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A Christadelphian publication devoted to gleaning and heralding the Truth concerning the problem of life, here and hereafter, the restoration of the Jews to the holyland, the return of Christ as King of all the earth, and the signs of the approaching end of Gentile times.

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Twelve Foundation Stones

Reference reading: Revelation 21

*“ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: **and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. **And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.** And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was **jasper;** the second, **sapphire;** the third, a **chalcedony;** the fourth, an **emerald;** The fifth, **sardonyx;** the sixth, **sardius;** the seventh, **chrysolite;** the eighth, **beryl;** the ninth, a **topaz;** the tenth, a **chrysoprasus;** the eleventh, a **jacinth;** the twelfth, an **amethyst.** And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.”*

In the chapter before us is recorded the vision given to John of the New Jerusalem descending from heaven to the earth. We understand that this symbol is representative of the household of the saints, who, having passed through the door, or out of the veil of the flesh and blood, and ascending into the political heavens to reign over the kingdoms of this world (Rev. 4:1), will also descend upon the children of disobedience, but afterwards, will tabernacle, or dwell with men for the healing of the nations (Rev. 22:2).

The City is described as having walls like unto a solid Jasper stone, clear as crystal (vs. 11; Ezek 1:22). Additionally, the foundations of the city are described as twelve precious stones, the meaning of which we will consider, as Yahweh has intended for believers to search out these things that we may be partakers of the manifold blessings He has promised (Rev. 1:3). Curiously, the number twelve and the names of the stones we read about in chapter 21 ring in our ears, reminding us of the twelve stones listed as part the breastplate of the high priest in Israel. However, you will also notice some slight differences in the stones used, as well as their order as revealed in Exodus 39:

8 “And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was a **sardius, a topaz, and a carbuncle**: this was the first row.

11 And the second row, **an emerald, a sapphire, and a diamond**.

12 And the third row, a **ligure, an agate, and an amethyst**.

13 And the fourth row, a **beryl, an onyx, and a jasper**: they were enclosed in ouches of gold in their enclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.”

We may confirm from the 14th verse of this chapter that there were twelve stones with each stone representing one of the twelve

Comparative Order of the Twelve Stones in Scripture			
Book/Order	Exodus 39	Ezekiel 28	Revelation 21
1	Sardius	Sardius	Jasper
2	Topaz	Topaz	Sapphire
3	Carbuncle	Diamond	Chalcedony
4	Emerald	Beryl	Emerald
5	Sapphire	Onyx	Sardonyx
6	Diamond	Jasper	Sardius
7	Ligure	Sapphire	Chrysolite
8	Agate	Emerald	Beryl
9	Amethyst	Carbuncle	Topaz
10	Beryl	Gold	Chrysoprasus
11	Onyx		Jacinth
12	Jasper		Amethyst

tribes of Israel. Likewise, in the vision given to the apostle John recorded in Revelation 21, there are twelve foundation stones, which we believe correspond to the twelve tribes of Israel’s spiritual sons, or the antitypical 144,000 in subservience to the twelve apostles of the Lamb. “As the foundations of the walls comprise twelve basic gems, representing the twelve Apostles,” writes Bro. H.P. Mansfield, “to ‘garnish’ or decorate them with further ‘all manner of precious stones,’ is to add to those already established. This will be done in that all the redeemed will find a place in the Lamb’s bride, the New Jerusalem. They are added because they have been brought to that state through the testimony of the Apostles (see John 17:10; 1 Cor. 3:10; Eph. 2:20), or, if they lived before the witnessing of such, because they were motivated by the same faith (The Apocalypse Epitomised, pg. 252). This is a great multitude, innumerable, as recorded in Revelation 7!

4 “And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel...

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;

10 *And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”*

But other than the explicit example from the Law of Moses, by what other evidence may we attest that there is a correlation between the tribal names as they are so ordered in Revelation 7, and the twelve stones of Revelation 21? We believe that a correlation can be determined by considering the meaning of each stone in concert with each corresponding tribe as they relate to Christ and the redeemed. Together, these associated meanings at last form a picture of when God will be all-in all, and man will be consubstantial with Him, no more a flawed reflection of His glory, but perfected as a polished jewel in substance and character.

The Sardius and Jasper

We will begin with a consideration of the Sardius and Jasper stones. The Sardius or Sardine stone comes from the Hebrew *odem*, meaning “redness”, corresponding to a red gemstone and is indicative of the flesh. This is the same Hebrew root as *Adam* (119 Strong) from whom we are all descendants and inheritors of his condemnation. Edom (*also from 119*), meaning redness, corresponds to the man of the flesh, who, in Obadiah’s prophecy personifies the kingdom of men as Mt. Esau, which stands against Christ and the Saints, depicted as Mt. Zion. We also take note that Jesus came first in the flesh – the sardius, born of a woman, and afterwards rose to spirit nature, represented by the jasper.

The Jasper is regarded as an opaque gemstone of differing hues, sometimes green, although in its Apocalyptic form is said to be clear as crystal, as indicated in Revelation 21:11. Its clarity in the vision, which John beheld, is perhaps due to the fact that he was beholding that which was a perfect substance, without impurities to cloud or color. Jasper, from the Hebrew *yashpneh*, means “to polish”, as to prepare a gemstone for use in an ornamented setting. David, using a similar word in a beautiful prayer, describes how this principle applies to Saints when the King of Saints comes to make up his jewels (Psalm 144):

11 *“Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:*

12 *That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.”*

Note also that in its relationship to Christ while in the flesh, the Sardius is always positioned first. It was the first stone upon the breastplate of the high priest. Contrariwise, the Jasper is the last stone. When perfected however, and becoming clear as crystal, the order is reversed as seen in Revelation 4:3:

“And he that sat was to look upon like a jasper [first] and a sardine stone [last]; and there was a rainbow round about the throne, in sight like unto an emerald.”

Brother Thomas writes the following with regard to the significance of the two stones represented in the vision of the throne of Revelation 4:

“In speaking of the appearance of the man enthroned, John says, ‘it was like to a jasper and sardine stone.’ He is in this likened to a stone most precious; not a common stone, but to a brilliant and inestimable living stone. He is symbolized here by a stone, because he is so designated in the prophets. In setting forth the military prowess of Joseph’s posterity ‘in the last one of the days,’ Jacob predicts that the arms of his

hands shall be made strong by the Mighty One, the Ail and the Shaddai of Jacob, out of whom is the Shepherd, whom he styles 'THE STONE OF ISRAEL' (Gen 49:24,25)."

