

THE SANCTUARY-KEEPER



*A Magazine for the Exposition and Defense
of The Holy Scriptures*

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“Ye shall keep the charge of the sanctuary, and the charge of the altar”

Num. 18:5

“Ye are...an holy priesthood to offer up spiritual sacrifices.”

I Peter 2:5

“Thou hast kept My Word and hast not denied My Name” - Rev. 3:8

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“THE PATIENCE OF THE SAINTS”

Speaking of the certainty of the destruction of Roman Apostasy (Babylon) at the return of Christ, the Scriptures declare in Revelation 14:9 - *“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. **Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**”*

This principle of “patience” is a common theme throughout the teachings of Christ and the New

Testament Scriptures as a whole. There are two Greek words translated as patience in the N.T. The first is *makrothumeo* which appears only ten times. It means to *patiently endure, to be longsuffering or long spirited*. The other Greek word - *hupomone* - appears 32 times but has the same meaning. It is a *cheerful or hopeful endurance, constancy*. Thayer adds the comment that - *“In the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings.”*

For believers who lived under the power and persecutions of the Roman Apostasy, this exhortation was of critical importance. Most men submitted to and followed after the power displayed by the Roman Beast system. As was prophesied (and fulfilled), Revelation 13:7 foretold that *“it was given unto him to make war with the saints, and to overcome them: and*

power was given him over all kindreds and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The stresses and influences over those desperately clinging to the One Faith in the face of gross apostasy and abusive economic, social, and political power were immense. As indicated in the 10th verse, captivity and death by the sword were the tools of influence that the rising Catholic Church was all too willing to use in the projection of absolute power. Vs. 10 - *"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."* Therefore, these great trials were also to be a path of great victory to those who would humbly resist - "HERE IS THE PATIENCE AND THE FAITH OF THE SAINTS." To resist is not only an indicator of patience under terrible circumstances - it was/is to be a mark of faith. Without faith, *the knowledge and assurance of what God has promised*, there would be no reason, no will to resist the evils of Apostasy or any other manifestations of sin's flesh.

When the Roman Church was partnered with the governmental authority of Europe (Charlemagne in 800 AD) it was able to wield even greater power and despotism over the people. The Holy Roman Empire became the henchman of Papal Authority. Revelation 13:15 -

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Again, the pressures on true believers were extraordinary. The Scriptures, from Daniel to Revelation, speak of this time of absolute authority spanning some 1,260 years. This time of intense

pressure upon the believers, wherever they found themselves, is chronicled in sometimes great detail through the horrid abuses perpetrated by the so-called "Vicar of Christ", his priests, and his puppet kings and emperors.

We no longer live during this time of Apostate oppression, but that does not mean that the influences of apostasy are not strong. And as we near the return of our Master, we recognize that there is a resurgence in the influence of Papal objectives and also of tremendous and horrid evils that are putting significant pressure on the believers in these End Times. The exhortation of the *"patience of the saints"* is just as necessary for us in these end times as at any other time in history.

But patience can only be fueled by faith. Hebrews 11 lists many examples of this *"patience and faith"* of the saints by those who, under hardship and duress, were able to "not swerve" from their deliberate purpose.

- Enoch, in the face of a world in the free fall into moral depravity and rejection of God is spoken of as having *"this testimony, that he pleased God."*
- Noah exercised this patience and faith when in the midst of a "corrupt" earth we are told that, *"Noah was a just man and perfect in his generations, and Noah walked with God."* Of Noah, the apostle Paul stated - *"being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."*
- Abraham and his sons, having been promised the Land for an eternal inheritance, lived as strangers and pilgrims and subservient to the local authorities on the very land that they knew was to be theirs. As was spoken of Abraham - *"he looked for a city which hath foundations, whose builder and maker is God."* They waited a lifetime, but all died in faith, *"not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth."*

- There is, of course, Abraham's willingness to offer his son Isaac - the child of promise. Again, the demonstration of patience and faith.
- There is Joseph - who was rejected, stripped of all that he had known, and sold into bondage remained faithful to God and His promises. How would we have endured such trials? Again - patience and faith.
- There is, of course, Moses. He who chose to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Again, faith and patience.

The Scriptures are, of course, filled with these examples that we could spend a great deal of time considering - each individually. Of these people, Paul stated that *"the world was not worthy."* But, *"these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."* Then the Apostle Paul continues in the 12 chapter with the connection to ourselves - *"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto the Author and Finisher of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*

Of course, the highest example of this patience is found in the first appearance of our Elder Brother, who endured the fight against his own flesh, as well as the mocking, persecution, false witness, and execution at the hands of his fellow Israelites. Isaiah 53 says he would be *"despised and rejected of men, a man of sorrows and acquainted with grief."*

We are called upon to be patient, but such may be hollow words if the advice comes from those unconnected with the struggle that is being faced. But, for the faithful of all ages and pre-eminently Christ himself, this patience and faith is a matter of experience. Looking at 1st Peter 2:19-24 - *"For this is*

thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again: when He suffered, He threatened not: but committed Himself to Him that judgeth righteously. Who His own self bare our sins in His own body on the tree, that we, being dead to sins, would live unto righteousness: by whose stripes ye were healed." This is not a calling that is without any template or example. Christ lived and died, giving the full measure - truly demonstrating in himself the "patience and faith" of the saints.

The evils of a world gone mad and completely given over to the sin flesh nature in every aspect - religiously, culturally, politically, etc. can make those who stand apart feel incredibly lonely. But such is a path that has been trodden by many before - and again, including Christ himself. Patience does not necessarily indicate an absence of distress or mental strain, but it does offer an overriding sense of comfort and certainty that God will ultimately provide deliverance.

The apostle John, in recording Christ's message of the Apocalypse, introduces the writing by stating - (1:9) - *"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."* Christ commended those of the ecclesias of Ephesus, Thyatira, and Philadelphia for their "patience."

Much more could be said of this subject. James made reference to the patience of Job, which is a subject all of its own. The trials of these end times are not something unique for Believers, but we must stand fast and keep the example of our Elder Brother at the forefront of our minds as we work out our salvation with fear and trembling and work to imitate this *"patience and faith of the saints"* that has been so courageously demonstrated time and time again. To these individuals is the promise of salvation and

inheritance of that which is walked toward with great patience and faith.

Along with such patience is the need to cast off fear. The times we live in are filled with fear - fear of disease, fear of war, fear of economic ruin, fear of survival, fear of the disapproval of our fellow man, fear of shame, fear of offending others, fear of truth, fear of reality, and the list goes on and on. The Scriptures aptly point to *“men’s hearts failing them for fear”* (Luke 21:26) in the End Times. But in the entire list of fears - we hear nothing expressed in our society of one kind of fear that is, in fact, healthy - THE FEAR OF GOD. As stated in Proverbs (1:7) - *“The fear of the LORD is the beginning of knowledge: But fools despise wisdom and instruction.”*

During our time of patient waiting, this is deemed by Scripture as a healthy fear - one that helps one understand the creative power and force that is God. It is not paralyzing, as are the many natural fears that plague men today and lead them toward all kinds of mental disorders. It is a fear that invigorates and moves us to action to seek after His *“wisdom and instruction.”* In His very hands is our lives - both now and the hope of life to come. But conversely, the fear of man provides no benefit now or for the future. Psalm 37:1 - *“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.”* Why? - *“For they shall soon be cut down like the grass and wither as the green herb.”*

Psalm 37 goes on to encourage believers with the promise of the inheritance of the earth. But also gives a picture of what patient waiting consists of by exhorting us to:

- **“TRUST** in the LORD”
- **“DELIGHT** thyself also in the LORD”
- **“COMMIT** thy way unto the LORD”
- and finally, **“REST** in the LORD.”

If we do these things - Trust, Delight, Commit, & Rest - then the actions (brought about by our fear and utter respect for the power of our Heavenly Father and His loving desire for our eternal welfare) will move beyond fear and manifest itself in our love towards our Heavenly Father as seen through our patient waiting on Him alone. As the Apostle John explained - *“perfect love casteth out fear.”*

Therefore, we must continue to wait patiently, as faithful believers have done throughout the ages - casting off the fretting and fear that only makes our situations worse. We are to emulate our Elder Brother, Jesus Christ, who displayed such patience in his complete and utter trust, delight, commitment, and resting in the surety that God will save when the appropriate time comes. As Moses declared to the Israelites as they stood before the Red Sea in front of them and the violent Egyptian army behind them - *“Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you to day - The LORD shall fight for you, and ye shall hold your peace.”* And in another similar passage, we read, *“Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth”* (Ps. 46:10).

Patience is the opposite of fretting. The latter involves an extreme waste of energy on senseless distress and a lack of spiritual focus. Our spiritual energies are, therefore, exhausted and spiritual death ensues. The former - patience - provides a healthy calm that allows us to focus our mental and physical energies in a productive matter. We envision the obvious example of someone flailing around in the water in the panic of drowning before help can arrive while another relaxes and floats on their back to save necessary energy until such help comes. Our help, in the form of Christ on Earth again, is soon to come.

A Thomas

What, then, are the saints waiting for, and what do they believe in? In other words, what is their patience and faith as the Brethren of Christ? The answer is, that they believe in and are waiting for the slaying of Daniel’s fourth Beast, the destruction of his body politic, and the giving of it to the burning flame; and for the giving of the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, to the people consisting of the saints of the Most High Ones (Dan. 7:11,27); and Apocalyptically exhibited in chs. 14,15. - John Thomas, Eureka, Vol 5, p. 56

THE TREE OF LIFE

*“He that hath an ear, let him hear what the Spirit saith unto the Ecclesias; TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE TREE OF LIFE, which is in the midst of the paradise of God.”
Rev. 2:7*

The progression of the student of God’s Word from Genesis to Revelation reveals that there is no tree listed in the Bible that is as beautiful and majestic, and glorious as the Tree of Life that we are introduced to in Genesis (the Alpha of the revealed Word) with further elaboration provided in Revelation (the Omega of God’s revealed Word). The phrase “tree of life” is specifically mentioned ten times in the Word, but most of the information in the Bible is pointed towards this time when this Tree of Life will be fully grown and visible by the spiritual eye of faith.

- **Genesis 2:9** - “And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the **tree of life** also in the midst of the garden, and the tree of knowledge of good and evil.”
- **Genesis 3:22** - “And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the **tree of life**, and eat, and live for ever:”
- **Genesis 3:24** - “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the **tree of life**.”
- **Proverbs 3:18** - She (Wisdom) is a **tree of life** to them that lay hold upon her: and happy is every



one that retaineth her.

- **Proverbs 11:30** - “The fruit of the righteous is a **tree of life**; and he that winneth souls is wise.
- **Proverbs 13:12** - “Hope deferred maketh the heart sick: but when the desire cometh, it is a **tree of life**.”
- **Proverbs 15:4** - “A wholesome tongue is a **tree of life**: but perverseness therein is a breach in the spirit.”
- **Revelation 2:7** - “He that hath an ear, let him hear what the Spirit saith unto the Ecclesias; To him that overcometh will I give to eat of the **tree of life**, which is in the midst of the paradise of God.
- **Revelation 22:2** - “In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.
- **Revelation 22:14** - “Blessed are they that do his commandments, that they may have right to the **tree of life**, and may enter in through the gates into the city.”

Faithful saints of all generations have had their eye of faith singularly focused on this beautiful tree that will live eternally, never to be chopped down, never to be impacted with the diseases and famines of the world in which it will exist. King David makes a

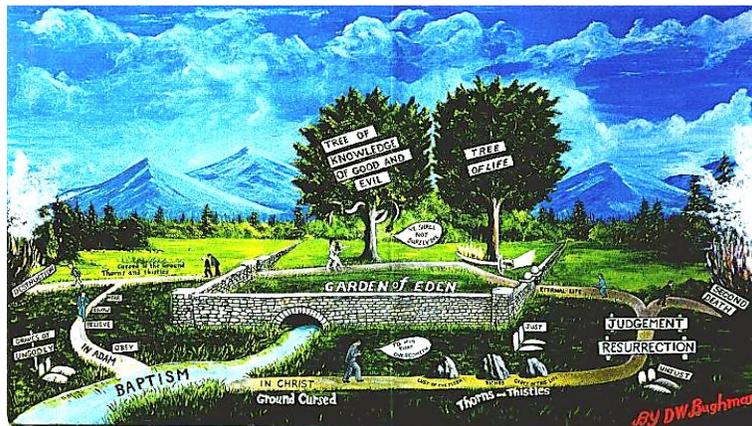
very profound statement connecting his desire to the symbolism of the Tree of life. In II Samuel 23:5, he makes this statement – *“Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.”* He understood that his desire would not be met during his lifetime. He understood that he would not be allowed to receive the ultimate salvation from God’s symbolic Tree of Life during his lifetime.

We remember the beautiful words of Psalms 1:1-3 where it is stated that the man of the law of the Lord shall be like a tree planted by the rivers of water, bringing forth fruit in season with leaves that will never wither. The verbiage in this verse brings our minds to the Spirit words in Ezekiel 47:7, 12 and Revelation 22:2.

- **Ezekiel 47:7** - *“Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.”*
- **Ezekiel 47:12** - *“And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.”*
- **Revelation 22:2** - *“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”*

Let us look at the picture of Brother D. W. Baughman’s drawing depicting God’s Plan that will

allow His faithful servants who have overcome the world to eventually partake of Yahweh’s Tree of Life. This picture, depicting God’s plan of salvation, has been hanging at the Arkansas Bible School for many years. Although Adam and Eve were not given specific commandments not to eat of this Tree of Life, they were ultimately excluded from partaking of this Tree after they were disobedient to the one commandment given to them. After that first sin, our first parents were driven from the Garden. The way to the Tree of Life was guarded and protected by God’s angelic representatives until the time came when there would be a son born of a woman who would also be the Son of God and would learn to become perfectly obedient to the commandments of



God. We are told that through His perfect obedience and the atonement that He made through His shed blood for the sin nature inherited from Adam and Eve, He was allowed to partake of this Tree of Life. Christ then became the Way and the Life. He became the first constituent of the Tree of Life. It is His example that we must emulate in order that we, too, may be given the privilege of eating of the Tree of Life in the future age.

