paganism, the woman is Christianity, and the man child is Constantine who will rule the world with a rod of iron and set the circumstances in motion for the Catholic Church to come to power. But when the Catholic Church it comes to power, it will persecute the servants of God, who then must flee.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

This fleeing was to be 1,260 days, or in prophetic terms, 1260 years. It was a period of time in which God had provided protection for the woman, or Christianity, from the excesses of the Church. It was the period from the legalization of Christianity till the Catholic Church had gained the ascendancy over the woman's protectors and massacred them in what is historically called St. Bartholomew's massacre. And this led to another prophesy concerning the believers. That they would lie dead in the streets for 3 ½ years, prophetically 105 years:

Rev 11:7-9 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

This period was from the document which protected Christians called the Edict of Nantes being revoked in 1685, to the French Revolution which brought the political witness back to life in 1790.

Now not only was the political witness brought back to life, but the religious witness, us, were brought back to life at that time as well, just a few years after the French Revolution. Dr. Thomas wrote of this, this way:

"This war against the witnesses continued 113 years, so that in 1685 they lay politically dead, being unable any longer to bear a living testimony against the reigning apostasy. They remained dead for a period of 105 years, answering to 3 1/2 lunar days, mentioned as the period of their decease.

Afterwards, their resurrection took place. We (the Christadelphians) live in the epoch of their resurrection. We belong to the same class of people. Before 1789, the witness-class existed, but were unable to deliver their testimony. We exist, but our testimony is free, and no man can stop us."

Brothers and sisters, we continue today as this witness, but as we have seen, we can only do so with much diligence. We must be sure that our motives are pure and correct in the love of God and his plan of salvation through Jesus, as Ephesus was warned. We must try the spirits, as they did in Smyrna, not becoming associated with the errors of the world as they did in Pergamos. We must refuse to tolerate the false teachings of Jezebel from Thyatira and hold vividly onto divine principles that they do not die, as they did in Sardis. We must find the love of principle that the Philadelphians found under much persecution and do so while living in the era of the Laodiceans. This is not an easy task. But it centered in our focusing on these memorials here this morning.

## The Tabernacle in the Wilderness

### PART FOUR

They halted for a time at Mt. Sinai, where Jehovah formally acknowledged them as *the people of His choice*, and HIS NATION, in connection with which His glorious purpose was to be carried out; and He gave them a national code of law for their regulation and government by Divinely-appointed rulers.

A tabernacle, or *Dwelling-place of God by Spirit-presence*, was made and erected according to Divine pattern supplied to Moses; after the dedication of which in the prescribed manner, He took possession by a cloud covering it, and His glory filling the Tabernacle, which became the place of His throne in the midst of Israel, and from which He spake giving directions as to all things required, and constituting it a *place of meeting* between Himself and His people.

Preparation for approach unto Him had been made in the manufacture of certain highly typical garments which were of Divine pattern and termed by Him "holy garments" "for glory and for beauty." They were specially designed for Aaron and his sons, whom He had chosen to draw near unto Him in the capacity of *Priests*, and whom Moses was commanded to anoint, consecrate, and sanctify, that they might minister unto Him—

"And thou shalt make them linen breeches to cover their nakedness . . . And they shall be upon Aaron, and upon his sons, when they come in unto the Tabernacle of the congregation, or when they come near

unto the altar to minister in the holy place; **that they bear not iniquity and die**" (Exo. 28: 41-43).

We would here remind the reader that the principle of priestly intermediation is not for the first time introduced under the Mosaic system (see Exo. 19:22). There cannot be a shadow of doubt that the antediluvian "way of God," instituted consequent upon the introduction of sin, provided the necessary means of acceptable worship, and did not permit of indiscriminate approach.

The Tabernacle and all the rites and ceremonies of the Levitical economy were typically representative of "good things to come," and everything thereunder pointed forward to a system of righteousness, under which the true worshippers of God might have hope of realization of the Edenic and Abrahamic covenants of promise; *but this was impossible until the typical priesthood should merge in the true and ever-living priesthood of Christ*, the reason for which we shall see more clearly presently.

The "holy garments" "for glory and for beauty," with which Aaron and his sons were to be clothed, evidently typified the *God-developed righteousness of His glorious Son*. The men for whom these holy garments were prepared being sinners as all other men are, any approach unto God without them would have been visited with instant death. These garments could not therefore be significative of the character of the wearers of them, for in these men there existed neither glory nor beauty, either morally or physically.

But in *him to whom they pointed* both these qualities abound in complete perfection, as the revealer of "the glory of the Lord," and the manifester of "the beauty of holiness"—a sinless man in human nature Divinely provided for the taking away of the sin of the world, and so removing the otherwise irremovable obstruction which stands in the way of all in the matter of life eternal.

In the typical high priest, thus clothed in garments of beauty and glory, on entering the presence of the Most High, the Lord would behold the one to come whose *personal righteousness* was thus enigmatically prefigured.

And in the gorgeously resplendent ornament worn upon the high priest's heart, with its Urim and Thummim of twelve glistening stones, upon which were indelibly inscribed the names of the tribal constituents of the indestructible nation of His own choice, He would behold Christ's finished

work in its final eternal aspect, both in relation to Israel, and the adopted constituents of:

" . . every kindred, and tongue, and people, and nation . ." —who shall—

" . . stand before the throne and before the Lamb, clothed with white robes . . "

—of victory over sin and death, having—

" . . washed their robes and made them white in the blood of the Lamb."

How forcibly also are *we* reminded by this beautifully expressive emblem of the glory of the immortal nature to which we, by grace, stand related in him and of his loving remembrance of all "whose names he bears engraven on his heart" in the immediate presence of his Father as the righteous intercessor of Divine appointment on behalf of those whose cause he pleads, and thus saves them from the consequences of those sins of weakness incidental to every member of the human family which would otherwise be fatal to the obtaining of everlasting life.

The typical vestments of Divine pattern provided for the sacred office of the priesthood having been prepared, Aaron and his sons were vested therewith, and consecrated for the performance of the functions of the priestly office. *The method of their consecration* will reveal the divinity of the design and exhibit the foreknowledge of God in the striking harmony existing between the shadow and the substance—

"And the Lord spake unto Moses, saying, take Aaron and his sons, and the garments, and the anointing oil, and a bullock for the sin offering, two rams, and a basket of unleavened bread.

"And **gather thou all the congregation together** unto the door of the Tabernacle of the congregation" (Lev. 8:1-3).

The object of this *gathering together of the whole assembly* to witness the solemn performance was a public declaration of the Divine appointment of Aaron and his sons as the priests of the Lord. This was a special privilege of the people, carrying with it special responsibilities.

All were permitted to gaze on the person of the high priest, who was about to be entrusted with the charge of the nation's most important interests, which were fully provided for in the varied qualifications of him who stood before them—and which qualifications (had the people been able to

penetrate the mystery) found appropriate typical expression in the priestly robes with which he was about to be invested.

The coat, the girdle, the robe, the ephod, the breastplate, the Urim and the Thummim, the mitre, the holy crown—all spake of the varied virtues, qualifications and functions of the Divinely-chosen person as the representative of the congregation to maintain its interests in the Divine Presence; but particularly of those healing virtues, qualifications and functions which were to find their complete and perfect fulfilment in the *antitypical High Priest* to whom they so expressly pointed.