Further, when listed with the remaining 10 stones in the Revelation 21, the Jasper becomes first, and the Sardius, the red stone, becomes sixth, thus representing spirit flesh, as distinct from "flesh and blood," which cannot inherit the Kingdom of God (I Cor. 15:50).

Confirmation of the significance of this order of the stones is found in the identity of Spiritual Israel as we read in Revelation 7:

4 "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of **Juda** were sealed twelve thousand. Of the tribe of **Reuben** were sealed twelve thousand. Of the tribe of **Gad** were sealed twelve thousand.

6 Of the tribe of **Aser** were sealed twelve thousand. Of the tribe of **Nephthalim** were sealed twelve thousand. Of the tribe of **Manasses** were sealed twelve thousand.

7 Of the tribe of **Simeon** were sealed twelve thousand. Of the tribe of **Levi** were sealed twelve thousand. Of the tribe of **Issachar** were sealed twelve thousand.

8 Of the tribe of **Zabulon** were sealed twelve thousand. Of the tribe of **Joseph** were sealed twelve thousand. Of the tribe of **Benjamin** were sealed twelve thousand...

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Judah, meaning "Praise" is listed first, corresponding with the first or Jasper Stone that signifies the glory of Christ as the central light of the ecclesia and New Jerusalem that will *praise* Yahweh in the splendor of the millennial age to come. Manasses, meaning "forgetting", is listed sixth, corresponding with the Sardine Stone, and signifies the Adamic origins of the redeemed and their past pain, sorrow, and toil that are *forgotten*. **With the first and the sixth stones corresponding in perfect harmony with the meaning of the corresponding first and sixth tribes, we then have a basis for pairing the other stones with the remainder of the twelve tribes.**

The Sapphire

The Sapphire, a stone with hues of deepest blue, is the second foundation stone listed in Revelation 21. The English word "sapphire" is derived from the Hebrew root *capfar*, meaning "to mark as a tally or record, to count, to declare or number, to write or inscribe". There is great relevance to this distinction as it relates to the setting apart from among the kingdoms of men individuals who will bear the Yahweh Name by the sealing of the Truth in them.

This sealing of the servants of the Deity, identified by the Spirit as the seed of the woman as distinct from the seed of the serpent, has been transpiring since the Cherubim at Eden's gate gave instruction as to the way of the Tree of Life. The separation of these two classes has never escaped the watchful eye of Yahweh's spirit messengers as they are working to preserve a remnant of the woman's seed. Preparatory to receiving the commandments of the Law, Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel separated themselves out from among the congregation to approach the Deity at the altar they had prepared at the base of Sinai (Exod. 24:1-11). This was a symbolic gesture that signified the separation of the Saints from the things of the earth by the sealing of the law of God in them. This was necessary

before Moses could ascend the Mount and into the cloud thereupon, being a type of the Saints eventual ascension into the political heavens. It is worthy of note that upon standing before the Elohim, and gazing upon the brightness of his glory, that the record indicates that "*they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.*"

For additional evidence on this principle of sealing we are drawn to chapter 12 of the Apocalypse where a symbolic woman is presented as one fleeing into the wilderness from the face of the Dragon Power of Rome. These, says the Spirit, are the "*remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*" By Yahweh's grace we are informed further that the earth, or the political antagonist of Rome, helped them, creating a haven for nearly 72 years under the reign of the Constantines from AD 324 – AD 396. During this time period the Truth was able to spread farther and faster for the sealing of the Saints, as distinct from the manifestation of the apostasy, than any other period since before AD 70. For this explicit purpose, Deity gave instruction to the Trumpet Angel of Revelation 7 to hold back for a set time the four wind trumpets that would soon blast upon the Western Empire, "*Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*"

The forehead is the symbol for the operative character and conscience of the mind. It is there that the effect of the Spirit Word will leave its signet or private mark ("sealed", Gr. *spragizo*), or pass through if not desired. The sealing Angel of the 7th chapter is not, therefore, a magical bestower of knowledge and wisdom to the unsuspecting bystander. Much to the rather, the sealing angel is representative of a class of agents engaged in the active work of sealing upon themselves and others, the Word of God by searching out the scriptures, and heeding the call therein. Thus, the sealing, or setting apart from the world a class of saints is a process consisting primarily of knowledge and faith, *both of which are confirmed* with the symbolic application of Christ's blood upon the spiritual door posts and lintel of the bodily house *through baptism*. The participation of the angel messengers of Deity in this process is only to ensure that the right circumstances and resources are available for the word to have its effect in separating out a people to bear the Yahweh name. Hence the Children of Israel were instructed by a symbol to "*bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.*" The import of this is represented in yet another symbol given for the instruction of the people who would gaze upon the High Priest while ministering between the altar and the tabernacle on the Day of Atonement. Upon the Priest's head was a covering of cloth called the mitre, to which was fastened by blue lace a plate of pure gold (Exod. 39:30):

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet [Heb. chowtham, a signature-ring:--seal, signet], HOLINESS TO THE LORD."

Such are they who have been inscribed with the Yahweh name, bearing His seal of ownership as ones who are fenced about like a choice vineyard (Isa. 5:1,2). They are holy by virtue of the imputation of righteousness, through Christ, coupled with faith and obedience. Commensurate with this sealing in their foreheads, their names are inscribed in a register of lives, which will cause them to come forward to the Bema of Christ: "*and at that time thy people shall be delivered, every one that shall be found written in the book*" (Dan 12:1; Psa. 50:5-6, John 5:28). There He will divide from among them, as between sheep and goats, those who are also inscribed by name in the book of the life of the Lamb, and those who are not:

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh

a lie: **but they which are written** [Gr. *grapho* – to grave] **in the Lamb's book of life**" (Rev. 21:27; also Dan 12:2; Rev. 2:17).

As the Sapphire is the second foundation stone listed in the Apocalypse, it will therefore correspond with the tribe of Reuben, meaning "Behold, A Son". There is a significant lesson in this Divinely appointed relationship, which is representative of the multitudinous Sons of God united in nature, character and purpose. This is confirmed in the inspired record of Ezekiel, Isaiah, and Solomon, all of whom beheld the redeemed among men together as one corporate son of Deity, illustrated as being composed in part with the likeness of the sapphire stone:

"And above the firmament that was over their [Cherubim] heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezek. 1:26).

"Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne" (Ezek. 10:1).

"My beloved is white and ruddy, the chiefest among ten thousand... His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires" (Song. Sol. 5:10,14).

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires" (Isa. 54: 11-13).