As Christ is the True Branch of Righteousness, it is imperative that we must always abide in Him if we want to be allowed to partake of that Tree of Life and become future trees of righteousness. The concept of us abiding in Him and partaking of the Tree of Life in the future is laid out very plainly in John 15. This chapter teaches us that in this life we must bring forth fruits of righteousness and these fruits should continue for all of our lives in order to eternally abide in Him in the future age.

John 15:1-6 KJV - *“I am the true vine, and my*

Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. - Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

For one to abide in another implies a principle of "many in one". Brother Thomas speaks of this divine principle in the first volume of Eureka, pp. 207-209, where he talks about the distinction of the various words to describe the trees mentioned in Revelation.

There are three Greek words translated as "tree" in the book Revelation. These are the words "*dendron*," "*xulon*" and "*syke*". This last word is only used once and is translated as a fig tree. The other two words are the ones that Brother Thomas focuses upon. He accurately reasons that the Spirit, when inspiring the apostle John to record the Revelation, would not use two different words to depict the same thing, therefore, since there are two different words used, they must have two different meanings.

The translations for the tree of life in Revelation 2:7, 22:2, and 22:14 are all from the word "*xulon*". In describing this Greek word, Brother Thomas uses Revelation 22:2 to make his point. This verse states that the tree (*xulon*) of life is on both sides of the river. A single tree cannot be on both sides of a river. However, we do know that a multiplicity of trees can exist on both sides. Mankind would call that type of environment a singular "forest" or a "wood" as per the words of Brother Thomas. This logic causes us to then think of the Tree of Life as the "Wood of Life"

or an unnumbered multitude in one entity. We see this principle directly from Revelation 7:9 – "*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*". This multitude of faithful saints is described in many places as the singular Bride of Christ.

Brother Thomas also shows that the phrase "the Tree of Life" in Genesis is best described as "the Tree



of the Lives", again another description of multiple components in a singular Tree of Life. He states that to eat of the Wood of Life is to be one of the many individual constituents of the singular Wood of Life. These singular constituents of the Wood of Life have been planted by the seed of God and were sown on a good and honest heart and were rooted and grounded on the foundations of the one Truth and have spiritually grown upward using the food and water from the Word of God to become a tree of righteousness. These trees of righteousness are fed by the Word by partaking of the lifestyle of He who is the way to the Tree of Life.

The verses that we have considered in regard to the inclusion of the phrase "the Tree of Life" teaches us what we must do in this life in order to become a constituent in the Wood of Life in the future.

- **Proverbs 3:18** – Constituents of this future multitudinous wood must develop and learn to apply the wisdom of God to their lives.
- **Proverbs 11:30** – A future tree of righteous must

develop and manifest fruits of righteousness in this life.

- **Proverbs 13:12** – Faithful saints must desire more than anything else to be a constituent of this Wood. Just as David did and just as Christ did when He stated that it was His will to always be about His Father’s will.
- **Proverbs 15:4** – The understanding and manifestation of correct doctrine is critical to obtaining a place along the rivers of the spiritual water flowing out of the future Temple.
- **Revelation 2:7** – Overcoming the evils of the world and the works of the flesh must be a priority for the future trees of righteousness.

LEAVES OF THE TREES OF RIGHTEOUSNESS

In Psalms 1:3, Ezekiel 47:12, and Revelation 22:2, we find additional instruction in regard to the leaves of this Tree of Life. In Psalms, they are described as leaves that shall not wither. In Ezekiel, they are described as leaves that shall not fade and leaves that are used for medicine. In Revelation, they are described as leaves that were used for the healing of the nations. The unfading and unwithering leaves indicate that these are spiritually viewed as evergreen trees, just like those that were used in Solomon’s Temple. We remember that the Household of God is described as “Ye are the temple of God”. These faithful spiritual constituents of the Temple of God will become the immortal spiritual constituents of the Wood of Life. Evergreen implies immortality and incorruption. The leaves of the Wood of Life represent the individual constituents of the Wood of Life. These leaves of

the spiritual immortal evergreen trees of righteousness will serve the same purpose as the leaves of the natural trees. They will be used to clear the antitypical impurities from the air through their healing and teaching of the surviving remnant who were once participants in the apostate religions of the world that existed prior to the establishment of the Kingdom of God. This healing will come in the form of correct spiritual teachings of the God of Israel, the everlasting covenant, the Gospel message and the importance of the King of Kings and Lord of Lords.

FRUIT OF THE TREES OF RIGHTEOUSNESS

Ezekiel 47:12 describes the tree as bringing forth fruit according to his months, and the fruit will not be consumed. Revelation 22:2 teaches us that the Wood of Life produces twelve manner of fruits which was produced every month. This fruit will be produced through the spiritually healthy and perfect singular Wood of Life as manifested in the multitudinous individual trees of righteousness carrying out their individual responsibilities in the Kingdom Age. The reference to the fruit being produced in accordance with the twelve months has reference to the requirement that all nations or their

representatives must go up to the Temple in Jerusalem once a year as recorded in Isaiah 2:3 – *“And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”* Isaiah 66:23 reads – *“And it shall come to pass, that from one new moon to another, and from*



RIPENED FRUIT HANGING FROM THE DATE PALM

one sabbath to another, shall all flesh come to worship before me, saith the LORD."

Brother Thomas makes these comments in Eureka, Volume 5, page 362. *"The law and the word of the Spirit will issue from the throne through the Healing Leaves at duly appointed times, or "from one New Moon to another, and from one Sabbath to another" (Isa. 66:23). The "twelve fruits of the wood of life" are the knowledge of good tending to life, being made known, and fed upon, in all the year. Fruit is anything produced. It is not produced to all the world at once; that is, in a single month: but at every new moon of the year's twelve shall strangers present themselves in Jerusalem for instruction, and "from one Sabbath to another". The living water through the wood produces the healing knowledge, the leaves yield it to the nations, according to the administrative institutions of the new Millennial constitution and order of things."* (End quote)

IN THE MIDST OF THE PARADISE OF GOD

The last thing that we wish to address in regard to this study of the Wood of Life is the antitypical location on this multitudinous tree – In the paradise of God. We find this exact phrase in Revelation 2:7. A similar phrase can be found in the first mention of the Tree of Life – Genesis 2:9 – where the KJV reads – “the tree of life also in the midst of the garden”. Brother Thomas spends about 10 pages on this subject in Eureka, Volume 1, pages 209-219. We won't be able to cover all of the information that he presents, so I have extracted a

few comments to bring this subject into our review of the Tree of Life.

The Greek Word for “paradise” is G3857 – “*paradeisos*”. This is a word of Persian origin that means:

- 1) a grand enclosure or preserve, hunting ground, park, shady and well-watered, in which wild animals, were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters or
- 2) a garden, pleasure ground or
- 3) a grove or park.

This Greek word occurs in three different verses in the New Testament – Luke 23:43; 11 Corinthians 12:4 and Revelation 2:7. In the Old Testament, we find this Greek word translated as the Hebrew word “*pardec*” in Nehemiah 2:8; Ecclesiasties 2:5 and Song of Solomon 4:15. It is in the Nehemiah reference that we can see the typical meaning of this word. There we see that this paradise is a forest



LOOKING EASTWARD ON THE SOUTH SIDE OF THE TEMPLE

that is used to produce wood for the gates of the royal palace. In the two writings by Solomon, we see that the word is represented by the English word “orchards,” and these orchards were well-watered tracts of land planted with all kinds of fruit trees.

We should now be able to see the equality of the Tree (or Wood) of Life in the midst of the paradise of God with the Tree (or Wood) of life in the midst of the Garden of Eden in Genesis and also with the well-watered fruitful trees on either side of the river as described by the prophet Ezekiel and the Apostle John.

There is a principle running throughout the pages of Scripture that teaches us *“first the natural, then the spiritual.”* Or in reverse, for every spiritual antitype, there is a natural type. In the context of our comments, as there is a spiritual Wood in the Paradise of God comprising the multitudinous saints and their Righteous Groom, there will also be a natural Paradise of God that will exist during the Kingdom Age. **Ezekiel 36:33-36** reads as such: *“Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.”*

These verses teach us that the land stretching out and including the land from the river of Egypt to the great river, the Euphrates, that was promised to the 12 tribes of Israel in the Kingdom Age will be likened by all of the rest of the world to the glory and beauty and majesty of the Garden of Eden. In the midst of this future literal Garden of Eden we find the placement of the Millennial Temple described by Ezekiel and being *“IN THE MIDST OF THE PARADISE OF GOD”*.

As we conclude our thoughts and comments, we would like to summarize our thoughts with a quote from Brother Thomas in regard to the literal and spiritual Paradise of God. This is from the five-volume edition of Eureka Volume 1, pp. 218-219. After providing general geographical dimensions of the future land of the nation of Israel and the land where the Millennial Temple will be constructed, he makes these comments.

“Such, then, are the geographical and the literal aspects of the Paradise of Deity. It belongs to the earth, and is as real, visible, and actual a region, as Britain or America.

The literal Paradise, however, differs from these in that its literality is also symbolical and allegorical of things pertaining to that great incorporation of the citizens of the commonwealth of Israel, styled by Daniel and other sacred writers, “the Saints.” Thus its literal river is symbolical of the spirit to be received from the throne, and through the altar Jesus, by the trees of righteousness that come out of the earth by resurrection. Ezekiel’s river is therefore placed among the apocalyptic symbols of Rev. 22:1. So also, his “aitz rav”, or GREAT WOOD, on both sides of his river, is adopted as a symbol by the Spirit in the same chapter, and there styled “the “xulon” on this side and that side of the river of water of life,” and representative of the aggregate of the saints, each saint being an element of the wood. The leaf of the Ezekiel wood is for healing; as an apocalyptic symbol it is representative of the saints, who are leaves as well as trees of the “xulon” of life, through whom the Spirit breathes “for the healing of the nations,” symbolized by the waters of the Dead Sea.

To eat of the wood of the life in the midst of the Paradise of the Deity is to be an unfading leaf—an immortal possessor of the glory, honor, and incorruptibility of the kingdom, which the God of heaven shall set up in the Holy Land. It is to be one of the priests of the Most Holy Portion of the Holy Oblation, to whom it shall be said by the King, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the State”—Matthew 25:34. (End quote)

All of these comments are based on the events surrounding the symbolic Tree of Knowledge of Good and Evil (the review of this tree was included in the last version of the Sanctuary Keeper) and the Tree of Life as set forth in Genesis 2 and 3 which depicts in symbol God’s Holy Plan and Purpose with His creation. As shown by Brother Baughman’s picture, man sinned when he partook of the fruit of the Tree of

Knowledge of Good and Evil and was expelled from the Garden of Eden. It took the blood shedding sacrifice of God's Lamb slain from the foundation of the world that would make access to the Tree of Life once again possible for those redeemed out of the Adamic conditions brought upon man through the sin of Adam, the natural federal father of all mankind.

To partake of the blessings manifested in the Tree of Life is all of our hope and all of our desire. May we all live our lives in obedience to the laws of God set forth in the Law of Spirit of Life in Christ Jesus and be part of that multitudinous group of immortalized individuals that make up those that will be granted immortality for eternity.

We will close by presenting verses in which we should glean hope, comfort and strength. Let us always be strong, ever growing, ever fruitful, always seeking the spiritual food and spiritual water from the Word of God so that we may become future individual trees of righteousness in the multitudinous Wood of Life in the midst of the Paradise of Yahweh.

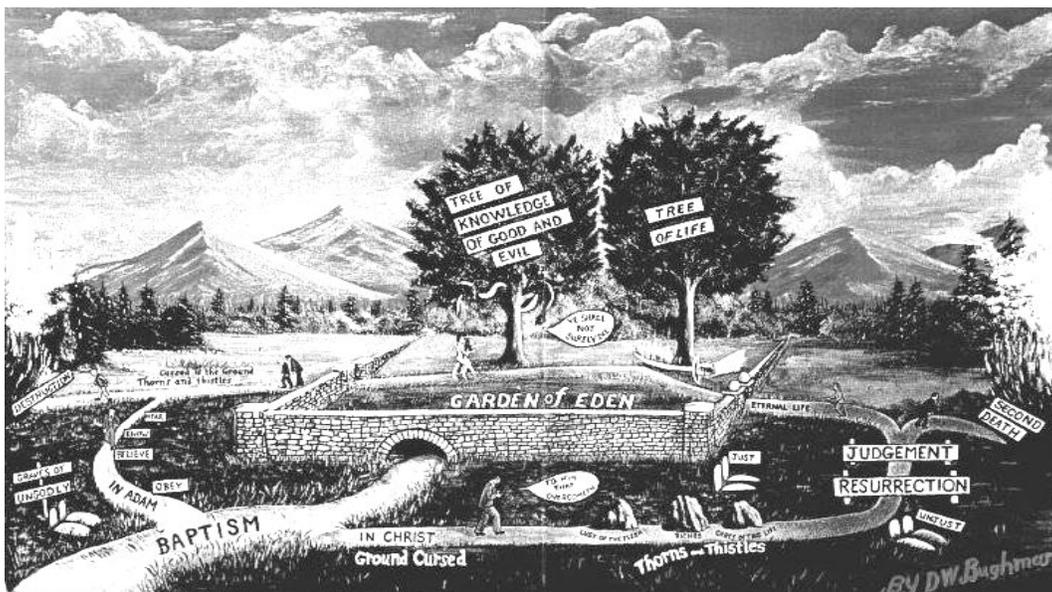
- **Isaiah 65:22** – *“They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.”*
- **Psalms 1:1-3** – *“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the*

scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

- **Isaiah 61:1-3** – *“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”*
- **Revelation 2:7** - *“He that hath an ear, let him hear what the Spirit saith unto the ecclesias; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”*

Let us always remember the principles of truth depicted in Brother Baughman's picture.

