

TRUTH GLEANER.

BIBLICAL, HISTORICAL AND CURRENT.

“Buy the truth, and sell it not; also wisdom, and instruction, and understanding.” -Prov. 23:23

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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A Light that Shineth in a Dark Place The Object of Prophecy

“We have also the prophetic word more sure, *to which ye do well to take heed* as unto a light that shineth in a dark place until its day dawn, and a light-bearer arise in your hearts” (2 Peter 1:19-21;3:17). These are “wholesome words,” and the literal rendering of the original. The prophetic word is sure, and the things Peter, James, and John had witnessed on the Mount of Transfiguration confirmed it or made it surer. Thus made doubly sure, it became *a shining light*, not a feeble, invisible light, such as pure hydrogen burning in day brightness, but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness. We need not wonder at the sure prophetic word being radiant with brightness; for Yahweh who gave it is light, the Light of the Universe, “in whom is no darkness at all.” It is “a light that shineth in a dark place.” The heart of man is this “dark place.” The word *auchmeres* signifies not only *dark*, but “squalid and filthy.” This is a man’s mental and moral condition, squalid, filthy, and dark by nature – a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul, “*the light of the glorious gospel of Christ*, shines into him” (2 Cor. 4:4). Consider the savage, the semi-barbarian, and the “civilized” man. Not to go beyond “Christendom” for examples, contemplate the man of letters, philosophy, politics, and “religion,” not to mention the thoughtless multitude, whose minds embrace no other topics than such as arise spontaneously from their “fleshly lusts that war against the soul.” Converse with these several classes of mankind upon “Moses and the prophets,” the apostolic testimony, the mission of the Messiah, the future of nations, the destiny of the earth and man upon it, etc., and you will find that “darkness covers the earth, and gross darkness the people;” and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil and that continually.

Now to this sure prophetic word or glorious gospel light (for the gospel is still almost wholly a matter of prophecy) the apostle says, “ye do well to take heed to it.” Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not and cannot understand? *Prosechontes*, rendered giving or taking heed, signifies *having in addition to*. This is its derivative signification, and imports that we should have the sure word of prophecy added to our mind; but can this addition be accomplished unless we apply our minds to the word or give heed to it? And what would be the use of studying it if it were essentially enigmatical and unsusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle’s exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

But Peter’s exhortation was not confined to his contemporaries. What he said to them he says to us. You do well to give heed to it “*until its day dawn*.” The common version has it, “until *the day dawn*;” but this is not the translation of *heos ou hemera diaugasee*. *Ou* is the relative to its antecedent *luckno*, which is synonymous with “*the Word*” – *ou hemera*, whose day; that is, the light’s day, or the Word’s day – the Day testified of in the light-imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom he raised up from the dead for that very purpose (Acts 17:31). This is the day spoken of by Moses and the prophets – “the acceptable year of the Lord,” the year-day or age to come, of a thousand years duration (which with the Lord are but as one day, says Peter – 2 Peter 3:8), “the rest which remains for the people of God” – the day when His King shall come in his kingdom and glory: this is *the day* (Ezek. 39:8) which succeeds “*to-day*,” coeval with the Gentile governments; the gospel-day when Christ shall sit upon his

Father’s throne in Zion, and “govern the nations upon earth” (Psalm 67:4; 22:27-28). This day has not yet dawned. We are in “the evening time of to-day,” when it shall be light (Heb. 3:13; 4:7; Luke 23:43; Zech. 14:7). We are of “to-day,” which is “a cloudy and dark day” – a day of ignorance, superstition, and foolishness; but when *to-morrow* comes, the day after “to-day,” these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the “heirs of the kingdom” can no more do without the shining light of prophecy, than mankind can do without the shining brightness of the firmament. Blot out the light of heaven, and confusion and death would soon pervade the world. The “children of the day” (I Thess. 5:5) must have daylight, or they would become sickly, and pine away, and die. They respond to the apostle’s exhortation, and apply their minds to the sure prophetic word, that in keeping their minds actively engaged upon it, a *light-bearer* may spring up in their hearts, making their paths “as the shining light, that shineth more and more unto the perfect day.” The way of the wicked is not so. It is darkness, and they know not at what they stumble (Prov. 4:18-19).