By each of these witnesses, the proximity of the Sapphire stone to the head and the heart, or the temple of the body, and at last, the spiritual temple that is formed by the aggregate of all the redeemed, is a revelation as to the character of the kingdom age. The anti-type of this pairing of the Sapphire stone with the tribe of Reuben, it appears, is that only those persons whose minds are sealed with the Yahweh Name and are subsequently written, or inscribed by name, in the book of the Lamb's life, will ultimately be accounted as the manifest Son's of God. These together will inhabit the Throne of the Lamb as kings and priests for 1000 years. Revelation 14 states:

1 "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God."

The Chalcedony

The Chalcedony, the 3rd stone, is only listed in the New Testament. It comes from the Greek word *chalkedon* meaning "copper-like", indicative of the coppery hues that are seen in the stone as light

passes through it. Further, it is found that the name of the stone is derived from the same Greek root for copper which is *chalkos*, meaning "to hollow out or to shape as a vessel". This appears to have a relationship to the manner in which the light of God's Word passes through us, as it were, rendering our mind and character moldable as a vessel unto honor in the hand of the Maker. The application of this principle shines forth when considering Paul's second epistle to Timothy thusly (II Tim. 2):

20 "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

The preparation of a vessel unto honor is therefore a refining process in the hands of the founder, who must "Take away the dross from the silver, and there shall come forth a vessel for the finer." (Prov. 25:4). With the Chalcedony then corresponding with the Tribe of Gad, meaning "company", we learn in Hebrews 12 that those who are fashioned into a vessel fit for the Master's use will become part of the Great company of the redeemed:

22 "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

The Emerald

The Emerald is the 4th foundation stone listed in Revelation 21. The Hebrew *nophet* means "to glisten or shine" in the sense of reflecting and refracting light. In the epistle to the Philippians the apostle speaks to our work in the Truth as causing us to "shine as lights in the world" (Phil. 2:12-15), which is the natural effect of the Truth when it is bound to our character. But light can only cause an effect of reflection or refraction when the substance accepting the light is fashioned for that cause. Hence, there is a necessity on our part to make ready our hearts and minds for the hearing of the Word. "Let your loins be girded about, and your lights burning", records Luke, and Paul strongly advises us to "cast off the works of darkness, and let us put on the armour of light". Though these are things we must do now to meet the approval of the righteous judge, when the Saints are finally apocalypted in the earth they will more abundantly shine by this light, this corruption having put on incorruption. Thus, they are signified by the symbol of a rainbow about the throne of the Lamb (Rev. 4), and by complete spirit saturation in their corporate being, they reflect the glory of Yahweh in all the work that they accomplish, represented in the seven colors of the visible spectrum. In addition, the bow is described by John as being "in sight like unto an emerald", that is to say that its composition was evergreen after the fashion of the immortalized saints "whose leaf shall not fade, neither shall the fruit thereof be consumed" (Ezek 47:12; Exod. 3:1-3). This shining forth of the angel of the bow will begin in Sinai as revealed by Moses in the blessing to the children of Israel before his death (Deut. 33:2):

"The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." This the Prophet Habakkuk also confirms in the record saying "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns [qeren – beams of light] coming out of his hand: and there was the hiding of his

power” (Hab. 3:3-4; also Psa. 50:1-5).

As the Emerald corresponds with the Tribe of Aser, meaning “Happy”, we know then that this will be an age of joy incomparable for those who are worthy to glorify the name of Yahweh, serving Him without ceasing and unencumbered by the frailties of the flesh.

The Sardonyx

The Sardonyx, the 5th stone, corresponding with the Tribe of Naphtali, means “wrestling”, and in its transliteration from the Greek simply means “the nail of a finger” due to its nail-like ridges and flesh tones indicating our individual wrestling with the flesh. The Sardonyx is also distinguished by striping throughout, bringing into view the atoning work of Messiah, who “*was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*”

The root for Sardonyx is also a derivative of the Greek *lithos* meaning “a stumbling stone”, exhorting us of the dangers of the deceitfulness of the carnal mind, whether in doctrine or walk. In 1 Peter 2:7-8, Paul makes this principle abundantly clear, but we are also reminded of the one who wrestled, and *has overcome*, and therein we have hope by faith:

“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

The Chrysolite

The Chrysolite (or goldstone) is the 7th stone and comes from the Greek root *chrusos*, meaning “a golden ornament or article” (gold being the highest order of metals) and corresponding to the Tribe of Simeon, which means “hearing”. Seven, as the reader will comprehend, is the number of perfection and relates to the 7th day or the Kingdom Age by which the New Jerusalem will be perfected through the purging out of the dross of the earth by the refiners fire (Mal. 3:2,3), and the *hearing* of the truth. By this great purging is developed the perfected bride of Christ, described by the Psalmist as the “*king’s daughter*,” who is “*all glorious within: her clothing is of mishbetsah zahab* [or, ‘a setting of a gem to shimmer’]”, translated in the common version as “*wrought gold*” (Psa. 45:13). Her origin is from Ophir (Psa. 45:9) or that region in the east from which the newly crowned Saints will arise with healing in their wings (Mal. 4:2), and described by the spirit as wearing *leukos stole* or “*long fitting garments of light*” (Rev. 6:11; 7:9, 13). This glorious bride will be brought to the marriage supper of the Lamb, described by John as being “*arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints*” (Rev. 19:8).

Though this is more important with regards to the character and nature of the redeemed, being made perfect through the hearing of the Word, we are not without a significant example of the extension of these characteristics as part of the physical makeup of the immortalized saints as well (Luke 24):

3 *“And they entered in, and found not the body of the Lord Jesus.*

4 *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.”*

The Beryl

Beryl, a brilliant transparent blue-green, is the 8th stone. It corresponds with the tribe of Levi and is therefore descriptive of the *mediatorial work* of the redeemed as kings and priests. Levi, meaning “joined”, illustrates the complete unity of thought and teaching that the Saints will administer in the Kingdom Age, and which will be perfected in the 8th day. It is also noteworthy that in the vision of Revelation 7, that Levi (“joined”) has taken the place of Dan, representing “judgment,” which, of course, will have been completed in all aspects once the Saints enter into their long awaited millennial Sabbath.

By these symbols we are taken again to Ezekiel’s vision of the Cherubim, where the wheels within wheels signify the operative work of Yahweh within the company of the immortalized saints, and the parabolic manner of Yahweh’s unfolding plan. “*The appearance of the wheels and their work*,” Ezekiel describes “*was like unto the colour of a beryl: and they four had one likeness* [joined]: *and their appearance and their work was as it were a wheel in the middle of a wheel*” (Ezek. 1:16).