The first act in the representative drama was the *washing* of Aaron and his sons with water (v. 6)—

"Moses brought Aaron and his sons and washed them with water."

This washing was preparatory and necessary to their investment with the typical robes of righteousness, and illustrative of the order of antitypical investment in the *moral cleansing connected with baptism*, initiated in the preaching of John in the wilderness, and submitted to by the Lord himself as part of the righteousness to be fulfilled by him and in connection with which operation the Spirit of God descended in dove-like form and lighted upon him. And a voice from heaven audibly declared him to be the beloved Son of God in whom He was well-pleased. Thus was his mission publicly inaugurated, as was Aaron's.

**The washing of Aaron and his sons also prefigured that *moral cleansing of the spirit* to which the antitypical High Priest was necessarily subjected in preparation for the priestly functions to be exercised by him as the ever living and merciful High Priest of the Christian profession.**

**Hence the *divinity* of his origin; for apart from this such a phenomenon as that presented in Christ was a moral impossibility—a *sinless man in sinful flesh for sacrificial purposes*—and without which sinlessness the sacrifice of his life's blood would have been of no avail. But absolute holiness and perfection of character rendered that blood—the blood of the New Covenant *shed* for many for the remission of sins—most precious.**

**Aaron and his sons having been typically washed, the next thing in their consecration was their *investment*—**

"And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod and bound it unto him therewith.

"And he put the breastplate upon him; also, he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head. Also, upon the mitre, even upon his forefront, did he put the golden plate, the holy crown, as the Lord commanded Moses" (Lev. 8:7-9).

Every item of the priestly investiture enumerated spake of peace and goodwill and was a foreshadowing of the healing of the breach between God and man upon Divinely declared principles accompanying the Gospel of salvation apostolically proclaimed.

Suffice it to say that *in Christ alone are to be discerned the living realities of which the Aaronic investments were the shadows*. **He is the great High Priest in the heavens, the holy one, the anointed, the mitred, the girded one. He is all these and more, not in virtue of outer garments to be put on or off, but in virtue of the excellence of his own person, the changeless efficacy of his own work, and the imperishable virtue of his sacred offices.**

"And Moses took the anointing oil, and anointed the Tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar 7 times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

"And he poured of the anointing oil upon Aaron's head, and anointed him" (Lev. 8:10-12).

**These being "*patterns of things in the heavens*," and having reference to Christ, we should expect to find the counterpart in the order set forth in type.**

**The initial fulfilment of this typical prophecy was realized on the banks of the Jordan at his baptism, when the Spirit of God took possession of him and, abiding with him, fitted him to enter upon his holy mission—the putting away of sin and the bringing in of everlasting righteousness.**

**We are next introduced to the clothing of Aaron's sons with holy garments. But this, as will be observed, is in connection with the**

*slaying of the bullock* for a sin offering, and its *total consumption by fire without the camp*. That this has reference to the offering of the “one sacrifice for sins forever,” will be readily perceived from Paul's illusion to it (Heb. 13:11-12)—

“For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned **without the camp**. Wherefore Jesus also, that he might sanctify the people with his own blood, **suffered without the gate**.”

“And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them. And he brought the **bullock for the sin offering**. And Aaron and his sons laid their hands upon the head of the bullock.

“And he slew it; and Moses took the blood and put it upon the horns of the altar round about with his finger, and **purified the altar**, and poured the blood at the bottom of the altar, and sanctified it to make reconciliation upon it.

“And he took all the fat that was upon the inwards, and the caul above the liver, and the 2 kidneys and their fat, and Moses burned it upon the altar.

“But the bullock, and his hide, and his flesh, and his dung, he burned with fire without the camp; as the Lord commanded Moses” (Lev. 8:13-17).

This is in perfect order with the antitype, for it is manifest that the antitypical sons of Aaron could not be clothed in acceptable garments of righteousness apart from the slaying of the antitypical bullock—Christ—and its consumption by fire without the camp. This is the *first stage* of the Christ-offering.

We next come to the *burnt offering* stage, which is the *second*:

"And he brought the **ram for the burnt offering**; and Aaron and his sons laid their hands upon the head of the ram. **And** he killed it, and Moses sprinkled the blood upon the altar round about.

"And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water;

"And Moses burnt the whole ram upon the altar; **it was a burnt sacrifice** for a sweet savor" (Lev. 8:18-21).

How beautiful is the harmony here again, for, while in the carrying of the *sin offering* without the camp we see him—

“ . . Who his own self bare our sins in his own body on the tree.”  
—in the *burnt offering* we see Christ raised from the dead, and his ascension to the Divine nature in the change from this corruptible to the all-glorious and incorruptible nature of the Eternal, in the complete absorption by the Spirit of the sin-nature into its own incorruptible and righteous essence.

This second stage of the burnt offering has reference to Christ exclusively, as the “firstfruits.” The next scene brings us to the consecration for the everlasting priesthood of the antitypical Aaron and his sons, which is the *third stage*—

“And he brought the other ram, the **ram of consecration**: and Aaron and his sons laid their hands upon the head **of the** ram. And he slew it, and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, the thumb of his right hand, and the great toe of his right foot.

“And he brought Aaron's sons, and Moses put the blood upon the tip of their right ears, the thumbs of their right hands, and the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

“And he took the fat, the rump, all the fat upon the inwards, the caul above the liver, the 2 kidneys and their fat, and the right shoulder: and out of the basket of unleavened bread that was before the Lord he took one **unleavened** cake, and a cake of **oiled** bread, and one wafer, and put them on the fat aid upon the right shoulder.

“And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a **wave offering** before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering.

“And Moses took the breast, and waved it for a **wave offering** before the Lord: for of the ram of consecration it was Moses' part, as the Lord commanded Moses.



“And Moses took the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons' garments with him, and sanctified Aaron, and his garments, and his sons, and his sons' garments with him” (Lev. 8:22-30).

The scene before us in this *third stage*—which is the consecration, sanctification, or setting apart of Aaron and his sons for the priesthood under the Law—finds its complete fulfilment in the *antitypical* priesthood, of which Christ is the head.

The reader will recognize in the anointing with blood Aaron's right ear, thumb, and great toe, and those of his sons, that it has particular reference to the consecration and dedication of *all their activities* to the priestly office.

He will also recognize in the burning upon the altar of the memorials of the wave offering for a sweet savor, the communion of the body of Christ represented by the loaf, of which all who are his are partakers.

The anointing with oil and blood of Aaron and his sons, preparatory to their *concealment from the eyes of the children of Israel* for seven days, is also beautifully expressive of the fact of the Spirit's reunion with the Lord Jesus, and the sprinkling of the mercy-seat; and the anointing with the Spirit and cleansing from sin of his disciples, preparatory to the apostolic work inaugurated on the day of Pentecost.

The reader will now almost anticipate what is coming. The wonderful ceremony over, Israel is dismissed to their tents, and Aaron and his sons are *concealed in the Tabernacle for seven days*.

“Ye shall abide at the door of the Tabernacle of the congregation **day and night seven days**, and keep the charge of the Lord, that ye die not” (v. 35).