We remark, in conclusion, that prophecy is so intelligible that those who take heed, or apply their minds to it, can tell assuredly what shall come to pass before it happens. This was the case with those to whom Peter wrote. After writing about the coming of the Lord to slay his murderers, and to burn up the city (his second coming, not his second *appearing* at his third

coming) in which he discoursed also of the passing-away of the heavens and the earth, constituted by the old Mosaic covenant then in existence, but since vanished away – he concludes by saying to them, “*seeing ye know these things before*, beware, etc.” They knew what was coming upon Jerusalem and the State; for they were observant of the signs of the times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew “the error of the wicked,” who scoffed at the idea of the Lord’s coming to punish his enemies. It enabled them to be steadfast; and at length to escape “the judgment and fiery indignation which devoured the adversaries.” *To deny that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel for the gospel is glad tidings of what is to be to all nations and to the saints.* It is the report of good things promised. A promise is a prediction, and a prediction is prophecy. The gospel is a great prophecy of what God intends to do; and they who intelligently believe it, know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance to the believer that what remains will certainly be accomplished. He foresees the crushing-down of the thrones, the abolition of all kingdoms, empires, and republics, the setting-up of a divine kingdom in Israel’s land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on the earth as it is in heaven; with many more great and glorious things too numerous to mention at the present time.

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About the Insert...As Bro. Thomas observes in the above article the sure word of prophecy is a *light-bearer* to those who are *children of the day* and apply their minds to the word. One of the most vivid signs of Divine providence at work among the kings of the earth is that of a new array of prophetic symbols revealed in the new Euro currency. These things point to the fact that the European “Babylon the Great” (the reconstituted Roman Dominion) is stealthily in the making. The reader may also view

Editorial
A Suffering Community

In *Eureka* Vol. 1, pg. 127 Bro. Thomas wrote: *But Jesus, though the Head, was not the Body. He had suffered, but his sufferings did not complete the sufferings of “His Body, which is the Ecclesia.” Hence Paul says, “I now rejoice in my sufferings for you, and fill up that which is behind of the affliction of the Anointed One in my flesh for His Body’s sake, which is the Ecclesia—Col. 1:24. But Paul did not consider that his sufferings, added to those of Jesus, would fill up the measure; for, in writing to the saints in Corinth he associates them with himself in the work. “As the sufferings of the Anointed One,” says he, “abound in us, so our consolation also aboundeth through the Anointed One. But whether we be afflicted, it is for your consolation and salvation, which is operative in the enduring of the same sufferings which we also suffer; or whether we be comforted,*

it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so ye shall be also of the consolation—2 Cor. 1:5–7. “If we suffer, we shall also reign with him”—2 Tim. 2:12. Thus the Body is pierced with suffering as well as its Head; and as Jesus, “though a son, learned obedience by the things which he suffered,” so all his brethren must. It will be seen, then, that when the One Body is complete in all its elements, it will have been a suffering community. This is its Alpha, its Beginning, its “ho on,” or “present condition.”

Those who will ultimately make up the glorified redeemed from among every kindred, tongue and nation will have been, during their probationary period, a *suffering community*. Their suffering will have been parallel, though not identical,

to their Lord and Savior. Our Lord, when we stand before him for judgment, will be looking for one thing: **a reflection of Himself**. If our characters do not, in some way, bear a likeness to His it will be manifest that we have not suffered during the time we have been graciously given to work out our salvation. The suffering to which we refer is that which Christ himself experienced; namely, **the suffering that comes through cutting off the flesh with its affections and lusts**. This Christ did to perfection and as Peter wrote: *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps* (1 Pet. 2: 21).

The Fellowship of His Sufferings

Bro. Roberts wrote: *The crucifixion of Christ as a “declaration of the*

righteousness of God” and a “condemnation of sin in the flesh,” exhibited to the world the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross: “This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction”. The shedding of the blood was the ritual symbol of that truth; for the shedding of the blood was the taking away of the life. Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. It would not have been a declaration of the righteousness of God to have crucified an angel or a new man made fresh from the ground. There would have been confusion in such an operation. This is why it was necessary that Jesus should be “made of the seed of David according to the flesh” (Rom. 1:3), that he might partake of the very flesh and blood of man (Heb.2:14). It was that nature that was to be operated upon and redeemed in him (The Blood of Christ p. 21).