To Daniel was revealed a similar likeness in the person of “*a certain man clothed in linen, whose loins were girded with fine gold of Uphaz*.” That this also is representative of the immortalized Saints as a “man of one” is without question, for “*His body also*,” it is said by the prophet, “*was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude*” (Dan. 10:5-6).

It is also interesting that Beryl comes from the Hebrew *tarshiysh*, made familiar to us by the phrase “Ships of Tarshish”, which were merchant vessels that traveled the seas to many lands. Of Tarshish, the second generation from Japheth, it is said, “*By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.*” Hence, the Beryl may also signify the bringing in or *joining* of the Gentiles with the original Jewish stock. This is clearly demonstrated in Zechariah’s vision of the two olive trees (Zech. 4), where the oil from the two olive branches feed to and are “joined” within one bowl before the antitypical golden lamp stand, or seven spirits of Deity. In Paul’s Epistle to the Ephesians, he reinforces this principle when he states that, “*For he [Christ] is our peace, who hath made both* [Jew and Gentile] *one, and hath broken down the middle wall of partition between us.*”

The Topaz

The Topaz, a crystal of dark cloudy composition, is the 9th stone, the product of completeness, or three times three, thus suggesting completeness that is wrought by the hand of Yahweh in distinction from the deeds of men. The spirit, when communing with Zechariah makes clear the necessity of this distinction concerning the overthrow of the kingdoms of this world, or that “*great mountain*” which “*shall become a plain*” before the antitypical Zerubbabel (Zech. 4:7). In the preceding verse the spirit gives an answer as to how this magnificent feat will be accomplished, saying: “*This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.*” The Hebrew *chayil* (“might”), and *koach* (“power”) are here used in the sense of that employed by the will of men in corporate political, religious and military manifestation, which cannot in any way contribute to the dissolution of itself. When Hezekiah put his trust in Yahweh and would not come out of the city, Rabshakeh responded in predictable fashion: “*I have counsel and strength [chayil] for war: now on whom dost thou trust, that thou rebellest against me?*” (Isa. 36:5). The trust of this Assyrian general was the arm of the flesh, or “*the god of forces*”, in which the latter day Assyrian will put his trust also (Dan. 11:38), and the destruction of both is in keeping with the principle of the Spirit Word saying: “*There*

is no king saved by the multitude of an host: a mighty man is not delivered by much strength [koach]" (Psa. 33:16). The honor of this universal coup that binds their kings and nobles in fetters of iron will therefore belong the Topazian angel, that will be *ruwach Yehovah tseba'ah* or "the violent exhalation of Yah to become armies" (Zech. 4:6), and will in no wise be attributable to the glory of man.

This is only fitting in consideration of the corresponding tribe of Issachar, meaning "reward". Hence, the finality of judgment for the righteous, whose "fear of the LORD is clean, enduring for ever", will be a great reward as they conquer the globe getting "honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen" (Exod. 14:14) as "the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: **and in keeping of them there is great reward**" (Psa. 19:9-11).

The Chrysoprasus

The Chrysoprasus, a bright yellow-green, from the Greek *chrysoprasos*, is the 10th stone, corresponding to the tribe of Zebulun, meaning "habitation", or "dwelling". The Greek *chrysoprasos* is derived from the root *chrusos*, meaning "a golden ornament or article", and from *chraomai*, meaning "to furnish what is needed, or to act towards one in a given manner". The implication beneath the surface suggests that only if we act in the manner prescribed by Deity alone, furnishing the fruits of our faith, which are the deeds or works of our calling, can we then expect to dwell with Him (Psa. 15:1-2):

"A Psalm of David. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Noah, upon cursing Canaan, and in the subsequent blessing of Shem and Japheth, foretells of this final day of dwelling with the righteous in proclaiming that "Elohim shall enlarge Japheth, and he shall *shakan* [reside, permanently stay, abide] in the *ohel* [home, tabernacle, dwelling place] of Shem" (Gen. 9:27). David signifies this also, but brings into closer view the sense of dwelling, not as a guest or a porter, but as a member of the Divine household or family of Israel:

"Surely goodness and mercy shall follow me all the days of my life: and I will yashab [sit down, remain, to settle, to marry] in the bayith [house, family, temple, palace] of Yehovah for ever" (Psa. 23:6).

"Mine eyes shall be upon the faithful of the land, that they may dwell [yashab] with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell [yashab] within my house: he that telleth lies shall not tarry in my sight" (Psa. 101:6-7).

This principle was practiced as a matter of course under the Law of Moses, which also instructed the children of Israel to observe the feast of Tabernacles, or booths, as a solemn assembly of the people from the 15th to the 21st of the seventh month:

38 *"Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.*

39 *Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.*

40 *And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick*

trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 *And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.*

42 ***Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:***

43 *That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God"* (Lev. 23:38-43; Also Deut. 16:13-16).

The further significance of this yearly feast alone goes far beyond the scope of this treatise; the symbol of the *Branch*, the *Palm* of royalty; the *goodly trees* in Yahweh's choice Vineyard, the *brook* from which life giving waters emanate, the booths themselves that would be open skyward to gaze upon the stars of Abraham's calling, all teem with portions of the Divine plan and purpose. Nevertheless they are all connected with the union of the stone/tribal symbol indicative of our dwelling, even now, within the Israelitish fold, as prospective constituents of the Kingdom Age and beyond. As our dwelling, or abiding in the Truth, as it were, is a matter of continual faith and works, we are reminded that the works of every Saint will go before them. Upon their accounting before the Judge of all the earth, therefore, they will appear unto him as either a ruddy stone, uncut and unpolished by the effect of the Word, or they will be found to be meet for the Master's use, and He will choose them as a fine craftsmen would select stones for the ornamentation of his last and final work for the King of Heaven, even the construction of that spiritual city of eternal dwelling, New Jerusalem!

"Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple" (Psa. 65:4).

The Jacinth

Jacinth, the 11th stone, from the Greek *huakinthos* meaning "hyacinthine", is a smoky crystal of deep purple or reddish blue, and corresponds to the Tribe of Joseph, meaning "adding to", or "increases". There are several aspects of this heavenly pair that deserve our attention. First, we take note of the Greek *huakinthos* from the standpoint of hyacinthine, or blue fire.