This is the literal: but what is the *spiritual* significance? In the literal sense, Aaron and his sons, the God-appointed and God-consecrated priests of the holy nation, are hidden from the eyes of the people until the *eighth* day. And, as we have seen, Aaron and his house being representative of Christ and his house, we must, therefore, look from the *shadow* to the *substance*. And we shall assuredly discern it in the state of things existing in the earth since the consecration of Christ and his brethren to the priesthood. For

while it is true that there is only one High Priest over the house of God, *every member* of that house is a priest, as says one of them—

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who called you out of darkness into his marvellous light.”

What, then, are the facts to be *spiritually* discerned? The Deity-provided great High Priest is passed into the Most Holy Place and is therefore concealed there as the “*Hidden Manna*.” And his brethren, being in the Holy Place of the Divine Tabernacle which the Deity hath pitched, and not man, are also therein hidden from the eyes of the world, who know neither Christ nor his brethren.

Meanwhile the brethren of Christ are feeding upon his flesh at the door of the Tabernacle (see v. 31) during the time of their consecration, the completion of which is near, and the scene of the *eighth day* is about to be realized.

In the following chapter (Lev. 9) we have a ravishing sight. The *eighth day* has now arrived, and great preparations are made in connection with the ratification of the consecrated priesthood. Sin offerings, burnt offerings, peace offerings, and meat offerings—all representative of Christ—this day find fulfilment.

It is not the eighth day of 1000 years that is now before us, but the *first day after the complete consecration of Aaron and his sons in their antitypical manifestation on that day in resurrection glory*.

Aaron, having offered the sacrifice (Lev. 9:22-24)—

“. . . lifted up his hand toward the people, and blessed them . . . And Moses and Aaron went into the Tabernacle of the congregation, and came out, and blessed the people:

**“AND THE GLORY OF THE LORD APPEARED UNTO ALL PEOPLE.** And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which, when all the people saw, they shouted and fell upon their faces.”

Here is a “shadow of good things to come.” Aaron and his sons together are, as we have seen, representative of Christ and his priestly house. Aaron alone represents Christ in his sacrificial and intercessory functions; while *Moses and Aaron conjointly* represent Christ as King and Priest.

The “eighth day” represents the day of resurrection glory of Christ's brethren, on which the congregation of Israel shall see the Messiah seated as a Royal Priest upon his throne, and when “*the glory of God shall fill the earth as the waters the sea.*” May it be our happy portion to find a place in the gorgeous scene herein contemplated!

**(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)**

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We were sad to learn this month of the passing of bro. Bob Widding, a brother we held the greatest of respect for. When bro. Bob left us, he complained that if we objected to additions to the Statement of Faith, then ultimately, we could experience things like the denial of the building of Ezekiel's temple in the Kingdom Age.

I wrote a response, but can't remember if I ever sent it to bro. Bob. There were ones closer to him that wished to try and explain things to him. Of course we cannot say that we would never add to the basis of fellowship, but we would follow bro. Growcott's advice of only adding to the Statement of Faith under the most necessary of circumstances. Many of us did not feel the Hengoed additions pertaining to God Manifestation met that requirement.

Those in other Christadelphian assemblies who deny the building of Ezekiel's temple in the kingdom age, do so for only one reason. Ezekiel 45:22 speaks of the Prince of the Temple offering for himself, and all the people of the land, a sin offering. This is repugnant to those who deny that Christ's nature was sin, and so they recoil at the idea that Christ would make a memorial sacrifice on account of sin, the sin being his nature. This would become an issue, long before the meaning of the prophesy itself would. The following article which will appear in three or four issues makes clear the meaning of Ezek. 45:22.

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## **IS THE RESTORATION OF SACRIFICES COMPATIBLE WITH THE PRINCIPLES OF THE DOCTRINE OF CHRIST?**

**By bro. John Thomas**

Dear bro. Thomas,

My attention has been lately called by one of our friends at Nottingham to certain testimonies of Ezekiel and Paul relating to the re-establishment of Israel in Palestine under the New Covenant, between which there is an apparent discrepancy.

Paul's argument in the tenth of Hebrews, that the remission of sins promised to them therein removes the occasion for further propitiatory offerings, seems to militate against Ezekiel's representation of the

restoration of these at the period referred to. Paul argues in the eighteenth verse, that “where remission of these (sins) is there is no *more* offering for sin;” whilst Ezekiel shows in chapter forty-five, and verse seventeen, that at that epoch sacrifices shall be offered by their Levitical priests, the sons of Zadoc—the sin offering, and the meat offering, and the burnt offering, and the peace offerings—to make reconciliation for them. “Their sins and iniquities will I remember no more,” says the Lord.

In the subject which Paul illustrates by this citation from the New Covenant, he is showing how the one offering of Christ excelled and superseded all the shadowy sacrifices of the Mosaic institution—how in putting away at once and for ever the sins of those sanctified by it “it perfected them for a continuance,” or so long as they should abide in Him; and even thus, his teaching indicates, that God's pardoned Israel will be perfected in conscience by the blood of a new and “everlasting covenant;” by which they seem to be placed at the period of their reinstation into his favor, in the position of the baptized believer now, to whom in Christ Jesus there is no condemnation.

Wherefore, then, the reinstitution of those Sacrifices which can never take away sins? And that the sacrifices Ezekiel speaks of are not simply *commemorative*, as evidenced by their being “to *make reconciliation* for the House of Israel.” Again, the Levitical “service” Paul distinctly states to have been imposed until the time of reformation;<sup>1</sup> thereby intimating its discontinuance then. He appears to indicate its *abolition* in the Future Age by the establishment of the “*better*” covenant; whilst Ezekiel exhibits it as *restored* at that epoch.

The above is briefly the difficulty as it presents itself to us. If you, or any correspondent of the Herald can furnish us with an exegesis exhibiting these apparently conflicting testimonies in their real agreement, it will be esteemed a favor by several of your friends here. Will you remember us in your next Herald, state the difficulty, and reply to it? In so doing you will also greatly oblige your sister in the faith and hope of the kingdom.

ELLEN MILNEK.

Derby England; June, 18

51.

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<sup>1</sup> Heb. 9:10

## EXEGESIS.

### THEOLOGY IRRECONCILABLE WITH SCRIPTURE.

We have thought that in "*stating the difficulty*" we could not do better than in giving it to the reader in the words of our much esteemed and intelligent correspondent herself. The difficulty, then, being thus lucidly exhibited by our sister friend, we shall endeavor to remove it in presenting the apparently conflicting testimonies adduced in their real, or prophetic and apostolic agreement.

The apparent discrepancy, (and it is only apparent,) has originated in the old leaven of an antiquated theology, which in its interpretations, or rather glosses, has no regard to the prophetic teaching concerning the rebuilding of the Tabernacle of David "*as in the days of old*"<sup>2</sup> by the Lord Jesus, Israel's king, who is, "*The Repairer of the breach, THE RESTORER of paths to dwell in.*"<sup>3</sup> This is an element in its exegesis hidden from its view, and therefore entirely omitted. Being ignorant of the gospel of the kingdom, and consequently of the nature of that kingdom, it has denied in the face of the most palpable and positive testimonies, that sacrifices are to be restored at all; and taking refuge in the assumption, that Ezekiel's doctrine was either figurative or fulfilled at the restoration from the captivity in Babylon! Thus the difficulty was got rid of, but not explained; and by a bounding leap in the dark, it came to the conclusion that the sacrifice of Jesus was the final and entire abolition of "the sin offering, and the meat offering, and the burnt offering, and the peace offerings to make reconciliation for Israel."