This declaration by the sinless Son of God that even his own human nature must be conquered and destroyed, is the **power of the atonement**. Christ demonstrated this in daily pouring out His life blood, even unto death. It is the power the Apostle Paul spoke of when he told the Corinthians that *the preaching of the cross ... is the power of God* to those who are being saved (1 Cor. 1:18). Paul went on to tell them that he *determined not to know any thing among you, save Jesus Christ, and him crucified* (1 Cor. 2:2). To show them how he applied this power **in his own life**, Paul told them *But I keep under my body, and bring it into subjection* (1 Cor. 9:26). He later wrote to them that he was *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body* (2 Cor. 4:10–11). Paul told the Galatians: *I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me* (Gal. 2:20). And to the Philippians he said: *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death* (Phil. 3:10).

Is Our Community Suffering?

Are we individually and collectively

sharing the fellowship of Christ’s sufferings by putting down the flesh in our lives? The application of the atonement in one’s life is one of the great strengths of the Truth which our pioneers established and upheld. We are not upholding a proper understanding of the doctrine of the atonement unless it makes a critical moral difference in our lives. When correctly understood, the doctrine of the atonement should take over our lives and is the only way God can draw us away from being enslaved to sin and righteously forgive our own personal sins. An understanding and appreciation of this power is what will allow us, with God’s help, to actually put into practice what is spoken of in passages such as:

*--How shall we, that are **dead to sin**, live any longer therein? ... were baptised into his **death** ... Therefore we are **buried with him** by baptism into death ... For if we have been planted together in the **likeness of his death** ... Knowing this, that our old man is **crucified with him**, that the body of sin might be **destroyed**, that henceforth we should **not serve sin** (Rom. 6:2–6).*

*--If any man will come after me, let him deny himself, and take up his cross **daily** and follow me* (Luke 9:23).

*--I beseech you therefore, brethren, by the mercies of God, that ye present your bodies **a living sacrifice**, holy, acceptable to God, which is your reasonable service* (Rom. 12:1).

*--That you **put off** concerning the former conversation **the old man**, which is corrupt according to the deceitful lusts* (Eph. 4:22).

*--**Mortify** therefore your members which are upon the earth* (Col. 3:5).

Every fundamental doctrine of the Bible is important. Indeed, to be subjects of a valid baptism we must understand the fundamentals of the Truth. These fundamentals are conveniently summarized in our *Statement of Faith*. But, the clauses therein are not to be treated as only facts of Truth, to be exercised for or against fellowship. They must also be translated into actions. For example, believing that “God is One”, we must turn that doctrine into a personal manifestation in our daily lives. We must be holy, as He is holy.

This gives point and power to doctrine. It transports it from a mere **profession** of a Truth, to the **performance** of that

Truth. When the Lord said: *The truth shall make you free*, he meant that it not only offers relief from condemnation (Rom. 8:1), but also that it must produce a reaction in the believer that leads to the ultimate manifestation of that “freedom”; namely, **approval at Christ’s judgment seat and a change of nature**.

Prefacing his statement in John 8:32, the Lord declared: *If ye shall **continue** in my Word, **then are ye my disciples indeed***. It is not sufficient to know the Word, nor to be able to capably express it as a doctrine to be believed—we must “abide” (as the word “continue” means) in that Word. That requires the **living** of the Word in the practical areas of daily life. As mentioned, it requires us to develop our characters as best we can to be a **reflection** of our Lord’s character. There is a very Beautiful lesson on this point found in the cherubim of the Most Holy place. These, we know, were fixed to the blood-sprinkled mercy seat. The atoning blood, placed upon the mercy seat, was **reflected** in the faces of the cherubim, and between them shown the Divine glory. We must strive to perform that parable today in our individual lives and in our community. Our Mercy Seat has displayed the atoning blood, and we maintain the lesson in our daily life only if we reflect those principles.