For a consideration of this subject we may refer to the horses of the Euphratean angel-powers revealed to John in the ninth chapter of Revelation. These are described as having breastworks, or military defenses of *purinos huakinthinis*, or blue fire mounted upon equestrian lion-mouths (Rev. 9:14-19). These were the forces of Seljukian Turks, Mogul-Tartars, the Timour-Moguls, and Ottoman Turks, who employed gunpowder and projectiles in new war machines to destroy the remnants of the Eastern Roman Empire. These machines were brought to the theatre of conflict by large teams of horses, assembled and aligned as to rain down artillery fire on the position of their foes. These were fire and blue smoke belching cannons that exploded with a lion roar, hurling dreadful stings at the Roman idol worshipers as required by the Spirit that condemned their evil works. A parallel mission awaits the employment of Christ and the Saints who will likewise proceed to the theatre of conflict "as when a lion roareth: and when he had cried, seven thunders uttered their voices" against the wicked (Rev. 10:3); "His eyes were as a flame of fire... and the armies which were in heaven followed him upon white horses..." (Rev. 19:12,14). The movement of this hyacinthine host as a whole will be like "pillars of fire"; "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke" (Joel 2:30). Describing this mission of the Saints, Bro. Thomas writes:

“But the feet of the rainbowed angel are not beautiful; they are moving pillars of fire, dreadful and terrible in their desolating tramp; for where ever they tread, they kindle a fire that cannot be quenched. The rainbowed angel proclaims no good tidings, nor does he publish peace and salvation... He is altogether a symbol of war, and destruction by the burning flame” (Eureka, Vol. IIB, page 169)

This glorious work of the Saints is foreshadowed in the record of both Isaiah and Ezekiel. In the year that king Uzziah died, Isaiah saw the Elohim *“sitting upon a throne, high and lifted up, and his train filled the temple...”* (Isa. 6:1). This was as much to say that the temple was filled with smoke, or blue fire after the fashion of that cloud of glory that filled the tabernacle in the wilderness (Exod. 34, 35). The same symbol is employed again at the dedication of Solomon’s Temple to the LORD (I Kings 8:10-11) and the apocalyptic temple of the redeemed, which when employed in the overthrow of the kingdom men, no man may enter therein (Rev. 15:8). The source of this smoke, or “blue fire” as it were, is identified by Isaiah as “seraphims”, that is to say, fiery serpents, or “burning ones” standing about the throne of glory saying, *“Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”* This is the immortalized host of the Redeemed in Christ, who are described in similar fashion by Ezekiel as *“a whirlwind”* coming out of the north, or the place of judgment, as *“a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man”* (Ezek. 1:4-5).

Returning to our example in history, when the Ottoman cannon expelled its ordinance with a great explosive thrust against the walls of Constantinople, the tremendous and instantaneous displacement of the elements created a vacuum behind the projectile causing the super heated surrounding air and smoke to *infol*d upon the same path of its alignment. The symbol that Ezekiel beheld was much in the same, as the Saints *“will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up”* (II Peter 3:10). Hence, they will march through the land in indignation of the Gogian horde (Hab. 3:4-12) and will laugh to scorn all nations that defy His purpose (Psa. 59:8).

In the accomplishment of their mission, the Saints will expand the borders of Judah according to the specifications of Joseph, the tribe that correspondes to the Jacinth, or until its *increase* has covered the globe, and every foe is vanquished, as Isaiah so aptly proclaims saying: *“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this”* (Isa. 9:7). Jesus, speaking a parable of these coming events, reveals that *“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown [Gr. auxano; give the increase], it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof”* (Matt. 13:31-32).

The Jacinth purple, or reddish blue with resultant *increase* is also found in the veil of the tabernacle, as it is written, *“And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work”* (Exod 36:35). Thus, *“shall the earth yield her increase; and God, even our own God, shall bless us”* when the king-priests of the age to come *“shalt judge the people righteously”* (Psa. 67:1-6). The “blueprint” for this wondrous work was literally woven into the material of the veil in the form of the Cherubim, the anti-type of which, when manifest with the power of heaven as we have seen, must destroy wonderfully, before they can reign gloriously!

We would also note that the tribe of Joseph is found to replace Ephraim his son in the record of Revelation 7. This, it would seem, may be on account of the fact that Ephraim, or the Diaspora Jew, both natural and spiritual, will have been regathered in the day when the God of heaven will make up his jewels for the Kingdom Age.

The Amethyst

The Purple Amethyst is the twelfth stone, from the Hebrew *achlamah*, meaning “the dream stone”, and also from the Greek *amethystos*, meaning “to prevent intoxication”, derived from the root *methuo*, meaning “to drink well”. These associated meanings bring into view two principle lessons that have bearing upon our conversation before the heavenly host, and the record that is inscribed daily with our name in the Book to be opened prior to the judgment seat (Dan. 7:10). First, we are admonished to avoid the toxins of the world which are deadly to the spiritual man, which are: the pride of man, whether personal or nationalistic after the fashion of democracy and other “frog spirits”; a lying tongue, particularly when the effect is a corruption of The Truth; murder in thought or deed; an heart set on devising deceit or wicked imaginations; immorality in all forms of mischief, subtle or grotesque; a false witness, whether concerning spiritual matters or the clattering of a tale bearer; and the sower of discord among brethren (Prov. 6:16-19). By these the spiritual blind guides of the age are saturated *“with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication”* (Rev. 17:2). But the community of the One Faith is not immune to these toxins, which the witnesses of the ages have been fighting against in earnest expectation of their deliverance, *“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ”* (I Cor. 10:4) being the single antidote to corruption.

The Spirit repeated to John eight times the necessity of overcoming the flesh by the indwelling of the Word of Truth, by which saints may then aspire to the Benjamite title of *“Sons of the Right hand”* (Matt. 25:33-34). Thus, the blessing to those saints who will hear (Rev. 1:3; Gr. *akouo*; a prim. verb; to give audience) and understand (by fervent study) the words of the Apocalypse is plainly revealed by a compilation of the terms written therein:

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God... [and he] shall not be hurt of the second death. To him... will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, [because he] keepeth my works unto the end, to him will I give power over the nations: The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Him... will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. To him... will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne [and he] shall inherit all things; and I will be his God, and he shall be my son”
(Revelation 2:11,17,26; 3:5,12,21; 21:7).

Summary

Jesus said, *“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”* This saying is represented in the Sardius and Jasper stone as so ordered in the breastplate, and whose ultimate

representation in the immortalized Israel of the Deity is also illustrated in the cubical arrangement of New Jerusalem. When combined with the beauty of all twelve foundation stones, the corresponding 144,000 of Israel is completed as signified by the uniting of their names in Praise to Yahweh:

“Praise Yah! For Behold, a son with the company of the blessed. Who, having wrestled may now forget the past, and having heard and joined together, have received the reward of dwelling with and adding to the Son of His right hand.”