Our beloved sister in the faith and friends for whom she speaks, are hearty believers in the restoration of the kingdom again to Israel;<sup>4</sup> and having mastered many difficulties in their way by which they have been enabled to attain to the understanding of the gospel of the kingdom, are desirous of going on to perfection in divesting their minds entirely of the miserable traditions which have been imposed upon them by the Gentilisms in which "they happened to be led."

They see that a Temple for the third and last time is to be erected in David's tabernacle, when Jerusalem shall put on her beautiful garments, and Zion

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<sup>2</sup> Amos 9:11-15; Acts 15:16

<sup>3</sup> Isa. 58:12; 49:5-8

<sup>4</sup> Acts 1:6

shall arise and shine because her light has come, and the glory of the Lord has risen upon her.<sup>5</sup> They know that this temple is to be built by the man, whose name is the Branch,<sup>6</sup> and that it will then be a house of prayer for all nations;<sup>7</sup> and they are well assured that the rams of Nebaioth shall come up with acceptance as burnt offerings and sacrifices on the altar of the God of Israel:<sup>8</sup> they believe all this with full assurance of faith because it is written as with a sunbeam on the sure prophetic page.

But then their difficulty is, how can it be reconciled with the received interpretation of Paul's saying, that the Levitical service was imposed only until the time of reformation? It cannot be reconciled, for truth and error are irreconcilable. Paul and the prophets are in harmony; for he declares that he said none other things than what they testified;<sup>9</sup> but Paul and the prophets are at antipodes with the gentile interpreters of their testimony.

We shall abandon the idea, therefore, of attempting to reconcile them; but, by the undeviating magnet of the truth, which ever points to the kingdom as the polar star in the voyage of faith upon life's stormy sea, we shall shape for ourselves a new course, which we doubt not, will conduct us without wreck or disaster into the haven of our sister's desire.

## **BRIEF PRELIMINARY NOTICE OF THE KINGDOM.**

The Bible is *the Book of the Kingdom of God* and teaches us that it has already once existed for 908 years under Moses, Joshua, the Judges, and Kings. With the exception of the two year is of Ishbosheth's reign, it was a united kingdom for 124 years of this millennium under Saul, David, and Solomon, and the first four years of Rehoboam.

From the 4th of Rehoboam it was governed by two dynasties. Ten of its tribes were ruled by kings whom they set up over themselves without regard to the authority of Yahweh to whom the kingdom belonged.<sup>10</sup> Thus they raised the standard of rebellion, and rejected the sovereignty of the House of David, which God had chosen to be the royal house of his kingdom as long as the sun and moon should endure throughout all

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<sup>5</sup> Isa. 60:1; 62:1

<sup>6</sup> Zach. 6:12

<sup>7</sup> Isa. 56:7

<sup>8</sup> Isa. 60:7

<sup>9</sup> Acts 24:14; 26:22

<sup>10</sup> Hosea 8:4

generations. This usurped royalty of Ephraim, or of the Ten Tribes, continued 256 years; but Judah yet ruled with God, and was faithful with the Most Holy,<sup>11</sup> whose dynasty of the family of David they still continued to acknowledge.

In the sixth year of Hezekiah king of Judah, the Ten Tribes were “removed out of God's sight”<sup>12</sup> that is, they were driven out of his land or kingdom, and the Tribe of Judah *only* remained. In a few years, however Judah became unmanageable. “The chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the temple of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, continually and carefully sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words and misused his prophets, until the wrath of Yahweh arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees.”<sup>13</sup> This event happened 134 years after the removal of Ephraim out of his sight, or 390 years from the rebellion against the house of David ; so that during 474 years of this millennium of the kingdom of God, David and his lineal descendants reigned over the House of Judah.

The kingdom of God thus brought to a temporary conclusion has never existed since under the sovereignty of a king or kings of the house of David. Its existence ceased even as a Commonwealth during the captivity in Babylon which lasted seventy years (604-534 BC--jp).

At the end of this period the kingdom reappeared in Judea; but it was no longer governed by Jewish monarchs exalted to the throne either by God or the people. Yahweh permitted his kingdom to be subject to the lordship of the Gentiles, until the end of 430 years from the burning of the temple by Nebuchadnezzar (587 – 157 BC—jp). For 122 (117, from 157 – 40 BC—jp) years after this interposition of the Roman Senate, God's kingdom was ruled by Jewish princes of the tribe of Levi, that is, until the Gentile of Idumea, named Herod, became king in Jerusalem, in the 37th (33<sup>rd</sup>—jp) year of whose reign Jesus, the Son of God and of David, and the rightful heir of the throne of Yahweh's kingdom, was born King of the Jews.

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<sup>11</sup> Hosea 9:12

<sup>12</sup> 2 Kings 17:18

<sup>13</sup> 2 Chron. 36:14-17

From the commencement of Herod's reign [40 BC—jp] till the destruction of Jerusalem and the temple [70 AD—jp], a period of 111 years, the kingdom of God was possessed by the Gentiles; in other words, Israel did not possess the kingdom. From the knowledge of this fact, the reader will be well able to appreciate the force of the question put by the apostles to Jesus after his resurrection, and as the result of their conversation for forty days upon the subject of the kingdom, saying, "*Lord, wilt thou at this time RESTORE AGAIN the kingdom to Israel?*"<sup>14</sup> They knew that he was "THE RESTORER;" and believing that "all power was given unto him in heaven and upon earth," they thought the time had certainly come for the restoration of all things to Israel spoken of by all the prophets from the days of Moses.<sup>15</sup>

This supposition had prompted the question. But they were too fast. Messiah the prince having come, the kingdom could not be "restored *again* to Israel" so long as the Mosaic Covenant continued in force. This must be "changed," the kingdom must be suppressed and desolated, and Jerusalem, the city of the Great King of Israel, be trodden under foot of the Gentiles until their times be fulfilled. They had forgotten these things, and that the kingdom of God was not immediately to appear under the sovereignty of the Son of Man ; but that he was first to take a journey into a far country,<sup>16</sup> where he was to be detained until " the times of the restitution," called also " the Regeneration,"<sup>17</sup> should arrive.

In the year 74 [76 —jp] after the birth of Jesus the kingdom was broken up, and the Mosaic covenant trampled underfoot—*not finally abolished but temporarily suppressed, that it may be "changed" in certain essential and highly important particulars*. God has had no organized kingdom upon earth since its overthrow by the Roman power. The kingdom in the sense of its territory is where it always was; and its children, or subjects, "his people Israel," are to be found in every land, still in hope that the time will come when the kingdom will be restored again to them; and "God will subdue the people under them, and the nations under their feet;"<sup>18</sup> for they do not forget the testimony, that "the kingdom shall come to the daughter

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<sup>14</sup> Acts 1:6

<sup>15</sup> Deut. 30:1-10

<sup>16</sup> Luke 19:11-12

<sup>17</sup> Acts 3:21

<sup>18</sup> Psa. 47:3



of Jerusalem” and that “the nation and kingdom that will not serve Zion shall perish; yea, those nations shall be utterly wasted.”<sup>19</sup>

The Heir of the kingdom is at the right hand of the Divine Majesty; and his joint-heirs, the most of them, moldering and sleeping in the dust, with a few surviving stragglers still existing in the protestant section of the globe, enduring reproach and tribulation in the hope of its speedy and triumphant restitution. These are the dissolved and scattered fragments of the kingdom of God. Their reunion is a matter of promise, and consequently of hope.