B Henderson



THOUGHTS FROM THE BOOK OF ISAIAH



POSITIONED in the very middle of God's Holy Oracles is the book of Isaiah, And while our interest here is centered on the last chapter, we would be remiss if we did not comment on;

1. the place in the divine record it occupies, and
2. the great body of work it presents to the Bible student, and
3. the man Isaiah himself.



The book of Isaiah is placed 23rd of 39 books of the Old Testament but is first of the prophets, and its sixty-six total chapters correspond to the sixty-six total books in the Bible. Interestingly, even the book itself is divided; chapters 1 through 39 reflect the teachings of the Law and the threatened judgments for disobedience, corresponding to the Old Testament Hebrew scriptures. The final chapters , 40-66, proclaim the doctrine of grace in Christ and the salvation he brings to the people.

It is interesting then to note that chapter 40, verse one reads - "Comfort ye, comfort ye my people, saith your God." The word comfort is used 9 times by Isaiah but 8 of those 9 in this the second part of his prophecy, clearly pointing out the great work that the Lord Jesus did as he went about Galilee, giving sight to the blind, hearing and speech to the deaf and dumb, and strength of legs to walk to those who were lame.

Isaiah was a statesman, well-educated in history and the sacred writings of Israel. In his writings, he speaks of the early history of Noah - 54:9, "For this is as the waters of Noah unto me: for as I have sworn

that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." He speaks of Abraham - 51:2, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."

He speaks of Israel's wilderness wanderings, he wrote of Medical Science, Political Kingdoms, Science and Metallurgy, he wrote of Sculpturing, of Carpentry, and he wrote of World Geography, including the distant lands of China - 49:12, "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." England and India - 60:9, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee."

His work spreads from the reigns of Uzziah, who died in BC 740; Jotham, who died in BC 734; Ahaz, who died in BC 715; to Hezekiah, who died in BC 686.

Isaiah begins his writing with this prologue, "The vision of Isaiah the son of Amoz, which he saw

concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

The word translated vision came to us from the Hebrew word *chazown* and carried the meaning of that which is seen. In these visions, the objects were made to pass vividly before the prophet's mind as a picture. The prophecies were spoken or recorded as the visions came to him during his ministry.

The name "Isaiah" carries the meaning of Salvation of Yah, and appropriately this man certainly is revealed as one who brings a message of glorious salvation to the people in times of national stress and difficulty.

We note that as he wrote, he frequently used the terms Israel, Judah, and Jerusalem but never did he use those terms synonymously. Israel is always referring to those Jews in dispersion, Judah is always referring to those Jews in the land, and Jerusalem most frequently is in reference to those in residence of the city of David. Isaiah then saw in vision, Jerusalem's humiliation, and we particularly refer to chapter 29 (vv. 1 - 4), *"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."*

But, then he writes of Jerusalem's elevation - Isaiah 2: 1,2, *"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."*

Our prologue then proceeds to give us the scope of time in which he spoke and wrote all those things he had seen in vision. Isaiah began his prophetic

ministry during the reign of Uzziah, *"My strength is Yahweh"*. It was a time of considerable prosperity, and his reign is noted for his success in following The LORD. His accomplishments included the building of Elath, and the successful defeat of the Philistines as well as the Arabians. He built a prosperous agrarian society by the strategic digging of wells to provide water in desert places, and he became very inventive by designing and building very large offensive military equipment. In many of his achievements, he foreshadowed the Lord Jesus Christ.

Yet as his successes mounted and his fame spread throughout, he faltered - 2 Chronicles 26:16, *"But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense."*

Isaiah then served Yahweh through the reigns of Jotham, and Ahaz, and into that of Hezekiah of which Isaiah makes mention over 30 times.

HEZEKIAH

We do consider Hezekiah at this time because of Isaiah, especially since The king and Isaiah had a good relationship and Hezekiah did indeed call upon the prophet when it became apparent that the Assyrians were about to take the city. 2nd Kings 19:1,2 - *"And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz."*

The servants of Hezekiah came to Isaiah. But relief did not come; indeed, this time, Sennacherib's demands were put in writing and presented to the king. Relief was not yet to be had and so Hezekiah this time went into the house of the LORD to pray. *"Now therefore, O LORD our God, I beseech thee, save thou us out of the hand of this evil tyrant, that all the kingdoms of the earth may know that thou art Yahweh Elohim, even thou only."*

Now, because Hezekiah went directly to Isaiah the first time, it appears that this time, God heard

Hezekiah's prayer and sent these words through Isaiah. 2 Kings 19:20 - *"Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard." ... vv. 32 - 34, "Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. 'For I will defend this city, to save it, for mine own sake, and for my servant David's sake.'"*



And so then were the Assyrians destroyed by the hand of God. And Sennacherib? For his blasphemous outbursts, he was killed by his own sons, Adrammelech and Sharezar.

Isaiah devotes four chapters to the account of Hezekiah and his reign while enduring the threats and insults directed not only at him, not only at Jerusalem but those that were directed at the living God of Israel. The following are some of the insults hurled from the mouth of Sennacherib and Rabshakeh. Isaiah 36: 18 - 20 - *"Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?"*

We note now the passionate prayer of Hezekiah as reported by Isaiah. Isaiah 36:16-20, *"O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open*

thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only."

With such enlightened faith, we know that God is well pleased, and as a result, we have these words given to the great prophet in a vision. Isaiah 37:22-35, *"This is the*

word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city to save it for mine own sake, and for my servant David's sake."

Sennecharib's army was destroyed that night, and as already mentioned, he died shortly afterward at the hand of his own children. Hezekiah's troubles were not however over, as this great king of Judah became sick unto death. Due in no small part to his fervent prayer, a miracle was granted him fifteen more years of life. It is interesting to note that these chapters which Isaiah dedicated to Hezekiah close out the Old Testament portion of Isaiah's great prophesy, and we especially note these last four verses of the 39th chapter. Vv. 5-8, *"Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, that all that is in thine*

house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.”

Hezekiah had acted foolishly while being a faithful servant and worshipper of the Most High God. Hezekiah opened up to strangers all the sacred things of worship service unto the LORD. As a result, while Hezekiah would go unto his fathers in peace, the kingdom would fail, and the diadem would be removed never again to be replaced until he come whose right it is.

COMFORT FOR GOD’S PEOPLE

The next chapter of Isaiah’s prophecies, chapter 40, would begin those doctrines of grace and salvation through the promised Messiah, “*Comfort ye, comfort ye my people*”.

The prophet Jeremiah appeals to Jerusalem to return to their former spiritual heights and to uphold divine righteousness. In chapter four, he cites three principles that they needed to observe to affirm that Yahweh truly lives; His Truth, His Judgment, and His Righteousness. These three elements both Jeremiah and Isaiah say are revealed in the work of the Messiah. Christ was the Truth when he appeared on earth; he became the Judgment in his priestly mediatorial role at the right hand of His Father; he will finally be seen as The Righteousness when he returns to justify his faithful ones.

A NEW HEAVEN AND A NEW EARTH

Finally, we consider the last chapter of the “Royal Book of the Prophets.” It reflects the message of the last book of all Scripture; the picture of the glory of Yahweh apocalypsed in the New Heaven and New Earth. Isaiah reveals the basis upon which the divine glory will extend throughout the earth in the kingdom to come and provides a warning to those who neglect the faith that strengthens such a vision.

He enumerates 8 specific points of interest and

importance:

1. EXTERNAL GLORY IS NO SUBSTITUTE FOR INNER WICKEDNESS. (Vv 1-4)

When Solomon built the Temple on Mt. Moriah, we note that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building. We read also that many of the surfaces of walls and floors were overlaid with gold, and many other wooden surfaces were covered with carved figures of Cherubims and palm trees, and they too were overlaid with gold. But then, as the years passed, as one king succeeded the other, and when the strength of character was replaced by weakness and subjection, the gold was stripped away to pay tribute, and the precious stones were given to satisfy potential protection from some enemy. The once glorious Temple that took the breath away from the Queen of Sheba was not now so glorious and magnificent.

Four hundred years after Solomon completed his House for God upon Mt Moriah, the Babylonians destroyed it.



2. HOW YAHWEH WILL VINDICATE HIS NAME. (Vv. 5-6)

For many years Israel praised God for His wonderful mercies, especially for bringing them out of Egypt. We read from Deuteronomy, chapter 4, in which Moses demanded that the people remember that Yahweh, “*He is God, and beside him there is none else.*” After all, didn’t He bring thee out of Egypt with a mighty hand, and a stretched out arm, and by great terrors?

This was a most remarkable thing that a whole nation upwards of 600,000 men, not counting women and children, should be brought out of a most powerful nation, in a public manner; that the sea itself should be divided to afford this mighty host passage, and that they be sustained in a hostile desert environment for 40 years.

But, as their history developed and their obedience to God's laws and precepts waned the great favor that God bestowed upon them, time and time again was turned to disfavor and God gave them choices. Moses in Deuteronomy records a list of blessings if they obeyed, followed by a list of curses they would be forced to endure, including removal from the land and scattering to all corners of the earth.

Jeremiah, writing on this scattering, said this (30:11), *"For 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."*

But Jeremiah also wrote (23:7,8), *"Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."*

It is at this time that the living God of Israel will vindicate His Holy Name and all the earth. Ezekiel 39:25-28, *"Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the LORD their God, which caused them to be led into captivity among the*

heathen: but I have gathered them unto their own land, and have left none of them any more there."

3. THE JOY OF BIRTH. (Vv. 7-14)

This was the occasion of the birth of the Master. Paul writes in Romans 3, *"Concerning His Son Jesus our Lord, which was made the seed of David according to the flesh."*

At the occasion of Jesus' birth we read from Luke chapter 2. (Vv 2-8) - *"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."*

There you have it; even the angels in Heaven rejoiced at the birth of him, who was made a little lower than themselves. How about the joy that will be expressed when the multitudinous Christ is revealed?

4. YAHWEH' ANGER AGAINST HIS ENEMIES.

(Vv. 15,16)

Out of the wilderness of Sinai, the mount of judgment, will come a mighty force, moving northward to accomplish victory over the enemies of Yahweh. Who are the enemies of the LORD? Ezekiel 38: 1-3, *"And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal..."*

Reading further in chapter 38, (vs. 8), *"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against*

the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.”

Then in the following chapter, we read, (39:1-5), *“Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.”*

5. FALSE RELIGION WILL BE ABOLISHED.
(Vv 17)

Rome and Jerusalem have always been polar opposites; Rome, the city of the great harlot, and Jerusalem, a chaste virgin, the city of the Great King. We read in the Apocalypse chapter 17, *“Come hither, I will show thee the judgment of the great whore that sitteth upon many waters”*. We read then in Chapter 18 (Vv. 5-8), *“For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she*



hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.”

6. YAHWEH'S GLORY SEEN IN JUDGMENT.
(Vv. 18,19)

At the destruction of Babylon the Great, all her friends and associates are seen as mourning merchants. In contrast, we read in Revelation 18:20,21 - *“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”*

Amid the Halleluiahs that ascend consequent upon the destruction of Babylon the Great, a voice is heard calling upon all to praise God, for the Lord God Omnipotent reigneth, and the marriage of the Lamb has come.

7. ISRAEL'S COMPLETE RESTORATION HAS TAKEN PLACE. (Vv 20-21)

We read in Ezekiel chapter 37 this little real life parable. (Vv. 15 - 18) - *“The word of the LORD came*

again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?"



This little parable speaks volumes as to the extent and the inevitability of the sureness of God's love and tender care for his chosen people. Ezekiel then says (37:22), "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall

also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever."

8. THE ULTIMATE GLORY OF THE KINGDOM. (Vv 22-24)

Now, if our assessment of Isaiah 66 is correct, then these last words of Isaiah should remind us of those last words of Hezekiah as recorded in 2nd Kings 20, verse 19, "Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken."

We recall also these last words spoken to John, Rev 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Brethren, there will be built, on the eastern side of the Jordan valley, a memorial to the folly of the flesh, in which dead bodies of rebellion will contrast against the living sacrifices to be seen in the Great Temple of Zion. Ezekiel 39:11, "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea.."

Then, the final vision is that of a world glorifying Yahweh, who thus ascribes His royal majesty and supreme authority.

No earthly house is sufficient to contain His glory. Such a picture, coupled with that of the final book of Scripture, brings the value of the Truth into our present circumstances and provides us with the incentive to anticipate the imminent dawn of the great day of LORD God Almighty.

Herb Thomas

"Reputation is what men and women think of us; character is what God and angels know of us."

Thomas Paine

DID CHRIST HAVE A FREE WILL?

In recent years we have come across the expressed idea from brethren that due to the principle of God Manifestation that it was not possible for Christ to sin in the days of his flesh. In other words - since God was "in Christ," working out His plan of redemption for man, this made the failure of Christ an impossibility. This struck us as counter to many Scriptural references that attest to Christ's free will and the necessity of free will as an acceptable sacrifice to Yahweh. Any view that minimizes Christ's struggles with the sin-nature, we believe, compromises Christ's nature and victory over the flesh, undermines the Atonement, and takes the doctrine of God Manifestation to an erroneous extreme. At the same time, a balance is necessary for understanding that God's will, through His promise of redemption to come through the Seed of the Women, would most certainly be accomplished. But, such would be accomplished through the actions of an **obedient** representative of the Adamic race, sacrificing his own independent will to conform to the Plan and Purpose of Deity - "nevertheless not my will, but Thine, be done."

Knowing there is "nothing new under the sun," it was interesting to see that this issue had come up before in Christadelphian history. An article under the title of "All Things of God" out of the 1875 Christadelphian deals with whether Christ was capable of sinning during the days of his flesh. The article was submitted by an "R.D." and provided with an "Addendum" section that was "approved by R.D.," but we **assume** was written by the editor, Robert Roberts, to provide more clarity to the subject. The following comments are from the Addendum section that summarizes and balances the subject quite well.

- A.T.