This combined stone “laid before Joshua” and bearing the seven spirits of Deity styled “seven eyes” (Zech. 3:9), is the stone which the builders refused, which will then have become the chief of the corner, even the “headstone thereof,” before which that “great mountain” or “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” will become as a plain (Zech. 4:7; Rev. 17:5), and swept away as the chaff of the summer threshingfloors (Dan. 2:35). This will be Deity manifested in the flesh, or the jasper and the sardine stone together, who will establish a perfect foundation wall about the redeemed, and shall establish a day of rejoicing throughout the earth. Seeing this day afar off, the prophet Isaiah records that “Yah who shall be Lords” will “lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation...” (Isa. 28:16).

“Thus,” writes Brother Thomas in appropriate fashion, “Yahweh Elohim, the Saints, ‘come in’ by the crashing power of the stone, a door is opened, and they march in. Their Prince, who came as a thief, obtains possession of Jerusalem and the holy land, and becomes a potentate among the thrones, dominions, principalities, and powers of the heaven, in which, until he breaks in upon them, ‘the Devil and His Angels’ can only be found”. Such is the day of glory for the faithful Saints of all ages, and his people Israel in the day when they shall know that Yahweh, He is their mighty one: “And the LORD their God shall save them in that day as the flock of his people: **for they shall be as the stones of a crown, lifted up as an ensign upon his land**” (Zech. 9:16). As it has been said many times by an elder brother in public prayer, “may we be among those, whom the Lord shall choose, when He comes to make up His jewels.”

A. B. Bryan

Bibliography: *Eureka* Vol. Iia, pp. 16-18, 265-271; Vol. Iib, pp. 122-124, 140-161, 168-169; Vol. IIIb, pp. 284-286; *Elpis Israel*, pp. 148-152; *Apocalypse Epitomized*, pp. 244-258; Detroit Christadelphian Library Bible Insert for Revelation 21; *Strong’s Concordance*.

Are You a Neutral Christadelphian?

“In this spiritual warfare, whose weapons are neither lead, nor steel, but more effective than either for putting to flight the alien, there are neither truce, armistice, neutrality, nor peace. He that is not with us is against us; and he that gathereth not with us scattereth abroad.

I, for one, know no man in this warfare as a brother and a friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death! He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help. Is such a man my friend and brother? Is he not rather a sympathizer with the enemy? If he helped me, we might prove too strong for the foe; the enemy, knowing this, cannot look upon neutrals in any other light than as his friends. And this is just where Christ puts all neutrals in the good fight of faith.

Gleanings...

The Truth Concerning the Birmingham Amendment to the Statement of Faith

“That at the appearing of Christ, prior to the establishment of the kingdom, the responsible, those who know the revealed will of God (alien rejectors are meant here), and have been called upon to submit to it, dead and living, obedient and disobedient, (alien rejectors included, obedient and disobedient alien rejectors) will be summoned before the judgment-seat of Christ to be judged according to their works, (alien rejectors as well as saints) and receive in body according to their works, whether good or bad.” Alien rejectors as well as saints to be judged for good as well as bad!!

That is the absurdity, as an “amendment,” of our Statement of Faith. There is not one of you who believe that, neither do I think the men who invented it believe it. But why was it so patched, why was such an absurdity offered to us? Because it would not do to change the whole Statement of Faith, because that would appear as retrogression; so the absurd words were woven in, and this “amendment” of the Statement of Faith, including alien rejectors to be judged with the household for good and bad, is put over the same portions of scripture as the old statement, and the old statement was put over such statements as:

“We must all appear before the judgment-seat of Christ to receive in body according to that which we have done, whether good or bad,” which no man upon the face of the earth, who knows anything about the Bible, could apply to any except those who are upon probation. We hope that ridiculous form will be blotted into oblivion; it is a manifestation of foolishness and contradiction, and the sooner the better all get back to the simplicity of the old Statement of Faith along with Bro. Roberts declaration, “It is inappropriate that they should be raised with the household.”

Now I am going to touch upon a delicate point. Do you not think that there has been a pressure brought to bear other than scripture and reason? Do you not think that the paper known as The Christadelphian had come to be a powerful paper? Had gained a prestige that I believe with you it thoroughly deserved for the grand work it had done for many long and trying years, in so many battles that Bro. Roberts had fought, not forgetting the help that he received of poor Bro. Andrew. Who has elaborated the Truth and helped Bro. Roberts more than Bro. Andrew?

Coming back to the question; as long as that paper was kept in the hands of Bro. Roberts before this new departure took place, it deserved all the power and prestige it had. When he wrote his reply, not to "The Blood of the Covenant" as some suppose, but to a manuscript that was never printed, he seems to have fallen into the extreme some have now become the victims of. But when he got away into the seclusion of a foreign land, resting from the turmoils and troubles through which the poor brother had past by the mistakes that he had made in common matters, looking out over the deep waters of the mighty ocean, here came his words almost immediately before he breathed his last, saying in substance, "I can never refuse fellowship to noble brethren of long standing because they cannot see exactly with me upon this subject, especially in view of the fact that things are different now from what they were in the first century, when miracles were performed."

Pressure commenced to be brought to bear after his death. If you do not subscribe, and it is not very important whether you subscribe or not, and do not you know, brethren and sisters, owing to the mixed up circumstances, that there are many today who no more believe in that "amended" Statement of Faith than I do, who are in fellowship with those who have drawn it up? Just so, you keep quiet, and that which is regarded as a first principle can be compromised a thousand times over.

I know and you know that that paper has inherited a power and prestige once deserved but now abused, a power that is not used now as it was used before, and so the pressure is, if you do not sign or admit what we present to you as an "amended" statement, your intelligence shall not appear. They won't let you participate with them and they will not with you, in the work of the truth; "and if you do not meet our demands we will not send you lecturers." And I hope you will pardon me for being plain, but I fear that there have been many brethren who in considering this question have stopped and asked, How will it be with Birmingham? Let Birmingham, let the paper, let every paper upon the face of the earth sink into oblivion, and let the truth be paramount and triumphant, do what is right, and fear no man. Shall I, because a paper won't let me appear with my intelligence, sever my fellowship from those loved ones with whom I have mingled from my infancy in the truth? Shall I sever my heart from their hearts because of such things as these? Here you have about 500 brethren in Yorkshire alone; what a happy band you could be. Do you depend upon any paper? Could you not be a happy people although all the earth shut you off? Then rally to the standard, the old standard. Allow the truth in relation to the doctrine of the resurrection, admit the

"I can never refuse fellowship to noble brethren of long standing because they cannot see exactly with me upon this subject, especially in view of the fact that things are different now from what they were in the first century, when miracles were performed."

possibility of future resurrections as in the past; there is our meeting point as it was in years past, and until you revert to that you will be crippled, shackled hand and foot, and disabled from showing the truth to the hundreds around you. Come back again to the "old paths," and thus be enabled to go on with the grand work which it is your privilege to do for those by whom you are surrounded. Have the courage of your convictions, fearing not the frowns of men and courting not their smiles; but fearing Him only in whose hands is held your eternal destiny.