Conclusion

It seems that from many directions the Truth is under attack today. If by God’s grace we are going to keep it alive until the coming of our Lord Jesus Christ, we must actively pour over the pioneer writings like *Elpis Israel*, *Eureka*, *Phanerosis*, *Law of Moses*, *Blood of Christ* and so on, with our Bibles open, turning up the references and marking the passages. To those who patiently endure the trials of this life by faithfully doing the will of God and crucifying the evil desires of our flesh, God has promised the ultimate redemption from these bodies of humiliation when He will fashion our bodies to be like unto His resurrected Son. Until that great day, may our Heavenly Father grant us the courage to *earnestly contend for the faith which was once for all delivered unto the saints*.

Michael T. Jasionowski

Exposition

Zaphnath-pa-aneah: Savior of the World

One of this writer's favorite allegories in the scriptures is the story of Joseph. His life, as well as the lives of those around him, portrays the hope of Israel. The story of Joseph and his brethren when examined closely will present the reader with many prophetic episodes that have been and will be carried out in the life of our Lord. Joseph wonderfully illustrates the work of our Lord in regard to his brethren both natural and spiritual.

We would first like to mention that Joseph's occupation was typical of the Lord's ministry. Joseph was a shepherd by trade; Jesus was a shepherd of the flock of Deity. In the course of Joseph's duties as a shepherd his brothers betrayed him. Those he came to save crucified our Lord Jesus, who had come unto *the lost sheep of the house of Israel. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand (Matt. 10:5-7) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Heb. 13:20-21)*

When Joseph was seventeen years old we find that he is beloved of his father and elevated above his brethren. In Genesis 37:3, Jacob gave unto Joseph a coat of many colors. This coat would be best understood as a tunic of the palms, a garment that covered his flesh almost completely, even unto the palms of his hands. In 2 Samuel 13:18, we find that this garment was symbolic of royalty: *And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins appareled.* Apparel can also be a sign as to which member of the family will perform the priestly role of the firstborn (Gen. 27:15; Num.3:12; Ex, 28:4,39-40). This gift provoked the brothers of Joseph to hatred of him. Jacob had elevated him above his brethren; he had

given unto him the rites and duties that they surely did not feel he deserved. In this manner, Joseph was much like our Lord. Jesus was sent forth by his Father to be both Priest and King after the order of Melchizedek. This caused his brethren to hate him without a cause, just as Joseph's brethren hated him and could not speak peaceably with him. *He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause (John 15:25).*

Behold the Dreamer

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying (Gen.37:5-11).

These dreams of Joseph caused his Brethren to hate him even more. They were easily understood to mean that he would one day rule over his Brethren. We may not notice at first glance how great the faith of Joseph must have been to reveal these dreams. Did he think his brothers would be overjoyed to hear these dreams? Did he expect them to submit themselves to his rule? No, he knew they would be angry; he understood that their

wrath would be hard against him, but Joseph understood that these dreams were from Yahweh and recognized that they were information to be shared. Jesus likewise, told his Jewish brethren that he would rule over them knowing that they would reject him, as did Joseph. *Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one (Jn. 10:24-30).*

It is worthy to note here that the Patriarchs clearly believed in the doctrine of resurrection. In Joseph's second dream, his parents are alluded to by the symbol of the sun and the moon. Rachel was dead when the dream was dreamed. The only way then that this can be fulfilled is through the resurrection of the dead. It is apparent that while the first dream related to earthly things, the second stands in relation to heavenly things, when the family of Joseph will shine as the brightness of the firmament. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Dan. 12:2-3).*

The Death of the Shepherd

Joseph and his brethren were shepherds. In the process of time, Jacob sent Joseph unto his brothers who had taken the flocks unto Shechem. A certain man found him there wandering in the field unable to find his brothers. His brothers had departed that place and went unto Dothan. Why were they not there? Dothan means, "Two dry wells." Why had they departed from the Burden Bearer (Shechem) unto a place devoid of water?