Though Christ was the Father's manifestation by the express operation of the Spirit, it is not to be suggested that he was without a separate and independent will in the part he performed. The existence of a separate and independent will is several times alleged by himself, as when in the Garden of Gethsemane, he desired to escape from the terrible ordeal impending, but added, "Not my will but Thine be done." The existence of a separate and independent will was a necessity for what he had to do; for what was that? To yield an acceptable obedience. Thus Paul says, "He was **obedient** unto death" (Phil. 2:9), and again, "By the **obedience** of Christ, many are made righteous" (Rom. 5:19). Because of his **obedience**, he was styled by Yahweh "My righteous servant" (Isaiah 53:11). There can be no obedience or righteousness without independence of will. The very essence of obedience is voluntary compliance, and there can be no voluntary compliance if the will is chained. No one would say that an engine is obedient; neither would it be said that a child is obedient if you give it opium and tell it to be quiet, and it does so; or if you tie it in a chair and tell it not to leave the room, and it does not do so. The nature of obedience and the beauty of it requires the utmost liberty, he expressly declares in saying, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels, but how then shall the Scriptures be fulfilled?" (Luke 26:53). So that the thing that deterred Jesus from praying or deliverance at this stage was the consideration that the Scriptures would thereby be broken. So with his temptation in the wilderness. He had power to make

stones into bread: but he refused to exercise the power because of the sanction it would have given to the tempter's philosophy of life and its objects.

If the question be asked, how came it that Christ's will always acted with the Father's as no other man's ever did, it is here that the object of God's manifestation becomes apparent. There never could have been such an obedient man if God had not produced him and made him what he was; but God does not stultify Himself in any part of His work. Therefore, though God, in Christ, produced one who was righteous under all trial, He did not tie or force his will, but gave him that complete independence of volition, and that ample opportunity of disobedience which gave acceptability to his obedience, and value and force to it as an example to us.

The principle involved in God's procedure towards man absolutely required this. The object aimed at throughout is the voluntary consecration of independent will to His glory. It is for the development of this result that all these ages of evil are allowed. The prevalence of evil is the necessary foundation of righteousness. If it were not for this element of the work of God, the world's history is without an explanation. Take it away, and we are in darkness, and there is then no reason why God should not at the first have populated the earth with sinless immortals. The long reign of evil is the measure of the value God attaches to the voluntary obedience of independent will. The evil has come through the impartation of this power of independent will. Man has misused it, and hence the reign of evil; but the gloriousness of the obedience of a multitude who will come out of this great tribulation, is so great as to be more than a compensation for the night that broods over this world.

Christ was the inauguration of this race of sons obedient under trial. His obedience was perfect, and we are forgiven and accepted by God through him at last, if Christ at the judgment accounts our obedience to him sufficient. It is left in his hand to determine this. But we must not shut our eyes to the fact that he in himself inaugurated the principle of our acceptance. It is expressly testified that he was

"made perfect through suffering" (Heb. 2:10); further, that *"though he were a son, yet **learned he obedience** by the things that he suffered"* (Heb. 5:8); also, that **because** he loved righteousness and hated iniquity, therefore he is exalted to his position of supremacy (Heb. 1:9); also, that it was the consideration of the joy set before him that led him to endure the cross and despise the shame (Heb. 12:2). We must not allow any conception we may form on the subject of God manifestation to exclude these scriptural declarations. One part of the truth never interferes with another, when rightly understood. There is always a tendency on the part of those who strongly sympathize with one phase of truth, to shut their eyes to other phases, which are not in opposition, but which on a superficial view appear to be so.

To the question, "could Christ sin?" the answer, in view of the foregoing facts, is easily discernible, and ought to afford ground for the agreement of all sensible men. Christ could disobey, so far as the possession of an independent will and the opportunity to disobey, were concerned; but Christ could not disobey with the clear and constant perception he had (which no other man ever had) of the glory and righteousness and sweet results of obedience, and the delight it was to him to do the will of God. The case is perfectly illustrated by the remark (perhaps a little uncouth) made a few months ago, which was unreasonably scouted by those who have gone to extremes, viz.: - that a sane, healthy man can commit suicide so far as power to commit self-destruction is concerned, but cannot commit suicide in view of all the facts and principles that bear on the act.

The Christadelphian Magazine, September 1875,
pp 429, 430





Judges 3:11-30

The Hebrew for judges is *shaphat*, which means *saviors* or *deliverers*. During the period of the Judges, Yahweh from time to time raised up saviors for His people for the purpose of delivering them from their enemies and at times graciously saving them from themselves. The spiritual environment of that day can best be summarized in the statement (Judges 17:6; 21:25), *“In those days there was no king in Israel, but every man did that which was right in his own eyes.”* Compromise was all too common for the nation of Israel.

We learn in Judges 3:11–14 that after the death of Othniel, the nation once again reverted to apostasy. As a consequence, God delivers them into the hands of the king of the Moabites, an archenemy, punishing and disciplining Israel for their renewed, oft-recurring disobedience. The Moabites, as we know, were descendants of Abraham’s nephew Lot who lived east of the Dead Sea (Gen. 19:30–38). They were longtime enemies of Israel because of their refusal to show hospitality to the nation, and because they hired Balaam to curse the Israelites when Israel was wandering in the wilderness (Deut. 23:3–6). Eglon, the king of Moab, developed an alliance with the Ammonites and

Amalekites, nations equally hostile to Israel, and together they successfully waged war against Israel and occupied the *“city of palms.”* Note these verses concerning Amalek in Deut. 25:17-19, *“Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.”* You will remember that Agag would be at the time of Saul one of the major kings of the Amalekites. We

can relate Agag to Gog, and Agag’s destruction in time foreshadowed the latter-day demise of Gog and his allies.

The *“city of palms”* has most often been identified with Jericho (Deut. 34:3; 2nd Chron. 28:15). Eglon established a base at Jericho, rebuilding it to some degree as a stronghold from which he could oppress God’s people. The Israelites are under Eglon’s rule for eighteen years, and then consistent with their typical pattern in the Book of



JERICO TODAY - THE “CITY OF PALMS”

Judges, at a specific point in time, the Israelites repent and call upon Yahweh. Likewise following this pattern, the Lord mercifully responds to their call and raises up a savior for their deliverance. In this instance, it is Ehud, the son of Gera, a Benjamite.

EHUD & THE SIGNIFICANCE OF THE LEFT HAND

The name Ehud is interpreted by some to mean “united”, from a root signifying to unify, which is certainly appropriate in that he, by his actions, unified Israel. Others define Ehud as “he that praises”, which is equally acceptable in that Ehud praised Yahweh always. He was left-handed, which as we’ll see is a significant fact in the account of Ehud and Eglon. As an interesting aside, research today indicates that 85–90 percent of people are right-handed. If you survey scientific literature, you quickly recognize that there has been much study of handedness. Whether you are looking at neurology, social science, mathematics, or even psychology journals, it is nearly impossible to count the number of studies addressing this issue. How does handedness develop in the first place, and why aren’t all humans the same? A study from 2017 revealed a surprising twist to handedness, showing that hand preference develops in the womb as early as 18 weeks. This study found that by examining hand movements of babies in the womb using ultrasound, scientists could predict with remarkable accuracy, often approaching 100%, whether the baby would be right-handed or left-handed.

In the New Testament, one of the passages mistakenly used to justify a negative attitude toward left-handed people is Matthew 25:41 where Jesus tells the people gathered on his left hand that they are cursed and destined for everlasting fire. This passage, of course, is not speaking about left-handedness but rather is demonstrating that those

who are unfaithful will suffer condemnation while the righteous will be chosen, being judged righteous.

Unfortunately, the very words we use to denote left-handedness can be unknowingly biased. You may have heard at some time the term *sinistral*, from the Latin *sinistra* or *sinister*, which is the medical term typically used for left-handed (or left-eyed). Right-handed (or right-eyed) people are called dextral. When we hear these terms, we might associate them with such positive things as “dexterous” or with negative things like “sinister.” The Latin word began to carry the idea of being “unlucky”, and this thought was transferred when the word was included in the Old French. The English language has incorporated some of the French words that carried similar positive and negative meanings. *Adroit*, from the French *à droit*, meaning “according to the right”, denotes skilled or nimble, while *gauche*, being the same in French and meaning “left”, denotes “crude” or “uncultured.” We have terms like “left-handed compliment”, meaning an insult disguised as a compliment; two left-feet or two left-thumbs, both of them signifying clumsiness; and “out of left field”, which basically refers to that which is poorly timed, odd, or strange.

According to the meaning of left-handed as used in Judges 3:15, it seems to indicate that Ehud may not have had use or full use of his right hand. That is that he was obstructed in his right hand or was impeded in some way in his right hand. The meaning of the term is unclear; however, I don’t believe it refers a damaged right hand through disease or accident. Rather it serves to contrast proficiency with his left hand versus his right. The word only occurs twice in the Scriptures (Judges 3:15; 20:16). The term is nevertheless crucial to the further development of the story. According to some, the writer means to say that Ehud has a disabled right hand, implying that as



a result he is left-handed. Contrary to this interpretation, consider Judges 20:16, which uses the same terminology to describe seven hundred soldiers from the tribe of Benjamin as men “who could sling stones at an hair breadth, and not miss.” It is quite unreasonable to think that all seven hundred fighters would be left-handed due to an injury or somehow have an impaired right hand. It is far more likely that the Benjamites were specially trained to fight with the left hand. The adjective could possibly have some connection to a practice whereby the right hand would be bound in order to train left-handedness. In combat, where attack and defense tactics as well as weapons and equipment were mostly based on right-handedness, left-handedness could offer a distinct advantage. It would have caught opponents by surprise, as they would mostly have faced right-handed fighters. The Septuagint, interestingly, calls Ehud a man “with two right hands”. In other words, someone who was both left-handed and right-handed or ambidextrous.

Even so, Judges 3:15 clearly says Ehud was left-handed, which we know is of special significance, and the verse ends by reporting that the Israelites at a given point in time sent Ehud on a mission to pay tribute to Eglon. Ehud makes preparations that seem to have nothing to do with this mission but have everything to do with his plan to free Israel. He has a double-edged short sword made with a length of about a cubit, which we’ll comment on again later. Once again, the Hebrew text presents us with some challenges of interpretation. Translated literally, v. 16 reads: “Ehud made a sword for him.” The Hebrew here is unclear, and the part “for him” could refer back to Ehud himself. In that case, the text would say that Ehud made a sword for himself. However, this “for him” could also refer to Eglon. Interpreted in this way, the purpose for which Ehud had the sword made immediately becomes apparent. It would specifically be a weapon with which he would kill the Moabite king, thereby liberating Israel.

EHUD’S SWORD

Ehud hides the short sword under his clothes, attaching it to his right thigh. This is out of the

ordinary, as a sword is usually worn on the left side to make it easier to draw it with the right hand. Therefore, this helped to disguise his intent, enabling Ehud to more readily hide the sword. Ehud will appear to be harmless, as he carries no weapon on the customary left thigh. He thus goes to Eglon to pay the tribute of the Israelites, armed in an imperceptible way. There are two more aspects to consider in the description of Ehud's preparation for his mission that may be missed without a careful reading. Significant things are communicated with respect to both Ehud's sword and King Eglon.



The sword's length is mentioned as one cubit, or about 18 inches. On the one hand, the sword must be short enough to make it possible for Ehud to smuggle it into the palace, hidden under his clothes on the unlikely right thigh. On the other hand, the sword must be long enough to kill the king. This brings us to the description of Eglon, with Judges 3:17 stating that he was a very fat man. Rotherham says he was an “*exceedingly fat man.*” What a fitting symbol for indulgent flesh with an insatiable appetite, unable to be satisfied. In his description of Eglon, the author makes highly creative use of the Hebrew language. The Hebrew term used to describe Eglon as “meaty” is seldom used in Old Testament literature to refer to humans; it normally refers to animals. This term, for example, is used in the description of Joseph's dream, where he sees seven fat cows being devoured by seven thin cows (Gen. 41:1-4). The fact that the author specifically chooses this term to

describe Eglon reflects the intent. He sees the king of Moab as a fat beast, ready to be slaughtered, or offered. It isn't coincidental that the name Eglon is related to the Hebrew word which means "bull" or "like a calf." From the onset, Ehud's mission is to kill Eglon, the slaughter-ready bull or calf, the plan being to sacrifice him.

From Eglon's perspective, Ehud brings a public "sacrifice" on behalf of Israel; Ehud being a messenger. At the same time, we recognize Ehud's underlying secret mission, which is to sacrifice Eglon, "the fat calf." Ehud is also a messenger of Yahweh who desires to liberate his people, and it is this mission which is key to the story. Once the tribute has been delivered to Eglon, Ehud heads home with the Israelites who carried the tribute. Eglon assumes the mission has been completed and that he has received that to which he believes he is entitled. Ehud, however, turns around at the quarries and heads back to Eglon. When Ehud again arrives in the king's presence, he knows that he must quickly capture the king's attention. He says, "O King, I have a secret errand for you." Once again, the Hebrew language is a bit confusing. The text literally reads, "I have a secret for you" (Judges 3:19). The Hebrew term has a double meaning. The first is "word," and this is how Eglon interprets it, as the announcement of a secret message. He immediately requires silence, which is interpreted by his servants as a command to leave to let him and Ehud talk to each other privately.

Because Ehud is alone and is no longer accompanied by the Israelite bearers makes it even more exciting for the king. Interestingly, it also puts him at ease. There seems to be very little threat from a single, apparently unarmed man. However, in

addition to "word," secret also means "thing" or "object." It is immediately clear to us as readers that the author is alluding to the short sword carried by Ehud.

According to the text, Ehud takes one more step closer to the king. He enters the upper chamber, which is normally reserved for the king only. Ehud says, "I have a message for you from God." This intrigues Eglon even more. It is certainly true that Ehud has come because of God. Once again, the ambiguous term is used, and it is understood by Eglon to be a secret to be shared. We understand rather that it is the weapon, thanks to the divinely sent Ehud, by which Moabite oppression will be ended. The message for Eglon becomes even more mysterious, for it appears not only to be secret, but the words seem to be a divine revelation.