The Gentiles must be expelled from the territory and the twelve tribes must be replanted upon the land; the sleeping heirs of the government must be awaked, and the living believers in this kingdom changed: and to effect all this, God's Heir, the Restorer of the Kingdom, must come and subdue all things to himself. When these things shall come to pass, God will have “accomplished to scatter the power of the Holy people,”<sup>20</sup> that is, their power shall be no more scattered, but shall be restored to them: and he will have come whose right the kingdom is, and God will give it him.<sup>21</sup>

Having thus presented the reader with a few ideas concerning the kingdom that he may have something tangible and definite before his mind when we refer to it, we shall proceed now to make a few remarks in answer to the inquiry **WHAT IS A COVENANT ?**

**To be Continued, if the Lord will.**

## **The Kurkh Monoliths**

### **Biblical Archeology**

The greatest mistake both worldly and Christian archeologists make in dating the kings of Judah and Israel in antiquity is directly due to an error they make concerning the Kurkh Monoliths. These monoliths are two large stone tablets ordered by Assyrian Kings Ashurnasirpal II, and his son, Shalmanezar III. According to Assyrian dating, (which is very unreliable) the dating of the two tablets are 879 BC, and 852 BC.

The second tablet contains the result of the largest known battle in antiquity, which occurred at Qar Qar, an ancient city in Syria. As a result of this battle,

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<sup>19</sup> Micah 4:7,8; Isa. 60:12

<sup>20</sup> Dan. 12:7

<sup>21</sup> Ezek. 21:27

Assyria came into control of all of Syria. This battle took place between 854 and 853 BC. On the monolith, twelve kings are listed as fighting in defense of Syria against the Assyrians. One of those kings is “A-ha-ab-bu Sir-ila-a-a.” It is generally accepted by most archeologists that this is Ahab, king of Israel. However, it is readily acknowledged that A-ha-ab-bu is a very common name in antiquity, meaning “father,” and that there is no other inscription anywhere that would link the name Sir-ila-a-a to Israel. Indeed, in other Assyrian inscriptions, Israel is referred to as “the house of Omri,” who was Ahab’s father.

The problem is that according to Bible dates, Ahab reigned from 922 BC to 902 BC, and he warred continually against the Syrians. He would have been dead 50 years before the battle of Qar Qar took place. He was sentenced to death by God because of leniency towards Syria following a victorious battle against the Syrians, and he died fighting the Syrians. That he would have taken a massive army (2,000 chariots and 10,000 soldiers) to defend Syria without further condemnation by the prophets of God is all but impossible. (Archeologists themselves acknowledge that there is no way Ahab would have brought such a massive army to Syria, but just say the Kurkh Monolith exaggerates the numbers.)

But archeologists, particularly Christian archeologists anxious to find *any* Biblical character in the historical record, latch on to this and insist this must be Ahab. This causes their dates of the kings to be 49 years off. They imagine that the years of a king who had leprosy (Uzziah) must be shortened and then come up with other reasons to deny that the Scriptural time frame for the kings of Judah are both complete and accurate.

That the Biblical listings for Judah’s kings are accurate, there can be no question. Ezekiel’s prophesy in Ezekiel four confirms it. He was to lay on his right side for 40 days, and then his left side for 390 days. So from the foundation of the temple to its destruction was to be 430 years. That was the 40 years from the laying of the foundation of the temple under Solomon to the rebellion in the fourth of Rehoboam, (40 years) and then another 390 years till the 11<sup>th</sup> of Zedekiah when the Temple was destroyed. The chronology of Judah’s kings from the fourth of Rehoboam to the 11<sup>th</sup> of Zedekiah is exactly 390 years.

This false dating results in distorting the chronology of Kings Saul, David, and Solomon. And since the dating of the Exodus is 480 years to the day from the laying of the foundation of the Temple in the fourth of Solomon, it also gives them a false date for the Exodus, by 49 years.

Looking for Biblical events in the wrong time frame is what leads archeologists to conclude that these events never happened. We might say its only 50 years, but if we looked for the start of World War II in 1989, instead of 1939, we would conclude that World War II never happened.

# The Letters to the Ecclesias in Sardis do not Justify Fellowshiping Error.

Brethren Roberts and Thomas both wrote much concerning the Revelation. By selectively quoting from these works, the two brethren are made to appear to justify fellowshiping with brethren in error.

For instance, this sentence is quoted from "Thirteen Lectures" to justify continued fellowship with errorists:

"There are a few exceptions in Sardis: 'Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy'; from which we learn that membership in a dead ecclesia will not interfere with individual acceptance where worthiness exists."

The quotation is ended there, though the very next sentence explains the context in which R. Roberts is talking.

"Even those who are lacking have an opportunity which they are exhorted to use."

Use our opportunities. Do not be concerned if the ecclesia is inactive or dead. If you are using the opportunities which you are given, then (so far as fellowship goes) you are not guilty of any wrong doing. R. Roberts is not dealing with ecclesias which are dead, because they have lost the Truth. They are dead because they are inactive. Here is the whole section.

## To Sardis

"He that hath the seven Spirits of God"—the symbolic affirmation of omniscience has little to say in the way of commendation to the brethren in Sardis.

"Thou hast a name that thou livest, and art dead."

Men knew the *reputation* of the Sardinian ecclesia: the possessor of "the seven stars"—the seven Spirit lights kindled in the seven ecclesias, knew their *state*. "I have not found thy works perfect before God." Jesus watches and discerns the developments of probation. He requires not to bring men to the judgment seat to know, though he will bring them there to reveal them. There were a few exceptions in Sardis:

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy:"

from which we learn that membership in a dead ecclesia will not interfere with individual acceptance where worthiness exists. Even those who are lacking have an opportunity which they are exhorted to use.

"Be watchful, and strengthen the things that remain, which are ready to die...Repent."

There is this encouragement to repentance:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."

The white investiture is readily recognizable in that clothing of the mortal body with immortality from heaven, of which all accepted saints are to be the subjects at the Lord's coming. The "righteousness of the saints" is said to be the meaning of the "fine linen, clean and white," with which the symbolic bride is arrayed; but this cannot be the meaning of the white raiment in this place, because this is promised as *the recompense of the righteousness* (or overcoming), and therefore, cannot be the righteousness itself. It is a fit symbol of the pure incorruptible that will result from the transforming action of the Spirit of God upon the mortal bodies of the saints who stand before Christ accepted.