Thomas Williams
The Christadelphian Advocate, December, 1907, pp. 365-367

Is *Gleanings...* the Unamended Position Lean on Substance?

Comment: In the November 2002 Editorial of *The Christadelphian Advocate* the above question (paraphrased) was posed to our community. The context of the question was the responsibility question.

In seeking clarification on the meaning and intent of this question the point was made that we must all ask ourselves whether we are blinded by our own "learned belief system." We take up this admonition, in the spirit of Christ, in the following "Gleaning." We appreciate the editor of *The Advocate* posing this question as it is always good for us to check our beliefs and our understanding of the history of our community. By so doing may we remain grounded and settled. This Gleaning represents an expression of the **TRADITIONAL UNAMENDED POSITION** on the doctrinal issues surrounding the division over the Birmingham Amendment to the Statement of Faith. It was written at the time of the division and in addition to setting forth the Unamended doctrinal position it also sets forth some insights, as did the previous "Gleaning," on how this division came about in the first place. We ask our readers in the Unamended community to ask themselves the following questions as they read this selection: Are these doctrinal positions "lean on substance"? Is the doctrinal and historical understanding of Bro. Williams set forth here a "private interpretation" of the Bible? Is this "learned belief system" correct? We believe the below is an accurate account of Christadelphian history as well as doctrinal truth. We hope our readers will take the time to judge these matters for themselves. (Note: Bold type and sub-headings have been added for emphasis.)

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**The Responsibility Question**

Now, as to the responsibility question, we stand upon the old foundation as it was expressed in the Birmingham statement of faith before it was changed. The resurrection to the judgment-seat of Christ is for probationers, for "good" and for "bad," for eternal life or eternal death – a second life or a second death. All who will be judged in respect to these alternatives will have passed through a probation, and will have been redeemed from their alienated state into reconciliation; and that will have been true of them when they started on their probation which is expressed by Bro. Roberts in what I am about to read. I will conclude my remarks by reading as expressive of our fellowship attitude towards

all of like precious faith the following from “A Plea for Unity,” pp. 11 and 12.

Old Form of Proposition XXV.: That at the appearing of Christ, prior to the establishment of the kingdom, the responsible (faithful and unfaithful) dead and living of both classes will be summoned before the 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 (II Cor. 5:10; II Tim. 4:1; Rom. 2:5, 6-16; 14:10-12; I Cor. 4:5; Rev. 11:18).

**We ask the reader to turn to these texts and see if he can persuade himself that they refer to Gentiles out of Christ.**

Note the words in the proposition, “faithful and unfaithful;” “both classes,” not three classes; “judged according to their works good or bad.” Can Gentiles be called either “faithful or unfaithful” servants under the bonds of the covenant? Can it be said of Gentiles that they will be judged according to their works – good or bad?

Now here are contemporary statements showing that it was not supposed that Gentiles out of Christ were included in Proposition XXV.:

### Bro. Roberts and Christendom Astray

“Rejectors of the Word, who do not come under the law of Christ by belief and obedience, may be reserved till the close of the thousand years. It does not seem reasonable that those who put away the counsel of God from themselves should be passed over without judgment, and yet, since they do not become constituents of the household of faith, their resurrection at the time when account is taken of that household would seem inappropriate. May they not be dealt with at the end?” – “Christendom Astray.”

This says rejectors are

1. Not “under the law of Christ.”
2. They may “be reserved till the end of the thousand years” for judgment.
3. They are not constituents of the household of faith, and
4. Therefore their resurrection and judgment with the household is inappropriate.

### Bro. Roberts In The Christadelphian 1882

“It is a pity to trouble yourself as to whether believing but disobedient Gentiles are amendable to resurrectional punishment or not. It is salvation an earnest man is after; it is this he will try to work for himself and others, if he can. If others will not obey the will of Christ, he need not be concerned as to the nature of their punishment” – “Christadelphian,” 1882.

### Bro. Roberts and The Declaration

That it might be seen that in all forms of statements from the infancy of the Truth’s revival and all the time the old form of proposition XXV was accepted, only “two classes,” “faithful and unfaithful” are spoken of as destined to appear at the judgment-seat at Christ’s appearing; and these statements, remember, show what Proposition XXV was then understood to mean as well as state, we quote the following:

“THE JUDGMENT-SEAT OF CHRIST. – That at the return of Jesus Christ from heaven to establish his kingdom on earth he will, first of all, summon before him for judgment the whole of those who are responsible to his judgment. Those who are dead he will cause to come forth from the dust, and assemble them with the living in his

presence. Faithful and unfaithful will be mustered together before his judgment-seat for the purpose of having it declared, after account rendered, who is worthy of being invested with immortality and promoted to the kingdom, and who is deserving of rejection, and reconignment to corruption after punishment.” – “Declaration,” Proposition xxxi, p. 49.

### Bro. Roberts and the Good Confession

“Are all who take on the name of Christ by belief of the truth and baptism destined to be saved? – No, only those who are faithful and bring forth fruits unto eternal life. Some walk after the flesh and some after the spirit.

How will the TWO classes be dealt with? – Those who are pronounced acceptable will receive eternal life, and be made to inherit the kingdom of God, and those who are found unfaithful will be rejected and given over to destruction.

When will these decisions be enforced? – At the coming of Christ. He will gather together HIS HOUSEHOLD to judge them, and to give to every man according to what he hath done, whether good or bad.” – “Good Confession,” pp. 28-29.

### The Change Made

There has been a change in Proposition XXV for the purpose of getting the rejecter into it so as to make the responsibility question a test of fellowship and consequently a reason for refusing fellowship to certain brethren. Now here is the “amended” form of proposition XXV with what its framers desired to say thrown into bracketed words.

That at the appearing of Christ prior to the establishment of the kingdom, the responsible (namely, those who know the revealed will of God [alien “rejectors”] and have been called upon to submit to it), dead and living – obedient and disobedient [including alien “rejectors”] – will be summoned before the judgment-seat to be judged according to their [alien “rejectors”] works; and receive in body according to what they [alien “rejectors”] have done, whether good or bad.