As Eglon rises, Ehud pulls the short sword from his right thigh with his left hand and stabs the king in the belly. We read in Judges 3:22, "And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out." Aside from the body of Eglon, there was no evidence of what

had happened.

Ehud would make use of a secret exit, which was through the porch, to leave the upper chamber. As we continue reading in Judges 3, it is noticed by the servants, after Ehud has left, that the doors of the upper chamber are locked. They assume that the king is "covering his feet", a phrase commonly interpreted to mean using the bathroom. There must have been a toilet of some fashion located somewhere in the king's throne room. Quite a bit of time passes, and the servants become concerned that Eglon hasn't opened the door. They acquire a



key and open the door to discover that their king is dead. Of course, Ehud by this time had disappeared.

EHUD LEADS ISRAEL TO VICTORY

After reaching Israelite territory in Ephraim, Ehud sounds the trumpet and sets himself as the leader of Israel. Yahweh once again demonstrates His involvement in the story, for it is He who will deliver the Moabites into the hands of the Israelites (Judges 3:28). The Israelites under Ehud's leadership wait in all the shallow spots of the Jordan so that the Moabites cannot cross. The Israelites then kill "ten

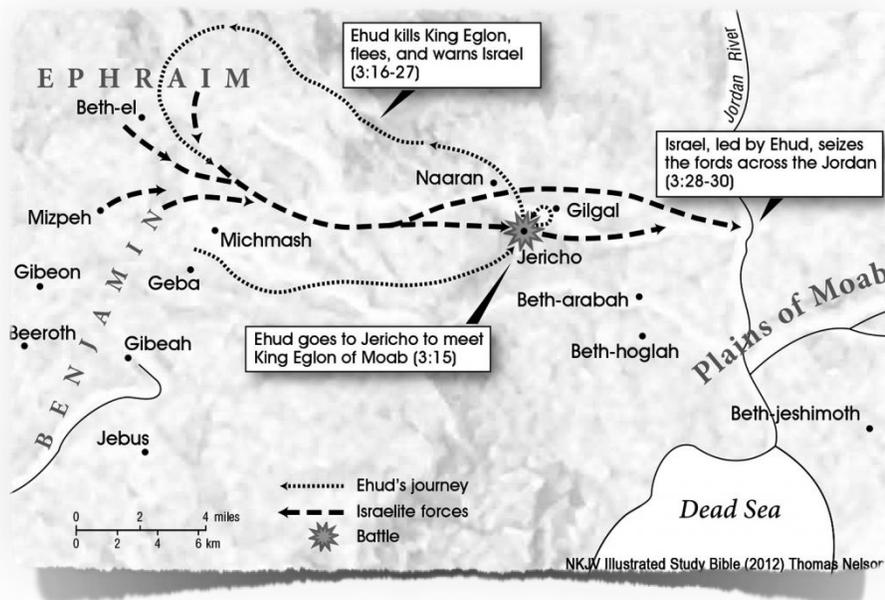
themselves against Him and His people. Consider Psa. 2:1-5, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." God has no mercy upon His enemies or those of His people, and while they may

temporarily succeed, God will ultimately bring them to shame and destruction. Note also Psa. 37:12-15, "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken."

EHUD AS A TYPE OF CHRIST

Against this background of Ehud's deliverance of Israel, let's

review how Ehud was a very fitting type of Christ. First, Ehud was the deliverer of Israel as our Saviour, the Lord Jesus, is the deliverer of spiritual Israel. As we mentioned earlier, the meaning of Ehud is united or "one". As such, he represents the oneness that should characterize the ecclesia of God, being one with Christ. Representative verses are ones like Romans 15:5-6, "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." We can also see how Ehud is an appropriate symbol for the Multitudinous Christ, the Multitudinous Son of Man.



thousand Moabites, all strong, able-bodied men." The record emphasizes, "Nobody escaped" (v. 29). The purpose has been accomplished, and "the land had eighty years of rest" (v. 30). The story reaches a conclusion. Verse 13 highlighted Eglon's defeat of Israel while verse 29 stresses the defeat of the Moabites by Israel. Their conquest, however, doesn't mean an end to Israel's rebellious practice for "after the death of Ehud, the Israelites once again displeased Yahweh" (Judges 4:1). As a consequence of this disobedience, Deborah would emerge as a judge in Israel.

Eglon was defeated in a humiliating manner, which demonstrates God's wrath for those who exalt

He is referred to as the son of Gera; son is the term “ben”, which means family builder and Gera is “a grain”, hence a singular seed as in Gal. 3:16, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” We’re told Ehud was a Benjamite, “son of the right hand”, as our Master was the son of Yahweh’s right hand. Psa. 80:17 portrays the Lord Jesus in this way, “Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.”

Ehud in the context of Judges 3:15 is referred to as “a man left-handed”. The Hebrew for man is *ish*, denoting a mighty man. It also says that “by him” the children of Israel sent a present to Eglon. Ehud was a chosen vessel as was Christ, the anointed of Yahweh. We read in Acts 2:30-31, “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” Ehud’s dagger was homemade, perhaps highlighting the fact that the struggle with the flesh is an individual matter. The first mention of a sword, though different from Ehud’s, is in Gen. 3:24, referring to “the flaming sword”, denoting the security of God’s purpose and Word. Ehud’s weapon has a similar significance. We read Heb. 4:12 concerning the two-edged sword, a symbol for the Word of God, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” As mentioned earlier, we believe the sword of Ehud was about 18 inches long, which is about the length of the Roman machaira. Eph. 6:17 also comes to mind, “And take the helmet of salvation, and the sword of



the Spirit, which is the word of God...”

the Spirit, which is the word of God...”

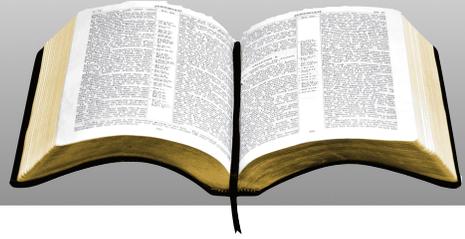
The sword was girded on Ehud’s right thigh, with right signifying Scripturally the strongest and the best. For example, it’s recorded in Lev. 7:32-33, “And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.” Consider in addition the counsel of 1st Pet. 1:13, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ...”

Ehud’s destruction of Eglon symbolized the putting to death of the Sin Power by the unifier of Israel, the son of the right hand, who put no trust in the arm of flesh. We readily see the parallel to the work of our Lord Jesus Christ. Israel, under Ehud’s leadership, destroyed all sinful flesh in the Jordan, symbolizing the waters of baptism (Matt. 3:5-6). Judges 3:30 tells us that the land had rest fourscore or 80 years. This number is 8 X 10, with 8 signifying a new beginning as well as immortality, while 10 represents a perfect number of the Redeemed. In this, we recognize the symbols denoting the end of the Millennial reign when God shall be all in all, as revealed in 1st Cor. 15:24-28, “Then cometh the

end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

Sid Strickland

THE MILLENNIUM



It is our belief that we are living in the last days, awaiting Christ's return, but what exactly does that mean? A lot of what we are going to highlight might seem like a review of a fairly basic topic. We are not going to study anything too complex or deep by any means, but hopefully, as we pull a few different thoughts together, it will be more of a refresher on an important topic. But just as with any bible subject, our hope is that you see something that maybe you had just glanced over in the past, but it now comes to life in a new or different way.

Our subject matter is going to be on the **millennium or Christ's future reign on this earth**. As stated, not necessarily a deep or profound topic but something we should all be familiar with on why we, as Christadelphians, even believe in the millennial reign. So to begin our study, let's ask a basic question:

Question: What does the word millennium mean?

Answer: It means 1,000 years

The word originates from mill-eh, which is a word in another language for a thousand. So it's come to be known as a thousand years. Are you familiar with the word perineum?

Question: What does per-ineum mean?

Answer: Every year

Question: What does bi-ennium mean?

Answer: Every second year

So now we have "millennium" which is a thousand years.

One of the teachings that Christadelphians have always believed is that when Christ returns to the earth, he's going to reign on earth for a thousand years. But sometimes, people aren't quite so sure that 1,000 years is a real thousand years.



View of the Sanctuary, Ezekiel 40-47.

Now why this topic first intrigued me is that I was having conversations about religion with someone from the Church of Christ. And when we arrived at this specific topic, the kingdom age or 1,000-year reign of Christ, it was something they had never heard before, couldn't understand, or even comprehend. But it's not just the Church of Christ that struggles with "the millennium" topic. There are a lot of world religions that have a lot of differing views on this topic. But why?

What we would like to do is to review **seven different reasons** why we can be sure that the millennial reign of Christ is truly going to be 1,000

years. There will be nothing complex, nothing extreme, but instead, we are going to keep this as basic as possible, and in doing so, we will review Scriptures in the Old and New Testament to prove our 7 points. We will connect some dots that you've probably already connected yourself and perhaps bring to light a few others that maybe you have simply overlooked. Either way, we would like to disprove those who, for some reason, don't believe in the millennial reign.

Now we won't get into the "rebellion at the end of the millennial reign" for this lesson, but just to make it clear, that is something that I do believe in. Not all Christadelphians believe in the rebellion, but I do believe that Christ will reign for a thousand years, and at the end of that 1,000 years, there will be a rebellion. But that's not our topic of study at this time. Instead, let's now prove that there really will be a thousand-year reign of Christ on the earth.

Let's turn to Revelation chapter 20. Here we are told about the millennial period.

- **Rev 20:1** *"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."*
- **Rev 20:2** *"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years"*

Do you see those words "thousand years" in verse two? What some people have said is that because the book of Revelation is a book of symbols, maybe even the word "thousand years" might be a symbol of something else. They are not sure that it actually means a thousand years. In Revelation 20, what's interesting is that it says in verse 2 that it was "a thousand years."

Question: Is that same phrase "a thousand years" ever found again in Revelation, after verse 2? See if you can find it after verse 2.

Answer: It's in verse 2 and verse 3. Verse 4, 5, 6, 7

What we have is six different times, the words "thousand years" turns up.

- **Rev 20:2** *"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,"*
- **Rev 20:3** *"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."*
- **Rev 20:4** *"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."*
- **Rev 20:5** *"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."*
- **Rev 20:6** *"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."*
- **Rev 20:7** *"And when the thousand years are expired, Satan shall be loosed out of his prison,"*

Now, this is quite interesting because it's almost as if the bible is saying,

- A thousand years

Do you understand that?, says the Bible.

How long is this period? Well, it must be a thousand years. The very fact that it says it over and over again is one of the best reasons why we would

probably decide that the thousand years is really going to be a thousand years long.

Question: Where else is a thousand years mentioned in this book?

Answer: It's not

What is interesting is that in the rest of this particular book it's going to talk about days and months and all sorts of symbolic times, but this is the only place in the book of Revelation that talks about years. What we are saying is that when Revelation 20 says a thousand years, it really does mean years because that is the only place in the entire book where the word years is going to be found.

Now when we come to other parts of the Bible, it's interesting that Genesis 15 talks about a period of years. Numbers 14 talks about a period of years. Isaiah 23 talks about a number of years. Jeremiah 29 talks about a period of years, and so does Ezekiel 29.

And every time it talks about a number of years, guess what it means? A real, actual, literal number of years. In other words, it means exactly what it says. So when we come to the book of Revelation, and it says "a thousand years" in chapter 20, we should believe that is exactly what it means because that is what the word year means elsewhere.

"THE EVIDENCE OF OTHER SCRIPTURES"

Okay, let's transition to our 2nd point. Our second reason is "the evidence of other scriptures." Or the proof of other scriptures. The term "thousand years" is used very infrequently in scripture. On each occasion that it's used, however, a thousand years is set in contrast to a day and means a literal period. So you have got a thousand years versus a day.

Question: How many times do you think the term "a thousand years" is used in the Bible? We already know that Revelation 20 = 6 times.

Answer: 9 total references

Psa 90:4 - "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Question: Do you think that actually means a "thousand years"?

Answer: yes

So a thousand years is compared to just like one day - yesterday.

Let's look up another reference.

- **Ecc 6:3 - "If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he."**
- **Ecc 6:4 - "For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness."**
- **Ecc 6:5 - "Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other."**
- **Ecc 6:6 - "Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?"** It doesn't really mean anything because unless he has the truth, he's going to die at the end of it all.

Here is another one.

2 Pet 3:8 - "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

We are not completely certain, but Peter's words probably come from the same reference we just read in the book of Psalms. But what's interesting is that these are the only times the phrase "thousand years" are ever found in the Bible, apart from Revelation 20. Not a lot is there. So we only have three other bible references that tell us about the thousand years or a total of 9 times throughout the scriptures.

Question: What does the number 9 represent

Answer: Finality. The number of judgment.

We won't dwell on this, but it does seem interesting that "a thousand years" is only referenced

9 times in the Scriptures and that number signifies finality or the end. Just something interesting to think about.

Question: Not a trick question but what does a thousand years mean?

Answer: A thousand years is equal to a thousand years.

A thousand years is a long time. But yet it says concerning God that for God, a thousand years is as one day. Because God is not limited by time, is He? A thousand years would be very long with our limited sense of time, but for God, it's just like one day. These passages tell us that a thousand years really does mean a thousand years. And that is what the other Scriptures are telling us as well.

WHAT DID EARLY BELIEVERS UNDERSTAND?

Okay, let's move on to our third proof point or third line of evidence. Our third point is this, "the original view of the believers."

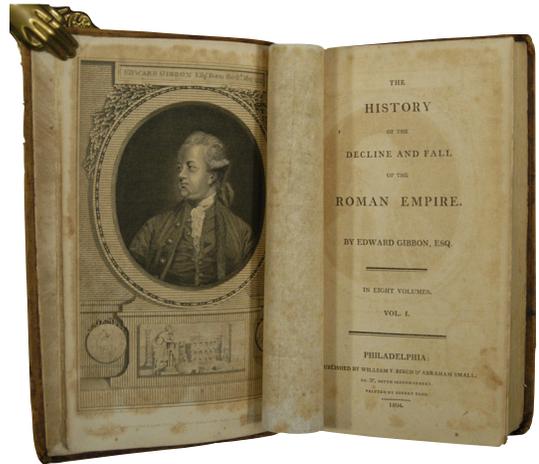
What do you think that would mean? The original view of the believers? What did the early believers of the first century Ecclesia believe that these thousand years meant in Revelation 20? If we could go back far enough to find what the early believers really believed, we would have some ideas as to whether we believe the same thing or not.