Of course it is not literal; white raiment of this sort could be purchased at the milliner's. There may, however, be a blending of the symbolical and the literal. That is to say, the immortalized saints may wear white clothing. The angels, to whom they are to be equal, almost always appeared habited in white (Matt. 28:3; Acts 10:30, etc.), and the garments of Jesus in transfiguration, became "white and glistening, .... so as no fuller on earth can white them."

The apparel of the immortal state is an interesting matter of detail, but not of practical moment. The thing that is of practical moment is the fact that it is possible for a man's name to be blotted from the book of life, that is, expunged from the divine recognition as an heir of eternal life, after having once sustained that relation. Jesus promised to the Sardian ecclesia that this should not happen in the case of such as overcome, but that they should be confessed by him before the Father

and the angels. This is an honor the greatness of which we cannot estimate because it is yet unseen, but which will be appreciated at its true greatness when the hour arrives for the muster of the chosen, and the inauguration in glory in the presence of multitudes of the angelic host and the manifested glory of the Father.

It is not only bro. Roberts, which is caused to fall in a bad light, as far as the doctrine of fellowship is concerned. Bro. Thomas is not excepted. Some of his statements in his work, Eureka, are quoted to make him appear to condone the fellowshiping of errorists. Particularly, the following quote is made:

"Antipas still retained his original position in all the ecclesias, which, although teeming with false brethren both in the presbyteries and among the multitudes, had not yet been spued out of the mouth of the Spirit."

It is suggested by this quote that the Antipas class, which is the righteous, were in fellowship with those they knew to be errorists."

It is not an unreasonable thing for an author to expect that the reader will read his book from the first cover to the last. Had this happened, there would be no room for confusion on this point. On page 270, bro. Thomas makes it clear that in fact the Antipas did not have fellowship knowingly, with the errorists mentioned in Revelation. He writes:

"The name Christians comprehended all the adherents of Balaam and Jezebel, whether Ebionites, Gnostics or by whatever name or denomination of heresy, they might be known. The 'real christians' had NO FELLOWSHIP WITH SUCH; though among them, as in Pergamos, the poison of the serpent might be detected. The ecclesia and the synagogue of the Satan were institutions as distinct as they are now; for in the nineteenth century a true believer of the gospel of the kingdom is against all who have not obeyed the same, yet a congregation of 'real christians' may have in it some who are not true, as at Pergamos; these WILL SOONER OR LATER SHOW THEMSELVES, for their sympathies are fleshly, and they become impatient of principles which they regard as harsh, uncharitable, and severe."

When bro. Thomas says that the ecclesias were teeming with false brethren, he is referring to those false brethren who have not yet manifested themselves as false, such as Judas before he betrayed Christ.

But to take any of Revelations' ecclesias and suppose that these were real ecclesias that existed is to miss the mark on the Revelation. Revelation was a book of signs and symbols, prophesying of things which must shortly come to pass. The ecclesias represented time periods, not individual assemblies. Bro. Thomas sets the time period for the Sardis state to have been 253 AD to 303 AD. It was a time when Roman/Pagan persecution of Christians had been greatly reduced, and so the churches suffered the introduction of Paganism on many points. Bro. Thomas lists them thus:

1. The immortality of the soul according to Plato.
2. That said soul, if but two or three days old, would be lost, if the infant owner were not immersed.
3. That immersion and grace, without faith, imparted remission of sins to infants.
4. That infants were damned for a sin committed by Adam over four thousand years before.
5. That immersion and grace in the case of infants was not for the remission of their own sins, but for that of another—of Adam. Hence, Adam must have been pardoned every time an infant was dipped and regenerated by “grace!”
6. That infant immersion was “spiritual circumcision.”

“Such were the dogmata gravely affirmed by this African Council, A.D. 253, all its members pious professors of Christianity, who had recently emerged from the horrors of the Decian trial.” Thomas, John: Eureka : An Exposition of the Apocalypse. electronic ed. West Beach, South Australia : Logos Publication, 1997, S. volpg.1.444

This is what was taking place in the assemblies of the adversaries, or those who claimed to be Jews, but were not—that is, those who were false Christians. The Antipas class could have no fellowship with these assemblies who were true adversaries to the teaching of Christ.

# RACHEL WEeping FOR HER CHILDREN

By Bro. Thomas.

The passage in Jer. 31:15 to 17, referred to in Matt. 2:17, 18, reads thus—  
“Thus saith the Lord: A voice was heard in Ramah, lamentation, bitter weeping; Rachael weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work, saith the Lord; and *they shall return from the land of the enemy*. And there is hope for *thine end*, saith the Lord, and *thy children shall return to their own boundary*.”

*A voice was heard in Ramah.* Ramah was one of those cities which were allotted by Joshua to the tribe of Benjamin on the frontier of this canton, and that of Ephraim. The word signifies *an eminence*. Sometimes it is put simply for *a high place* and then signifies neither a city nor a village. In Ramah, or on the high places of Benjamin and Ephraim, was a voice to be heard—in the city of that name and all the region round about.

This voice or cry was foretold by Isaiah as well as by Jeremiah. “Ramah,” says he, “is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth”—(Isa. 10:29, 30). Gallim and Anathoth, the latter the birthplace of Jeremiah, were cities of Benjamin. Referring to the same event, Hosea says:

“Blow ye the cornet in Gibeah, the trumpet in Ramah; cry aloud at Bethaven, after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke; among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound; therefore I will pour out my wrath upon them like water”—(Hos. 5:8–10).

Hence, the voice to be heard was lamentation and bitter weeping, on account of the desolation and slaughter of Benjamin and Ephraim by the enemy, and their deportation into their destroyers’ land. The contexts of these references show that the predictions relate to the removal of the whole twelve tribes from their land by the Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton; for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country. Ephraim represents the rest of the tribes or kingdom of Israel, as distinguished from

that of Judah, inasmuch as Samaria, the seat of government, belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its *initiatory* accomplishment when the overthrow of the twelve tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Then captives of Judah's kingdom were gathered together in Ramah, and with them Jeremiah the prophet, at the disposal of Nebuzaradan, the captain of the guard—(Jer. 40:1). The voice of lamentation ascending from these prisoners can better be conceived than described. The tender and delicate of the upper and wealthy classes of the state, whose children and relatives had been slain by the sword, and their palaces and mansions burned with fire, were there assembled, to be marched off by a barbarian soldiery into their enemy's land. The cry of that day was a loud, shrill, and bitter lamentation, not confined to Ramah, but extending throughout the land from Beersheba to Laish or Dan.

Jeremiah, though especially protected by the favour of God and the king, his servant, mingled in that lament for his country's ruin.

“How doth the city sit solitary, that was once full of people! As a widow is she become! She that was great among the nations, and princess among the provinces, tributary is she become! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her; they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the nations; she findeth no rest: all her pursuers overlook her between the straits. The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her priests sigh; her virgins are afflicted, and *she is in bitterness*. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: *her children have gone into captivity before the enemy*” (Lam. 1:1–5).

—that is, “they were not.” But, notwithstanding all that calamity,

“there is hope for thine end: they shall come again from the land of the enemy—they shall return to their own border.”