The answer is found in the discourse between Jesus and the Samaritan woman. *Then cometh he to a city of Samaria, which is called Sychar (Gr. Shechem), near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there (Jn. 4:5-6).* Here, then, is the truth of the matter; the brothers of Joseph could not bring themselves to take of the water located near the land of Joseph. They preferred to go to Dothan, and hope for water, than to be found on Joseph's land. Does this not demonstrate the attitude of Jesus' Brethren towards him? They rejected the Burden Bearer who had the words of life, and preferred to thirst for truth than to take it from one that they hated. *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (Jn 4:13-14).*

Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it (Amos 8:11-12).

Joseph journeyed unto the land of Dothan in search of his brothers. His brothers saw him approaching and began to wonder how they might rid themselves of him. Jesus came unto his people and found them in Dothan symbolically. They were without the water of truth, and they refused to accept the water he had for them, and through their hatred of him, sought how they might rid themselves of him. It is significant that it was Judah who suggested that Joseph be sold unto the Ishmeelites for profit. The events here reveal who would betray Jesus. *Then*

saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein (Jn. 12:4-6). Judas (the Greek form of Judah) sold Jesus unto the Ishmeelitish of his day (see Gal. 4:22-31). It was they who cast Jesus into *the pit wherein was no water.*

Joseph's being cast into the pit, and subsequently sold into the hands of the Ishmeelites, is therefore typical of the death of Jesus at the hands of his brethren.

Alex Briley

Exposition

The Doctrine of the Resurrection (Part 2)

This is part two of the article appearing in our last issue under the same title. In this article the author sets forth the doctrine of the resurrection through types and shadows under the law and then sets forth the clear teaching of the New Testament.

Types Under The Law

The altar and the laver we mentioned were two very important components in the worship to Yahweh during the Mosaic olam. Why were they placed so carefully in their relation with the Holy Place and the Most Holy Place within the tabernacle? The reader is aware that these implements of worship were there because they were typical of the plan of redemption from death; and Christ, being the redeemer, or the one principally and personally involved in purchasing unto himself a people to bear the Yahweh name, is revealed in these, and verily in all of the physical implements of the tabernacle! And yet there was something more! He was also typified in the offering brought to the gate by the offerer. In other words, **there was something in the order of things that had to be supplied from without the system in order for it to be effect.** This illustrates that while the law and glory of the tabernacle existed as a light and a schoolmaster in the midst of Israel, **it did not guarantee eternal blessings** of the everlasting covenant unless the man of God participated with knowledge and faith that the temporary system would be fulfilled by a perfected redeemer. Thus, unless the Israelite developed the faith of Abraham, which is the Spirit of Christ, then he is counted among those who Yahweh considers to be "lightly esteemed" (I Sam. 2:30) and therefore accountable to the condemnation brought upon the race from the beginning: "dust thou art, unto dust shalt thou return". This is a fate that many in Israel suffered, even though the light of Yahweh's schoolmaster was in their very midst. As such, many of these never attained

the Abrahamic faith, they never came within the bonds of the everlasting covenant, and they do not lie in death "under the altar" because in life they did not worship around it in spirit (as did the prophets and those faithful ones that heeded their words), and such as these are perished (Deut. 28:20-22; Josh. 23:13-16).

Consider this in your mind from the perspective of an Israelite bringing to the gate of the tabernacle a firstling of the flock for sacrifice. Participation by the offerer in the service within the gate was quite limited; and within the Holy Place, completely prohibited. For this every Israelite depended upon the service and daily ministering by the Levite priests to prepare the sacrificial victim, perform the sprinkling of blood upon the altar, and towards the veil (within which was the mercy seat), to fill and trim the lamp stand and replenish the altar of incense, washing again in the laver each time before entering the tabernacle. Every Israelite, therefore, depended upon the priesthood **to come within the bounds of complete illumination** (the lamp stand), and washing by the Word (the laver) that they might typically stand thereafter in the Holy Place. The antitype of this arrangement is found in the establishment of a royal priesthood in Christ (I Peter 2:9). We have no right to this office conferred by birth, bloodline, worldly knowledge, or intellect, but only by the "Spirit of adoption" (Rom. 8:15) through a process defined in the scriptures: knowledge; faith; and baptism. It is by this process that we truly come within the bounds of complete illumination in the Holy Place. As such, the calling or invitation of the light of the truth to come out of the darkness of Egypt is truly **holding forth the word of life; that I may rejoice in the day of Christ...** (Phil. 2:16). The converse of this principle that proposes a release from certain condemnation by baptism

arouses unsavory consequences, making the truth, not “the word of life,” but rather “the word of certain death” instead. This is not the tone in which the scriptures speak.