With that being said, there is a very famous quote from a book titled "*The History of the Decline and Fall of the Roman Empire*." A six-volume compilation from the English historian Edward Gibbon. These six volumes cover the history from the year 98 AD to 1590. It documents the Roman Empire, the history of early Christianity, and also of the Roman State Church.

In his record, the author provides us with the following quote:

"the ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. The works of creation had been finished in six days, and there duration according to a tradition was

fixed to 6,000 years. By the same analogy, by the same type, the same parallel, it was inferred, it was thought that this long period of labor, 6,000 years, would be succeeded by a joyful sabbath of a thousand years. But when the edifice of the church was almost completed, they first determined this teaching as a parable, then they thought it was a useless opinion, and finally they rejected it as the absurd invention of heresy."



But why would man, or the churches of the world, reject the belief in the 6,000 years of labor followed by a 1,000-year reign of Christ on the earth? Why do they describe it as a parable, a useless opinion, an absurd invention of heresy?

Question: What does the edifice of the church mean? What is the edifice of the church?

Answer: It's a word that really means "the early church".

The "edifice" is no longer representative of the true believers. It is the "church" that has long left the truth. Just like the churches of today, where they have decided that they really don't believe in the doctrine of Christ's reign upon earth, it's all about going to heaven and that "The Church" itself was the Kingdom of God. The early "church" decided what beliefs stayed and what beliefs were cast out as "heresy."

Question: What is heresy? If someone says to you, you're speaking heresy, what does that mean?

Answer: It's a lie someone would believe and/or promote when they claim to be in The Truth, but they are not speaking the truth of the Bible. We would say they are promoting heresy, and it's not in the Bible.

So here it is, the early disciples of Christ believed in the millennium, but as you went further and further away from the disciples, "Christians" so-called, believed less and less until finally, it was rejected. What we believe is as the original disciples of Christ, as all believed in the doctrine of the Millennium. And we have here a worldly historian writing about history, and he says that the early believers really did believe in the doctrine of the thousand-year reign of Christ. So that's our third point, the early believers really did believe in The Millennium.

"THE SYMBOLIC MAN"

Here is our fourth point to make. The riddle of the symbolic men. In the Scriptures, there are some symbolic men that possess a secret code of the thousand-year reign of the kingdom. I'm thinking of three men who are associated with 1,000 in their lives as an enigmatic foreshadowing of Christ in his future role in the kingdom.

Question: What does enigmatic mean?

Answer: hidden in a riddle or puzzle, it's like a secret or mystery hidden inside a puzzle.

So there are three men that have the number 1,000 associated with them.

Question: Who are those three men?

Answer: Samson sleighs 1,000 enemies with a jaw bone of an ass.

• **Jdg 15:14-17** - *"And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new*

jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi."

The connection we would like to make here is that Samson, with his connection to 1,000, can be seen as a type of the military dominance of Christ in the Kingdom Age.

We are told in Daniel 5 that Belshazzar celebrates his power before a thousand lords.

• **Dan 5:1-4** - *"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."*

That could be a symbol of the supremacy of Christ. The leadership of Christ throughout the kingdom.

And lastly, we have Solomon, who offered a thousand burnt offerings and also took a thousand brides in marriage.

• **1Ki 3:3,4** - *"And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar."*

• **1Ki 11:1-3** - *"But king Solomon loved many strange women, together with the daughter of*

Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

A thousand brides in marriage. This could be a symbol of the religious pre-eminence of Christ in the kingdom.

So there is a riddle hidden in these 3 men.

- **Samson** = military power of Christ
- **Belshazzar** = political power
- **Solomon** = religious power

All hidden inside the meaning of the word thousand attached to their lives.

PARABLE OF THE CREATION DAY

Here is our 5th point. The parable of the creation day. The creation is actually a parable of God's entire purpose on the earth.

Question: What happened on the first day of creation?

Answer: God said, let there be light

Gen 1:3-5 *“And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”*

Light versus darkness. Light vs. dark can represent people and principles. Good and evil. Those that walk in the light are good. Those that walk in the dark are evil. The darkness is evil, and the light is good. So the first day of creation was telling us about two different types of people that would come into the earth.

Now imagine each day of creation (a literal 24-hour period) symbolizing a thousand years. Every day

of creation symbolizes one thousand years.

Question: Do you think in the first thousand years of creation, there were good people and bad people? That there were people of the light and people of darkness? People of the truth and people of the flesh? Yes or no.

Answer: Yes, there were.

So light and dark on the first day of creation was a symbol of those two different types of people that would be on the earth.

Question: What happened on the second day?

Answer: God separated the waters into two different groups of water.

The waters above the firmament and the waters below the firmament.

Gen 1:6-7 *“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.”*

Question: Do you know whom God called in the second thousand years of history?

Answer: Noah

It was as if there were two groups of water.

Question: What does the water represent?

Answer: Multitudes of people and nations and tongues. The waters are like the troubled seas that cannot rest, and so the waters can also represent many people.

What happened on day 2 of creation? Some waters were drawn towards the light, and others were drawn away from the light. So what does that mean? God separated the world for those that were drawn to the truth and those that were not drawn to the truth. And in the second thousand years of history, God called the man Noah and called him to

the truth. He was part of the waters that were separated.

Question: What happened on day 3?

Answer: God separated the dry land from the sea.

Gen 1:9-13 *“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.”*



Question: If the waters represent nations, what do you think the earth or dry land symbolizes?

Answer: The land of Israel

In the Old Testament record, the Jews call Israel Eretz Israel. But what does Eretz Israel mean? It means the earth of Israel or the land of Israel. The dry land of Genesis 1, on the third day, represents the dividing or the bringing forth of the nation of Israel.

Question: Who did God call on the third day, on the third thousand years? What man?

Answer: He called Abraham

On the third thousand years of creation, he called Abraham to start the nation of Israel. And on the third day of creation, the dry land appeared out of the sea of nations. As you can see, the entire days of creation were going to become a parable.

Question: What happened on day 4?

Answer: The sun, and the moon, and the stars. The 4th day.

Gen 1:14 -19 *“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.”*

Question: What does the sun represent?

Answer: Christ

Question: Whom does the moon represent?

Answer: The saints or the ecclesia

What’s interesting about the moon is that when the moon comes up at night, it’s the guarantee that the sun is coming back tomorrow because the moon has no light of its own. It’s actually just a dark piece of rock. It reflects the light of the sun. So it is the guarantee that the sun will return. So the ecclesia manifests the glory of Christ, and the sun and the moon came forth on the 4th day.

If the sun and the moon came forth on the 4th day, and the sun represents Christ, and the moon represents the ecclesia, then what thousand-year period did Christ appear, and the ecclesia appear? This is the 4,000-year period answering to the 4th day of creation. See how each day matches a thousand years?

Question: What happened on the 5th day?

Answer: The fish and the fowl.

Gen 1:20-23 *“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.”*

What happened throughout the 5th day? The Gentiles were given the Truth - The non-Jews, the fishers of the sea. The fish represent the Gentiles of the nations swimming in the sea of nations. All the people were not Jewish by natural descent. They all were presented with the truth in that 5,000-year period of history.



Question: Well, what happened at the end of the sixth day?

Answer: man and woman were created

Gen 1:24-31 *“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image*

of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

Why this is important is because at the end of the sixth day, not only was a man and a woman made, but God brought the two of them together and blessed them.

So what do you believe is going to happen at the end of the 6,000 years? Christ is going to return, and the Bride of Christ is going to be joined with him. A symbol of the entire community of believers. So the believers will be with Christ on the earth. So that is going to happen at the end of the 6,000 years, just like Adam and Eve were made and then married at the end of the sixth day of creation.

Question: So, what do you think the 7th day represents? What happened on the 7th day?

Answer: God rested from his labor.

Let's turn to Genesis chapter 2.

Gen 2:1-3 *“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed*

the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Let's take a moment and notice three interesting things about this last day of creation. The first thing, can you see “rested” in verse 2?

Question: Does anyone know what the Hebrew word for “rested” is? He rested on the 7th day.

Answer: Shabbat. Or, it's the word sabbath.

God rested or he sabbathed.

Question: Was it God or the angels that did the work of the creation?

Answer: God's angels

Question: Would angels get tired if they have immortal strength? Why would it say they rested?

Answer: Not because they were tired but because they had finished. And now they can enjoy the creative works.



They rested not because of tiredness but for the joy of looking over all of the labors of what they had done. It's similar to when we do something that requires labor. Mowing the yard, planting a garden, washing our vehicle. We pause and enjoy looking it over.

So there is going to be a sabbath rest because that is what the word sabbath means. So if day 1, day 2, day 3, day 4, day 5, and day 6 all represent a thousand years, a thousand years, and so on ... then we should get to 6,000 years. So lastly there is going to be a sabbath day of rest. So if the sabbath day

was a day of rest, how long will that be? 1,000 years - A thousand years of Christ's Kingdom reign, answering to the sabbath day of Genesis 2.

Let's look at something else very interesting about Genesis 2. Without looking at your Bibles.

Question: At the end of every day in creation, in Genesis 1, what does it say?

Answer: And “the evening and the morning were the first day”, and “the evening and the morning were the second day”, etc.

- **Gen 1:5 - “And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God called the firmament Heaven. And the evening and the morning were the second day.**
- **Gen 1:31 - “And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”**

We know this isn't a new discovery but that is what the Jews do; they count their days from the nighttime. So the Jews count their day starting at sunset. So it goes through the evening first and then it goes to the morning, right through sunrise the next night. So the evening and the morning were the first day. That's how the Jews measure time. But if we read the record carefully in Genesis chapters 1 and 2, you'll never find the evening and the morning for the 7th day. It's not in Genesis 2:1, not in Genesis 2:2, and not in Genesis 2:3. There is never a finish of the seventh day. And one of the reasons for that being hidden in the account of the 7th day was that this was going to be a hidden period for God that would one day be unfolded into the kingdom of Christ, the millennial reign. It was a real day, it just doesn't mention that it had an evening and a morning.

It's long been recognized that a parable has been hidden inside the days of creation that each one answers to a thousand years of time. The parable certainly works, as we've just walked through it together. It does, in fact, work day by day. The Scriptures provide a reason for that interpretation. There are other Scriptures that tell us that reviewing

the days of creation and seeing them as a parable, a parable of God's entire purpose for 7,000 years.

The 7th day is especially significant because, in the book of Hebrews, Paul takes up that idea from Genesis about the hidden day of the 7th day when God and the angels rested.

Heb 4:1-4 *"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."*

And when Paul talks about the sabbath rest in Hebrews, he is talking about the millennium of 1,000 years when Christ returns. So we now come to our sixth point.

THE LITERALITY OF 1,000 YEARS

The 1,000 years is a literal time period. Let's turn to Revelation 20. Everything in this passage indicates that the term a thousand years must be given a literal meaning. What we are saying here is that it can't mean a mystical period or an unknown period, or a symbolic period. It must mean a real thousand-year period. Let's read Revelation 20 again.

Rev 20:2-7 *"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their*

foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison."

- The thousand years of Revelation 20:2 has a beginning.
- In verse 3 it has a duration.
- In verse 4 it has a purpose.
- In verse 5 it has an end.
- And in verse 6 and 7, something is going to happen after it.

So all of those words really only make sense if what? How can you have a start to the thousand years, a length of a thousand years, a purpose for a thousand years, an end of a thousand years, and something to happen after the 1,000 years, unless the thousand years really is 1,000 years? It has to be literal. It must really be 1,000 years, or it doesn't make sense. If it's just some mysterious long period of time that no one knows, then how can it have a beginning and an end, a middle, and something after it? So that is the context of the passage.

So when we read Revelation 20 carefully, I think we would decide that even just from that one chapter we would be certain that 1,000 years really is 1,000 years of history. It's the reign of Christ, the millennial kingdom of Christ, and what we've always believed as Christadelphians.

CIPHER OF THE MOST HOLY

Now our 7th and final sign, the cipher of the Most Holy.

Question: What does cipher mean?

Answer: It's like a puzzle or like a secret key.

It's not a real key, it's like a key to a puzzle.

For example, imagine if someone said to you that on the first Tuesday of March you were to meet a man

with red hair and shake his hand three times, then walk past the two story brick building at 6'oclock and you will find a hidden treasure that shines bright as gold, as long as the sun hasn't yet set. And you think, I have no idea what that means but if only I could figure it out or decipher the puzzle, I could get the treasure. Now I'm horrible at puzzles or riddles but a cipher is like a secret key that gives us an answer to a puzzle. So let's see if we can find the cipher of the most holy place.

Question: What did the tabernacle look like? What was its shape?

Answer: Rectangle

Question: What areas was the tabernacle divided into?

Answer: Outer court, holy place, and most holy place.

The tabernacle was God's way of teaching Israel, God manifestation. It was a parable of the Way of Salvation and how they were going to transform their lives (in the way appointed) to become like Him - morally and physically.

The outer court represented the fact that you had to come and offer your offering (through the shedding of blood). You had to wash your hands. You had to have a mental change for your life. So once you had made a mental change for your life, you were then able to come into the holy place.

Question: What was inside the holy place?

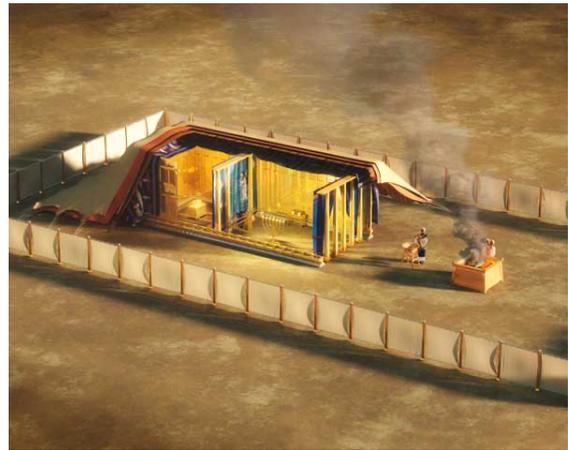
Answer: lamp-stand, alter of incense, the table of shewbread

Inside that rectangle were three things.