And they did return *in part* as an earnest, so to speak, of the great restoration in Israel's “*latter end*”—(Deut. 32:29). Benjamin, the son of Rachel's sorrow, and the son of Jacob's right hand, returned with Judah, his fraternal ally, from the land of the enemy to his own border, seventy years after his deportation. This was the first and only restoration of the



Hebrew Commonwealth. But there was little comfort in it. Ephraim and Manasseh “were not,” being still exiles beyond Bashan. These were Rachel’s children as well as Benjamin’s, being the descendants of Joseph her first-born. They have never yet returned from the land of the enemy to their own border. The time for this has not arrived; but of its certainty there can be no doubt in the mind of him who is intelligent in the faith, believing the words of Moses and the prophets.

But the voice of lamentation and bitter weeping was not stifled by Benjamin’s return. There was another crisis in Hebrew affairs to be encountered, which would cause that voice to rend the air with piercing cries of lamentation and woe. Its echoes would sound from one end of the Roman world to the other and be hushed only by a second deportation of Benjamin into the land of the enemy. After this the cry would be heard no more in Ramah, or on the high places of the land of Israel.

“Refrain thy voice from weeping and thine eyes from tears.”

This “refrain” hath continued hitherto. Since the destruction of Benjamin’s city—the metropolis of Judah’s kingdom, the tribe’s lament has no more been heard in Ramah; for Rachel’s weeping and tears can only result from the eyes and voice of her descendants in the land.

The reason why the voice of weeping no more ascends, is because there is hope for Benjamin, Ephraim, and their companions; and this hope is, that they will return from the land of the enemy to their own border. This restoration is the subject of Jeremiah’s prophecy, found in his 30th and 31st chapters. Let the reader peruse them in connection. They contain the gospel of the kingdom with *its mystery unexplained*. The following are a few quotations from them:

“The days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.”

Speaking of the day of Israel’s future engraftment into their own olive, he saith,

“Alas! for that day is great, so that none is like it, it is even *the time of Jacob’s trouble*; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of armies, I will break his (Gog, the Russo-Assyrian) yoke from off thy neck, and will burst thy bands, and strangers shall *no more* serve themselves of him. But they shall serve the Lord their God, and David (the beloved) their king, whom I will *raise up* unto them.”

“I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure and will not leave thee altogether unpunished.”

“Behold I will bring again the captivity of Jacob’s tents and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof.”

“Their children also shall be as aforetime, and their congregation shall be established before me, and *I will punish all that oppress them*. And their nobles (the saints) shall be of themselves, and their Governor (Christ) shall proceed from the midst of them: and I will cause him to draw near, and *he shall approach unto me*”—or be High Priest.

“*In the latter days* ye shall consider it.”

In reference to these “latter days,” the Lord says again,

“I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be adorned again with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines on the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day that the watchman upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth”—the land of the enemy; “for I am a Father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him and keep him, as a shepherd doth his flock. For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he;” “and they shall not sorrow *any more at all*.”

### **Then comes the passage about Rachel in Ramah.**

These quotations show what the hope is for Rachel’s end; and what is meant by the return of her children from the land of the enemy to their own

border. There is a mystery, however, connected with this—the obvious import of the prophecy, which I shall explain presently. But before proceeding to this, I would remark, that Rachel is representative of the polity of which Benjamin, Ephraim, and Manasseh were important constituents. Rachel was the mother of Joseph and Benjamin; and *literally*, or in fact, never wept for her children, “because they were not,” inasmuch as she died long before them. The voice of lamentation is, therefore, affirmed of *her* in a figurative sense. The voice was a real voice of woe and declared of Rachel in the case of her descendants.

The appointment of Joseph’s two sons, Ephraim and Manasseh, as patriarchs of tribes with Benjamin, made her the mother, or matriarch, of a fourth part of Israel; and by their political relations to the other tribes, the chief mother of the flock. Hence, the inheritor of Joseph’s pre-eminence is styled “Ephraim my first-born.” Laban would have had Leah for the matriarch of Jacob’s posterity; but God, who established all things by an election, chose Rachel, as He had done Isaac and Jacob in preference to Ishmael and Esau, the beloved of their fathers, to be with Sarah and Rebekah, the matriarchs of Israel.

Rachel’s children, then, are constitutionally the whole twelve tribes. She died and was buried near to Bethlehem-Ephrata, afterwards rendered famous as the birthplace of David, and his Son Jesus Christ. Sleeping in the dust of Judea, she is personified as weeping in bitterness of soul for the cruelty inflicted upon her sons in the land of the living. *Her* tears fell from their eyes when Nebuzaradan, Herod or Titus became a sword in the hearts of their children and friends; and as Israel’s mother, she refuses to be comforted so long as they are in the land of the enemy, exiles from home.

But there is a mystery or hidden meaning to this prophecy, which doth not appear to the careless reader. Hosea, referring to the restoration of Israel, says to Rachel’s son, thus saith the Lord,

“O Israel, thou hast destroyed thyself, but in me is thine help. *I will be thy King.*”

“The iniquity of Ephraim is bound up: his sin is hid.”

“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”

Ephraim is politically dead and buried; so also is “the whole house of Israel;” for say they, “Our bones are dried and our hope is lost: we are cut off from our parts” or native homes. But saith the Lord God, “Behold, O my people, I will open your graves, and *bring you into the land of Israel.*” The bringing them *into* the land of Israel is national restoration. The nations are the graves in which Israel is nationally entombed; but the time is at hand when their King shall say “to the north, give up; and to the south, keep not back.” He will be the plagues of these death-dealing and destroying powers; and until this come to pass, Rachel will not be comforted, individually nor matriarchally; for till then she will not be raised from the dead, to see her beloved Joseph and Benjamin, and her children—the whole house of Israel—rejoicing within their own border under their glorious shepherd, “the Stone of Israel,” meaning Joseph’s crown, as the one like him who was “separate from his brethren.”

Rachel being the constitutional matriarch of Israel, is the mother of the tribes, according to “the adoption which pertains to Israel;” for all Israel not being her natural descendants, they become her sons by a constitutional provision. At present, “*they are not;*” but when God shall graft them into their own olive upon a principle of faith, with believers of all other nations of past generations, she will no longer “refuse to be comforted.” She will rejoice because “they are”—because they are children returned from the land of the enemy to live in their own border, and a multitude of them *for evermore.*

But saith the inquirer, if this exposition be admitted, what does Matthew mean by saying that Herod’s slaughter of “all the children that were in Bethlehem and in all the coasts thereof,” was the fulfilment of this prophecy of Jeremiah about Rachel?

Matthew does not say that that event fulfilled Jeremiah’s *prophecy*, but *the saying*. The saying was fulfilled in an appropriate sense; for Bethlehem and the limits thereof were the resting place of Rachel’s dust, which might be figuratively said, in the words of the prophet, to utter a voice of lamentation and bitter weeping, when the cry of her daughters rent the air for their bereavement. On that occasion “a voice was heard, lamentation, and weeping and great mourning.”

This was a fact. The mothers of the murdered infants would not be comforted, because they were dead. This was another fact. It was also a fact that the mothers were Rachel’s people; but it was figurative to say that Rachel wept.

Taken altogether, the saying of Jeremiah was very applicable; especially as it was the earnest of a lamentation which would be the accomplishment of his prophecy in full—an accomplishment to which Jesus alluded when he said to the women who bewailed and lamented him,

“Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?”