Now I object to this “amendment” because it puts Gentiles upon the same platform with those in covenant relation, which is not only “inappropriate,” as Bro. Roberts says, but it mars the fundamental truth, that probation for “good or bad,” which is the subject of the judgment-seat for the household only, is based upon covenant relation. Resurrection to that judgment is predicated upon Christ’s resurrection, and the resurrection and judgment in this sense and for this purpose was a problem solved by Christ’s resurrection through the blood of the everlasting covenant. It is this that is important to us. “If Christ be not raised, \*\*\* then they also who have fallen asleep in Christ have perished.” The matter of how, when, or where God will deal with enlightened unbaptized Gentiles, who may have good or bad intentions, is a matter we may leave to Him who will do justly with all.

### Conclusion

Now, brethren and sisters, I have kindly, yet earnestly, placed the **facts** and **truths** before you. You know that division among brethren is one of the things God says He hates. Those who cause, or who continue, a division among themselves and those who hold **the Truth**, and with whom there is agreement on all fundamental principles, are in the hateful condition. **Beware! Awake! While it is called today.**

Thomas Williams  
*Adamic Condemnation and the Responsibility Question*, Pp. 18-21

# Book Review

## The Romance of the Hebrew Alphabet

In *The Romance of the Hebrew Alphabet*, Logos has put together a book that is attractive in its appearance. The attractive cover is only the beginning; the information placed between the covers by the author is extremely valuable. Christadelphians have long understood the value of Yahweh's chosen language. In this book, Brother Graeham Mansfield has demonstrated the beauty and wonder of the Hebrew Alphabet. When that beauty and wonder is perceived, the reader's understanding of many Bible Truths will be strengthened.

The Author touches on several important aspects of language in the first portion of the book. He discusses the importance of properly understanding words based on context. The use of a concordance to enhance ones study is dealt with. And the researching of words is dealt with very well.

An example of proper word study presented by the author is the Hebrew word *barak*. Proper research of this word will show that it is translated as both *bless* and *curse* in the Bible. When it is realized that words can be used to represent opposite ideas, we understand how important it is to see that context is very important to the translation of certain words. As an example of this, the author looks further at the word *barak*. In Job 2:9, Job's wife is represented as saying, "Curse God and die". Because she remained with her husband throughout his time of trial, this verse has puzzled many students of the Bible. When we remember that the Hebrew word *barak* can mean either *bless* or *curse*, we see that there is reason to cast a more favorable translation to the verse. Brother Graeham suggests that Job's wife may have been asking him, "Doest thou still retain your integrity, *blessing* God and dying." "Thus, Job's wife is represented as enquiring of Job as to what benefit does he derive from blessing God, for he is dying anyway. Her question then becomes the very natural reaction of a woman who has suffered much, and cannot understand the purpose of the discipline forced upon her family."

The majority of the book is dedicated to a study of the 22 letters of the Hebrew alphabet. Brother Graeham is able to show that each letter is actually a word itself. This is something we who speak English are not familiar with. The English language uses letters to form words. The Hebrew language uses letters that are words themselves to make other words. This is aptly demonstrated in a word that Christadelphians are familiar with. The second letter of the Hebrew alphabet is *Beth*, a letter/word that is familiar to us as the Hebrew word for *House*. The study of these 22 letters from this aspect alone has

been profitable for this writer.

Additional to the Hebrew letters being words, is the pictorial beauty of each letter. The Hebrew language has pictorial aspects, and each letter's pictorial aspect is dealt with. Not only does the letter *Beth* mean a house, but it looks like one as well.

Lastly, each letter is shown to have a numerical value attached to it. The numerical value of our example letter *Beth* is 2.

*The Romance of the Hebrew alphabet* has many uses in our libraries. Along with a concordance it forms an indispensable study aide. For this reason alone, it is a *must* have in your library. I have used it as a reference work for the study of names and words alike.

As an example of how one might make use of this book, examine the breakdown of the name David. It is made up of 4 Hebrew letters. It is a title prophetically of Yahshua. As such the individual letters teach of him.

—The first and fourth letters of the name David is *Daleth*. It means a *door*. Yahshua is the door, the way, the first and the last.

—The second letter of the name David is *Wav*. It means a *hook* or a *nail*. Yahshua is the means of joining us together in fellowship with Yahweh.

—The Third letter of the name David is *Yod*. It signifies an open *hand*. Yahshua is the hand of Yahweh, extended out unto us.

What beauty we find in such things. This book is one of the most helpful to have been published in recent years.

Alex Briley

*The Romance of the Hebrew Alphabet* is available from:

Logos Publications  
Box 220, Findon 5023  
South Australia

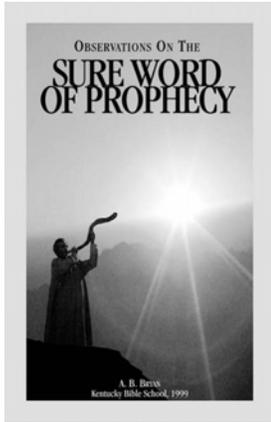
## EDUCATING ONESELF ON THE IMPLICATIONS OF THE NASU. . .

A very helpful packet of information was recently distributed by the *Christadelphian Advancement Society* concerning the NASU. The packet contained a compendium of information titled: "Things To Consider" which details, using numerous quotes from Amended sources, the divided state of the Central Fellowship. Evidence is set forth that factually proves that a sizable portion of the Central Fellowship holds the "clean flesh" view of the atonement. As the evidence shows this is such a problem that some Amended publications and ecclesias have devoted many pages to exposing the serious doctrinal departure of some in their own community on the atonement. We commend those within the Central Fellowship who have had the courage to speak out against this Gospel nullifying heresy and we thank the *Advancement Society* for taking the time to compile the information. We hope the ecclesias in the Unamended community will take the necessary time and effort to educate their members and young people as to the serious implications of adopting the NASU.

The Material is available from: *The Christadelphian Advancement Society*, P.O. Box 797, Manomet, MA 02345 or visit [www.doctrinalinsight.com](http://www.doctrinalinsight.com).

## Truth Gleaner Publications

The following items are available from Truth Gleaner Publications:



*Observations on the Sure Word of Prophecy* by  
A.B. Bryan - \$3.25 plus postage (68 pages)

**Bible Marking** for Ages 10 and Up - \$3.25 plus postage (96 pages)

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postage (76 pages)

**Please visit us online at [www.truthgleaner.org](http://www.truthgleaner.org)!**

### ***About the Insert...***

In this issue the reader will find a two-sided insert on the Twelve Foundation Stones of Revelation 21, and the Hebrew Alphabet (corresponding to the Book Review). This insert may be cut in half and placed in your Bible as a ready reference. If anyone would like additional copies, we will be happy to email the Microsoft Word file.

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