- The table of shewbread, symbolizing fellowship.
- The altar of incense which symbolized the offering prayer before God.
- The lamp-stand being the light of God's word. So we need to continue studying and absorbing the Word of God.

When we get from the outer court, change of our mind, into the rectangle, the first rectangle, that

means that we need to start changing our way of life, our behavior.



So the change of the truth is first mental. It's a mental change to our mind in the outer court. Then it's a change to thinking and our conduct, our moral behavior. And if we do that and we think about God's word and we pray to him, when Christ returns, it's as if we are going to be allowed into that next place, the most holy place.

Question: What was inside the most holy place?

Answer: the arc of the covenant, the mercy seat, the cherubim.

Between the wings of the cherubim, secretly in the most holy place, dwelling there between the cherubim was the Glory of God. That signifies God's presence. We come from one end, into the court. We wash our hands and offer our offering. We've had a mental change. And then we come into the door, into the holy place. And now we have the table of shewbread, the lamp-stand, and the alter of incense. We read the word, we have fellowship, we offer prayer. And if we do all of that God says, you can advance further. That symbolizes our mental, moral, physical state. So God teaches us that, if you change your mind in the court, and if you change your way of life in the holy place, then I'll give you a change of body when Christ returns. Mental, moral, physical. So let's see why that's very interesting in terms of the thousand years.

You might be wondering why we're reviewing this, what does that have to do with a thousand years? The tabernacle was a parable of the stages of God manifestation. As the saint's progress towards ultimate fellowship with Almighty God, the court symbolizes the principle of separation as we enter into covenant relationship with God. That is the first stage. The second stage is the holy place that answers to the principle of dedication as we begin to learn by faith and develop the spirit of moral change. And lastly, the most holy corresponds to the principle of glorification in the kingdom when we are blessed with physical transformation and find fellowship with God. These are the stages of the tabernacle. So let's look at why that is interesting.

Let's discuss the dimensions. The dimensions of the most holy were 10 x10 x 10 cubits. Ten cubits wide, ten cubits long, and ten cubits high. But why that is interesting is because that is a perfect cube, where the length and the breadth, and the height are equal. Because it is a three-fold measurement, it perhaps symbolizes all of those 3 stages.

- 1) Change of mind
- 2) Change of character
- 3) Change of body

Mental, moral, physical. Separation, dedication, and glorification. We have these three stages and finally we come into the little cube at the end that symbolizes immortality in the kingdom of God.

Question: What were the dimensions of the most holy place?

Answer: 10x10x10

Question: what is 10x10x10? What does that equal?

Answer: 1,000

So when we get to the most holy place which represents the kingdom of God, it's special number is 1,000. We believe that to be the "cipher" or the key for the thousand year reign of Christ on earth when the kingdom comes, and if granted, we will be allowed to enter into the most holy place of God and find fellowship with Him and immortality in that day.

So that is our seventh reason on our millennium study and that is our summary of the thousand years. Is it literal or symbolic? We believe it is literal and here are our 7 reasons on why we believe so.

- 1) **Rev 20: Only time the word "years" is used in Revelation**
- 2) **Evidence of other scriptures**
- 3) **The original view of the believers**
- 4) **The riddle of the symbolic men**
- 5) **Parable of the creation day**
- 6) **The 1,000 years is literal**
- 7) **The cipher of The Most Holy**

Joel Thomas

REGARDING THE KINGDOM AGE

The Almighty Builder of all things intended not to translate the whole human race from a state of sin and death at once into a state of unmingled good and glory. He foresaw, that the living race would never be fit for this; but that they must be previously disciplined and prepared for the transition. Hence, He proposed to develop an INTERMEDIATE STATE upon the earth, and among the nations of mortal men contemporary with it; in which, the good and evil would still be commingled, but differing from the preceding state (the present) in this, that, though evil would continue to be, sin should not have dominion over the world, but be dethroned by righteousness. We have styled this state *intermediate*, because it is designed to occupy a *middle place between* the present times of the Gentiles, and the unchangeable constitution of the globe, when there will be "no more sea," and all men will be immortal. - John Thomas, *Elpis Israel*, pp. 175,176

THE TEN COMMANDMENTS



THE Ten Commandments and the subsequent enactments thereto, were all of Divine appointment, and were personal to Israel, whom God had chosen for Himself. Their prohibitions and requirements were not such as they would spontaneously comply with as if “by nature,” for “the carnal mind is enmity against God.” They deal, first, with the duty of Israel towards God; and then, with their duty towards their neighbor. The introductory statement is one of fact, and is of such a character that it forms a reasonable basis for all that follows:

THE FIRST COMMANDMENT

“I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.” Ex. 20:1, See also Lev. 25:1; Deut. 4:15, 19; 5:6-9; 6:14.

In this declaration there is a personal note which should have struck a responsive chord in the minds of the children of Israel. there was a reminder that they had been in the “house of bondage” and had been the subjects of a mighty deliverance. It was a great advance on the original announcement: *“I am the God of Abraham, the God of Isaac and the God of Jacob.”* At that time the message was, *“I have seen the affliction of my people and have come down to deliver them.”* Now He can claim recognition on the ground that He has accomplished that stupendous work. Moses reminds them of this: “The Lord our God made a covenant with us in Horeb. the

Lord made not this covenant with our fathers, but with us, even us, who are all of us alive this day.” The fundamental principles in the religious constitution of Israel was, *“Hear O Israel, the Lord they God is One.”* Disregard of the prohibition, *“Ye shall have no other gods before Me”*, would render all other observances null and void. What fellowship hath Light with Darkness? asks the Apostle, and the instruction, apart from any other consideration, would emphasize the sharp line of demarcation between them and the surrounding Canaanites, who were steeped in polytheism. One God and Heavenly Father is obviously, to any reasonable mind, better than a multiplicity of gods, with the constant fear of incurring the ill will of an unknown God. Paul, at Athens, demonstrated the unreasonableness of polytheism.

THE SECOND COMMANDMENT

The making of graven images as objects of worship was therefore banned. Moses referred to the fact that, *“ye saw no manner of similitude on the day that the LORD spake unto you at Horeb”* (Deut. 4:15-18). *“God is Spirit,”* said Christ, and therefore cannot be represented by any material likeness. Moreover the folly of such procedure is demonstrated by the stinging rebuke of the prophet Isaiah (44:9,10). To “bow down and serve them” is at once to violate the first law, as it is introducing “another god,” which will not be tolerated. But though “no other god beside” was permissible, the

declaration remaining, “Thou shalt have ... Me”, was surely a privilege indeed.

The spirit of this commandment must not be lost upon the brethren and sisters of Christ. They have been “delivered” from “the fear of death”, which previously kept them “all their lifetime subject to bondage.” they have thus had their experience of “Egypt”, and as the Apostle declares, “*though there be that are called gods ... to us there is but one God, the Father ... and one Lord Jesus Christ.*”

Yahweh is jealous of the reverence which is due to Him, and His just anger will burn like a fire (Deut 4:24; 7:9, 10; 27: 14) against any who dishonor Him by persistently and defiantly disobeying His commands. Since He loves His people, He looks for some return from them, but while wrath is visited to the third and fourth generation mercy will be extended “unto thousands of them that love Him.” The R.V. reads, “a thousand generations”, and refers to Deut. 7:9. Some Divine judgments are disciplinary and others are penal. The former are designed to purge out that which is evil; the latter are retributive and beyond abrogation.

THE THIRD COMMANDMENT

The third commandment provided against irreverence, or flippancy, in the use of the name of Yahweh, (Deut 5:11). **Groundless**, or **unsubstantial**, is the root idea, and in the moral sense, it means **frivolous**, **insincere**. Breach of this commandment would bring its own punishment. the name Yahweh, ordinarily pronounced Jehovah, “*He who shall be*,” was too full of spiritual meaning to come lightly from the lips of anyone. The statement in Exod. 6:3 is unfortunately obscured in the Authorized Version. “*By my Name Yahweh was I not known to them*” does not convey the sense of the literal Hebrew. As a matter of fact, the name Yahweh was known to the earliest of earth’s inhabitants, the first use of the name occurring in Gen. 2:4. But the declaration made to

Moses was this: “*My Name Yahweh was not made known unto them*” - that is, though they had heard it before, its meaning was not understood by them. In the ultimate sense, “I will be who I will be”, embraces the multitude of the redeemed whom no man can number. How then can such an impressive, solemn thought be lightly esteemed by those of the household of faith?

THE FOURTH COMMANDMENT

The observance of the Sabbath is next enjoined. It is to be **remembered**. Not only does it provide an opportunity for relaxation from toil (Ezek. 20:12-14),

but it affords an occasion for the expression of gratitude for benefits received. It teaches, to an enlightened mind, that a time has come when we “*must cease from our own works as God did from His.*” An extension of the idea regarding the holiness of the Sabbath is found in Exod. 31:13-17. It will be remembered that the manna

was not gathered on the seventh day, a double portion having been provided on the preceding day. Hence the cessation from work required the exhibition of faith, that their temporal needs would not be overlooked. The injunction is repeated in Lev. 19:3, 30; 26:2; Deut. 5:12.

Neglect of the exhortation and commandment was part of the cumulative sin of Israel, and what they would not give willingly was taken from them forcibly (Ezek. 20:10-24). They were carried away to Babylon, “*to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths.*” (2 Chron. 36:21). Christ did not treat the Sabbath lightly, although He said that the Sabbath was made for man, and not man for the Sabbath. It was intended for the service of man and not to oppress him. Moreover this season of “rest” has become a type of the “rest that remaineth for the people of God.”

THE FIFTH COMMANDMENT

Honor to parents is the theme of the fifth



commandment - *“the first commandment with promise”* (Eph. 6:2). Christ is the full exemplification of this. Not only was he subject to Joseph and Mary, but, in the higher sense, “He did always those things which pleased the Father.” He has proved the truth of the law, for *“He asked life of thee, and thou gavest it him, even length of days forever and ever”* (Ps. 21:4; Deut. 5:16). The responsibility of parents to their children involves, not only the guardianship of their childhood, and the provision for their temporal needs; the education of their plastic minds in spiritual things must not be neglected. Family affection is a type of our higher relationship towards God, as His children. He has done His part in giving us in His word, *“all that pertains to (eternal) life and godliness.”*

THE SIXTH COMMANDMENT

The sixth commandment prohibits murder, for that is the significance of the Hebrew word used. The penalty for infringement was death (Exod. 21:12; Numbers 35:31); and no “reprieve” was permitted.

Christ carries the prohibition still even further; the carnal mind, which prompts unlawful violence, is condemned. Sin is reprov'd at its inception before it is manifested in action. Private vengeance is prohibited; death penalties are enacted by God alone.

THE SEVENTH COMMANDMENT

That the purity of the married state must be maintained is the subject matter of the seventh commandment. The spiritual application is stated by Paul in 2 Cor. 11:2, and by John in Rev. 19:7. If we do not place a check upon our evil tendencies we may come to condone evil acts; they will not be so readily denounced. Fear of consequences may act as a deterrent, but this is only evidence of an acknowledgment of the law, without its being a power within us to rise superior to temptation, and is thus a cause of the weakening moral fibre.

The penalty for adultery was death for both parties (Deut. 22:22). From this we may learn the reprobation with which God views unfaithfulness. The evils of adultery are manifold. It not only desecrates the lives of the offenders, but brings grief and ruin to those who are wronged thereby. There is

a stigma attaching to the children of such a union; hence its prevalence in any country is a moral blight, - destructive of every good, and a sure means of bringing down the righteous anger of God. God hates “putting away”, and this, for any other reason than adultery, is, in the event of either party going through the form of marriage, adultery, as Jesus declares.

THE EIGHTH COMMANDMENT

The eighth commandment (see Deut. 5:19) provide for the rights of private property being respected. Kidnapping (Exod. 21:16; Deut 24:7) was punishable with death. Cattle or sheep stealing (Exod. 22:1) involved five-fold and four-fold restitution, respectively, if the animal stolen had been killed or sold. If, however, the thief was caught “red-handed” with the animal alive, then a double restoration was prescribed. If the thief could not make such restitution, he might be sold for his punishment. Thus the sufferer was indemnified; the thief was spared the degradation of modern prison life; and the expensive accessories of our penal system were rendered unnecessary. He was compelled to earn his living as a bond-servant till the seventh year, or the jubilee, whichever first happened, and if he refused to amend his ways under such conditions, he was to be removed from the community by being stoned to death. If he was caught in the act of breaking in, and was killed in any scuffle, there was no penalty attaching to the aggrieved owner.

THE NINTH COMMANDMENT

The bearing of false witness is condemned by the ninth commandment. It is **diabolos** in one of its worst forms. It was the moving factor in the unjust condemnation of Jesus. *“The chief priests, and elders, and all the council, sought false witness against Jesus to put him to death.”* In no other way could they compass his downfall, and they had no scruples whatever so long as they achieved their object.

THE TENTH COMMANDMENT

Covetousness - inordinate desire - is proscribed by the tenth commandment, completing the

Decalogue, or Ten Words. It may lead to theft, or even murder. It must therefore be checked in its inception and the exhortation of Paul remembered, "in whatsoever state I am therewith to be content" (Phil. 4:11).