In the 15th verse of Matthew two, there is another example of a prophet’s *saying* being fulfilled, or rather, applied to an incident to be taken as an earnest of the fulfilment of the thing predicted. “When Israel was a child,” saith Jehovah, “then I loved him, and called my Son out of Egypt” (Hos. 11:1). This is an historical fact. But Matthew intimates that it is more than history; that it is a prophecy also; and this intimation is found in the saying, that the exodus of the child Jesus from Egypt was the calling of God’s Son out of Egypt in *a sense* of the prophet’s saying.

Christ is called Israel in Isaiah 49:4. He bears Jacob’s new name, and the name of the nation of which he is King. God loved His people Israel in childhood, and Jesus too. He called them both out of Egypt, where *pneumatically* the tribes are to this day. But “out of Egypt call I my Son.” Their King’s exodus is an earnest of their’s. Ephraim, God’s first-born of the nations, will come out of Egypt’s antitype, to return again no more. Then will Hosea’s saying find its accomplishment in full, when “the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Egypt.” Out of Egypt will Ephraim then be called.—(*Herald of the Kingdom*, vol. III., No. 7, July 1853.)

## Hints for Bible Markers

### Psalm 24:4 – 5

*“He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.”*

The thoughts this month have been centered around the attributes of the righteous. We will close this month with one final thought on the attributes

of those who have clean hands and a pure heart. Continuing with the closing versus seven through 10 where the events of Isaiah 62, which we have just read the last few days, will have come to pass.

Clean hands and a pure heart are not to be found with those who fellowship an unclean thing. Brother Thomas brought the truth to light many years ago and since that time there have been those who have spent their time with Bible in hand while reading his writings. Weighing and considering those things that he has written with the things the Spirit has placed on record in the Scriptures. God blessed our brother, allowing him to pierce through the veil of superstition which surrounds the religions of the world, bringing the true gospel to light. Bringing about a body of believers who from his day until now proclaim the true gospel to the world and defend those same truths from error. We must live life in the world but be no part of it. We await that fateful day when those things promised Abraham, Isaac, and Jacob will be fulfilled.

### **Psalm 24:6 – 10**

*“This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.”*

The meaning of the verses at the end of this Psalm are fairly apparent but the bewildering ideas brought out by Christendom, because of the lack of understanding of the things concerning the kingdom of God, are worth noting, if only to show the confusion of ideas brought on by their lack of understanding. It is our desire that this may be a lesson for those that are young in the truth, so that they may not turn to the worldly books or the internet for an understanding of the Scriptures. In that direction only lies misperception and blindness.

Therefore before entering into the true meaning of these verses, we feel a few of their gospel mystifying theories are worth pointing out. The *King James Study Bible* adds its confusion saying that this Psalm applies to “David's retrieval of the ark.” They write, “This Psalm may have been written on the occasion of David's retrieval of the ark and its placement at Jerusalem (2 Sam. 6). The Psalm is clearly divided into two parts: a

processional song emphasizing God's sovereignty and man's need for righteousness before God (vv. 1–6), and an antiphonal (antiphonal means a form of music or liturgical response where two or more groups alternate in singing or speaking. It often describes a style of performance, especially in choral music or religious services, where parts are sung or recited alternately by different groups, creating a call and response effect. – BVS) song stressing the glory of the Lord (vv. 7–10)."

A different commentary the, *KJV Bible Commentary*, declares it's the Shekinah glory entering the Temple. They write, "As the ancient Israelites began to ascend the hills to Jerusalem with the ark of the covenant, they joyously sang, Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. The choirs call for the personified gates of Jerusalem to lift up their heads and for the doors to be lifted up. It is no ordinary God who is going to enter the tabernacle; it is the Shekinah glory. The reference to the King of Glory begs the question from the other choir, Who is this King of glory? The refrain is the epithet for God The Lord strong and mighty, the Lord mighty in battle. The Lord of Hosts was well known to the Israelites by this time (cf. I Sam 1:11; II Sam 5:10; 6:2; 7:26–27; etc.). He is the mighty God, The Lord of hosts, he is the King of glory."

And finally the third strike for the Christian commentators comes from *Nelson's New Illustrated Bible Commentary* which writes, "The Jebusites assumed that they were invincible because of their strong fortifications (2 Sam. 5:6). But they failed to realize that God had determined to give David the victory, and so their well-defended citadel fell (5:7). Psalm 24 may recall this victory. As if mocking the defiant boast of the Jebusites, that "David cannot come in here," the psalm offers a ringing chorus, "The King of glory shall come in!" (Ps. 24:7). Truly they do not have ears to hear! Christians are in the same state as Israel when Jeremiah prophesied these words, "*I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.*" (Jeremiah 22:21).

These verses of this Psalm take one's mind back to Christ's triumphant entry into Jerusalem at the hands of the fickle people of the nation. To be sure, the Messiah was under no illusion that this entry was the fulfillment of the words of this Psalm. But there is no reason to doubt that Jesus saw beyond this triumphal entry, to that time when he should enter into this city as "the King of glory." Christ knew that shame and crucifixion lie ahead. Shortly after his entry into the city John (12:27) records him saying

*“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.”* Surely these thoughts of this Psalm's declaration “the King of glory shall come in” would be a source of comfort and strength during this time.

We can do no better than to quote brother Thomas's beautiful description in *Eureka* (*Eureka: An Exposition of the Apocalypse*, 1866, Vol. 2, page 564) of this entry foretold by the Psalm, “That crisis has now arrived; and he sends his heralds of the rainbow to demand admission into the city for the king of glory. Approaching the gates, they exclaim, “Lift up, O gates, your heads; and be ye lifted up, ye doors of the future age (olahm), and the King of glory shall come in!” But not knowing who he is, they inquire from within the city. “Who is this King of glory?” to which his heralds reply, “Yahweh strong and mighty; Yahweh mighty from war: lift up, O gates, your heads, and lift up, O doors of the future age, and the King of the glory will come in!” But the porters and sentinels still hesitate; and, as if to gain time for deliberation, or in expectation of further information, they repeat the inquiry, “Who is He this King of the glory?” They are then further informed, that “Yahweh Tz'vaoth He is the King of the glory,” so amply revealed in the prophets (Psa. 24:7–10).

This conference at the gates of Jerusalem will, doubtless, result in the opening wide the entrances to its interior. Then the strong and mighty one attended by his multitude will descend from Olivet and enter the gates of Zion amidst the rejoicings of his retinue, crying, “Hosanna to the Son of David; Blessed is he that cometh in the Name of Yahweh; Hosanna in the highest!” Of course, all the city will be moved, and say, “Who is this?” This question will be answered in a solemn assembly of the notables of the city. One will then put the inquiry in the form, “What are these wounds in thy hands?” the reply to which will reveal the crucified Nazarene to his astounded inquisitors—“The wounds with which I was wounded in the house of my friends” (Zech. 13:6). Thus, after an absence of over eighteen hundred years, the King of the Jews proves his identity to his subjects, as he had before proved it to the apostle Thomas;” This description by our brother puts to shame any and all of the Christian commentator's fleshly notions on this subject. Therefore we would urge one and all to make a habit of reading *Eureka* on a regular basis.

Continued next month should the Lord will

bro. Beryl Snyder