The Testimony having been delivered, with great and awe-inspiring accompaniments of thunderings, lightnings, and smoking mountain, the people retired and appealed to Moses that they might be spared any further manifestations of Divine Majesty. The first effects, however, soon wore off: the impressions made were only transitory, and in comparatively a short time had been practically obliterated. Therefore, the Apostle exhorts Israel after the Spirit, "*We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*"

In Deut. 5:22 we read, that after the oral delivery of the Ten Words, "and He (God) **added no more.**"

This is significant of an abrupt pause, and would have been deeply impressive, seeing He gave many further "commandments, statutes, and judgments" for their observance. Moses explained, regarding the thunderings and lightnings, that there had been an object in view. There was no need for terror. Godly fear certainly was called for, that there might be a proper appreciation of the solemnity of the occasion and of the significance of the Divine message. But God had taken this means of "proving" them - of expressing His mind - that they sin not. Paul exhorts us to come with boldness before the throne of grace; not the boldness of impudence but of love out of fearlessness. Our God is ready to receive and not repel us, that is, if our hearts are right with him.

John Oowler

From "*An Introduction to the Study of the Law of Moses*", pp. 2-4

RENEWAL INFORMATION

Dear Readers,

The cost of printing and mailing the Sanctuary Keeper Magazine has increased significantly over the last few years. This is not unexpected as we see the rising costs of everything. We regret to make this decision, but we will have to raise the annual subscription cost of the Sanctuary Keeper Magazine to \$20. Although, this still will not cover the entire cost of printing and mailing, we believe that this increased rate will not be a burden on our readers.

We are also changing the make up of our subscription mailing list. In the past few years, we did not take anyone off the subscription list unless an individual made a specific request to remove themselves from the subscribers list. The distribution of future magazines will now only be sent to those who have remitted their annual renewal payments. If you want to continue to receive the Sanctuary Keeper, please be sure to get your renewals in as quickly as possible. As always, the SK magazines will be posted on the SK website -www.sanctuary-keeper.com.

EDITORIAL FLYLEAF

MORE ON CLAUSE VI

We appreciate the comments and input received on the last issue's consideration of the "Clause VI" booklet. One brother did point out an error we made in regard to a quote from bro. J.J. Andrew out of *The Blood of the Covenant*. We quoted from p. 29, 3rd paragraph of the *Blood of the Covenant* (see page 35 of the last issue of the S.K.) and mistakenly used the phrase "restricted operation." Bro. Andrew actually wrote "unrestricted operation." This is a typo and one repeated in the following paragraph.

A sister wrote in and expressed the following good point. *"One thought that came to mind and it is an imperfect analogy: When Nathan approached David with his story of the sheep and David pronounced judgment on the man, Nathan replied, "You are the man." By his own admission, David stood condemned for there was no sacrifice for the sins he had committed. David should have been immediately stoned, but because of his repentance, his contrite spirit, Yahweh, by His Grace, removed David's sin (condemnation to death). So, he didn't die then, but he did have to live with the consequences of his sin for the rest of his life in the form of the rebelliousness of his sons and nephews. He did eventually die in his old age, but not from the stoning he deserved. Therefore, the condemnation to certain death was removed, but consequences remained."*

We believe this to be a valid comparison. The sin of adultery (and add to that murder) on the part of David and Bathsheeba came with the simple sentence of death or a cutting off by stoning. No other alternative is provided under the Law - just death. But God, seeing the repentant heart of David, extended mercy due to His own prerogative, and a cutting off was avoided. Nonetheless, there were negative consequences that David and his house would have to live with from that point forward. The

consequences explained to David by the prophet Nathan was not part of the original penalty under the Law but nonetheless added as a matter of consequence. In a similar fashion - Adam and Eve were given a reprieve from an immediate and perishing death due to recognition of their sin before the Elohim. Still, they had to live under the consequences of their transgression, as explained in the Edenic curse. All that descend from Adam are born under the unfortunate position of being under the Edenic Penalty (the Law of Sin and Death) as having been in the loins of Adam. Those who are baptized are released from the Edenic penalty of a perishing death, but the consequence of the Edenic curse still remains until a change of nature takes place.

THE WORLD SCENE

While Russia and the West continue to fight their proxy war on the battlefield that is Ukraine, there are interesting developments surrounding Israel.



The world community is extremely troubled by what they perceive as an "extreme" right-wing government that Netanyahu has put in place. The religious influence that Netanyahu has joined forces with has the "left-wing" elements in both Israel and the world in a panic. They fear a harder Israeli line against the "Palestinian" cause and an expansion of Jewish settlements in the West Bank.

Due to the restrictive and left-leaning nature of Israel's judiciary system, Netanyahu is attempting to achieve judicial reforms to lessen the power that Israeli courts have in enforcing leftist, activist policies. Elements within Israel and around the world, to rev up the opposition, are claiming that Netanyahu is attempting to put an "end to democracy" in Israel and forming his own "dictatorship." What Netanyahu is trying to do is to limit the left-leaning power structure that has leaned more pro-Palestinian and caters to liberal world opinion to the detriment of its Jewish citizenry and weakens the Jewish leverage against the prospect of a "Palestinian" state.

We are seeing the same type of "left vs. right" politics that is tearing apart much of the Western world. The fight is between the globalist, socialistic mindset versus the more nationalistic, individual sovereignty worldview. Whether it be Israel, the U.S., Britain, continental Europe, etc. - the battle is essentially the same. The globalists desire a "one world government" with centralized political and economic authority among a self-appointed group of elites, carrying forward under the frog-like banner of "liberty, fraternity, and equality" towards an imagined "utopia." Those of a more "nationalistic" mindset desire national and individual sovereignty and unfettered opportunities for personal and economic freedoms.

As Believers, neither mindset nor model is what we are hoping for. Neither can we root for one system over the other as it involves affairs in Israel. (Though it is certainly easy to see that left-leaning policies in Israel are self-defeating in the natural, short-term of things and, at times, frustrating to watch.) Rather, we await the PERFECT GOVERNMENT of Christ's Administration with the restoration of the Davidic/Israelite constitution - the RESTORATION/REGENERATION of God's Kingdom as centered in Israel. Undoubtedly, the spirit of globalization and the oppressive, if not persecuting, tendencies it would bring is rather troubling; we are to patiently await the only real solution to this world's troubles, including the promised rescue of Israel from

its enemies.

In the meantime, Netanyahu and his associates stand alone on the world stage with little to no support. The U.N. Security Council is considering a draft resolution demanding that Israel "*immediately and completely cease all settlement activities in the occupied Palestinian territory.*" In addition, the resolution states that it "*reaffirms that the establishment by Israel of settlements in the Palestinian territory occupied since 1967, including East Jerusalem, has no legal validity and constitutes a flagrant violation under international law.*"

This is a reaction to the fact that the Israeli Security Cabinet officially authorized nine Jewish communities/settlements in Judea and Samaria. These communities have already existed for years, and some for decades. But this action provides official Israeli support to these communities for water, electricity, and public buildings. But, this is viewed as a stepping stone for expanding additional Jewish communities.

Israel has also found itself at odds with Russia, as it has started to shift more support to Ukraine. Over the last year, Israel has attempted to remain



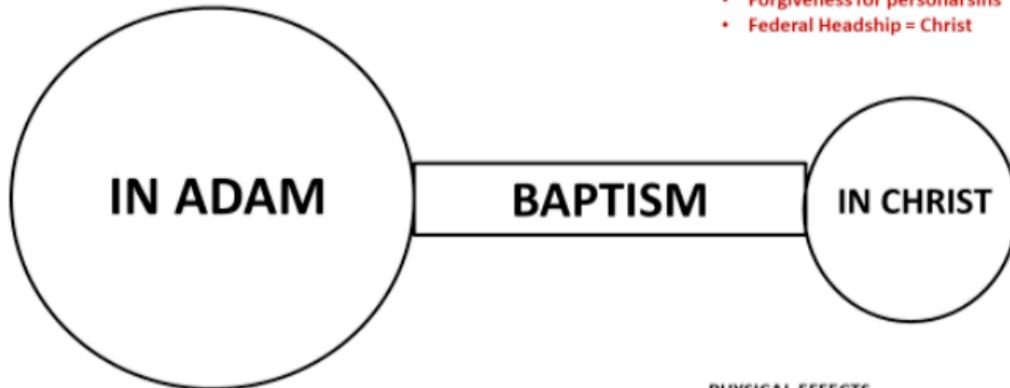
neutral, striving not to draw the ire of Putin. Still, as cooperation between Russia and Iran increases (with Iran supplying drone support to Russia), such has pushed Israel to align more with Ukraine. In response to Israel's shift, Russia released a statement directed at Israel that stated, "*We say that all countries that supply weapons should understand that we will consider these to be legitimate targets for Russia's armed forces...*"

The entire world seems as if it is about to explode, with escalating political divisions, moral insanity, and global crises with no apparent solutions. And as anti-semitic/anti-Israel fervor becomes unfettered once again - we must know that something is about to break on the world stage. -S.K.

LAW OF SIN AND DEATH

ELEMENTS OF THE LAW

- Condemned to eternal death
- Alienated from God
- No hope for salvation
- No forgiveness for personal sins
- Federal Headship = Adam



PHYSICAL EFFECTS

- Sin nature (Sin in the Flesh)
- Prone to commit sins
- Dying, corruptible, mortal body of flesh
- Eternal Death for all who remain in Adam

LAW OF SPIRIT OF LIFE IN CHRIST JESUS

ELEMENTS OF THE LAW

- Freed from condemnation to eternal death
- Reconciled to God
- Assurance of resurrection and just judgment and hope of eternal life
- Forgiveness for personal sins
- Federal Headship = Christ

PHYSICAL EFFECTS

- Sin nature (Sin in the Flesh)
- Prone to commit sins
- Dying, corruptible, mortal body of flesh
- Sin nature removed at immortalization
- Eternal life for the Righteous
- Eternal Death for the UnRighteous

1877 BIRMINGHAM STATEMENT OF FAITH - CLAUSE #15, SECTION D:

That at the appearing of Christ, his servants, faithful and unfaithful, dead and living of both classes, will be summoned before his judgment seat to "be judged according to their works;" "and receive in body according to what they have done; whether it be good or bad;" 1 - that the unfaithful will be consigned to shame and "the second death," 2 - and the faithful, invested with immortality, and associated with Jesus as joint heirs of the kingdom, co-possessors of the earth and joint administrators of God's authority, in matters both civil and religious.

THE ORIGIN AND EXTENT OF THE KINGDOM OF MEN

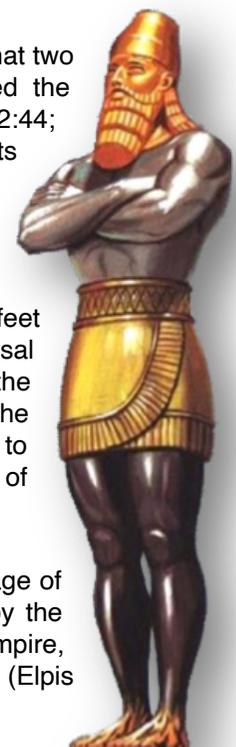
In taking a general survey of the contents of the Book of Daniel, it may be seen that two great powers are the principal subject of its predictions. The one is styled the KINGDOM OF MEN (Dan. 4:17) and the other the KINGDOM OF GOD (Dan. 2:44; 4:3; 7:27)...It will be seen that the Kingdom of men has been diversified in its constitution, extent and throne since its foundation by Nimrod to the present time. It has nevertheless been the same Nimroudian kingdom with Babylon and Assyria for its characteristics. (Exposition of Daniel, pp. 7,8)

THE FEET OF THE IMAGE

While the head, breast, arms, belly, thighs, legs and toes have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal image to stand erect as Nebuchadnezzar saw it in his dream...It is therefore, the mission of the Autocrat (of Russia) to form the feet and set up the image before the world in all its excellent brightness and terribleness of form; that all men subject to the kingdom of Babylon may worship the work of its creator's power. (Exposition of Daniel, p. 87)

THE DESTRUCTION OF THE IMAGE

The Russian Autocracy in its plenitude and on the verge of dissolution is the image of Nebuchadnezzar standing upon the mountains of Israel, ready to be smitten by the Stone. When Russia makes its grand move for the building up of its Image-empire, then let the reader know that the end of all things present constituted, is at hand. (Elpis Israel, preface)



EZEKIEL'S PRINCE AND HIS SONS

QUESTION: *If "the Prince" of Ezekiel 46 be the Lord Jesus, tell me how, as at verses 16-18, he can have sons? - (O.C.)*

ANSWER: The word "son" was anciently used (as it still is in Oriental countries) in a much wider than strictly literal sense of western usage. While applied to a begotten child, it is also extends not only to children, adopted, but to all sustaining a filial relation, though not adopted. Friendship, or moral affinity, or resemblance is even found justifying the use of "father" and "son," according to the relation existing. The inventor of musical instruments, for example, is styled the father of all such as use them. So in the case of other inventors. (See Gen. 4:20). "Sons of Belial" is a frequent illustration; "son of Wickedness" (Psalm 89:22), "son of Sorrow" (Gen. 35:18), "son of Perdition" (2 These. 2:3) also occur. "My son," continually addressed in the Proverbs to anyone disposed to listen (Eccles. 12:9; Prov. 1:3-7) is a prominent example.

Now, it is testified of the Messiah that notwithstanding that he should be "cut off" and natural generation prevented, he should see *his seed* (Isaiah 53:10.) That is, that he should have a family of *children*, though natural pedigree would be cut off. Paul leaves no doubt on this point in applying the sign-words of Isaiah to Christ: "Behold, I and *the children* that God hath given me." (Heb. 2:13). He is the captain of their salvation, leading many sons unto glory." (Heb. 2:10). Doubtless, they are sons of God, but in the sense that they are His *seed*, they are also *his* sons, as they are the sons of Abraham, than whom, Christ is higher.

Now Christ as "the Prince" of the Age to come, "Messiah the Prince," (Dan 9:25); the Prince of Peace (Isaiah 9:6) will give of his inheritance to his sons. He will also give to "his servants," that is, such of mortal Israel as walk acceptably before Him; but the difference between the two is apparent in the fact, that while land given to "the servants" returns to the Prince at the year of jubilee, the inheritance given to his sons - immortal saints - is a perpetual possession. (Ezek. 4: 16-17). - The Christadelphian, Feb. 1873, pp. 87,89