Finally, the Most Holy Place was inaccessible by all except on the Day of Atonement, when once a year, the High Priest would enter, not without blood, to make an offering first for himself, and then for the sins of the people (Lev. 16:11-19). Here is a heavenly pattern that is referenced at length in the writings to the Hebrews. Within the scope of this pattern we again observe the position of the believer standing at the gate of the tabernacle with his offering, looking across the court to the accepted sacrifice upon the altar, then the laver, and then to the priests ministering within the Holy Place, and finally the high priest in the Most Holy, and we should note that there is one thing that links all of these together, upon which the offerer looked upon, but was completely at the mercy of the priesthood to make the offering of it effectual, and that was **the blood** of the everlasting covenant symbolized in the blood of sacrifices.

Now at the end of this typical journey from the gate of the court, past all of the implements of worship, and within the Most Holy Place, lies the Ark of the Covenant. Over top of the Ark, with the Cherubim attached as one complete covering overlaid with gold, was the mercy seat. The application of the mercy seat to Christ should be plain to us all by these words of Paul to the Romans: *Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.* (Rom. 3:24-25)

Here the word “propitiation” comes from the Greek *hilasterion*, meaning an atoning victim, or specifically the lid of the Ark of the Covenant. In essence, therefore, the mercy seat stood for the complete end result of the atonement, when Christ will be perfectly connected as one whole with the immortalized Israel of God in the Kingdom Age and beyond, when they all (and we pray that each of us fall in this class) will be consubstantial with Deity. This Mercy seat, again, was the pinnacle of the system then in order, which included all other facets of holy implements and regulations separated from the world by an outer court supported by pillars, which together represents a spiritual city in the making, that is **New Jerusalem**. This should not escape our mind when we come to examine some of the contents beneath the mercy seat, but as concerning the tabernacle as a whole, the model before us is represented in the Apocalypse thusly:

Him that overcometh 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. (Rev. 3:12)

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months... And the

temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (Rev. 11:1-2,19)

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened. (Rev. 15:5)

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (Rev. 21:22)

Brother Thomas observed this relationship between the tabernacle and the “New Jerusalem” in his exposition of the Apocalypse, in *Eureka*, Vol. IIb, Pg. 11, where he comments upon the above scriptures, explained to represent the “visible” temple of the Deity, no longer unseen within the Ark, but completely developed in the political heaven:

“These Apocalyptic temple states answer to the Altar-Court, the Holy Place, and the Most Holy within the veil of the Mosaic building. The Apocalyptic Altar-Court and the Holy Place are what Paul styles in Ephesians 1:3, ‘the Heavens in Christ.’ They are constituted of ‘the saints and faithful in Christ Jesus, who are partakers with the Altar, and worshipers therein’ (I Cor. ix. 13; x. 18; Heb. xiii. 10; Apoc. xi. 1). An Ecclesia of Christ, is Apocalyptically speaking, ‘the Altar and them that worship therein.’ **They who constitute it have all been ‘cleansed in the Laver of the Water by the word,’ and in passing through the water have passed into the Christ-Altar, and become one with it.** When they die, they lie under the Altar, or ‘sleep in Jesus;’ when they are slain for the word of the Deity and for their testimony, they are living in the present state of tribulation and patient waiting for Christ, they are Altar-worshippers ‘having access by faith into the heavens where Christ sits at the right hand of power (Eph. I. 20; Rom. V. 2).’

We can heartily agree with all that is said on this subject which speaks for itself. However, we have added the emphasis so that the reader does not miss the point that the word without faith and baptism becomes to the obstinate hearer a sounding brass (like Noah’s generation), and that baptism without the Word (and faith in its power) is only getting wet. Valid baptism is connected with the blood of the covenant, and those that have entered it, “passing through the waters”, will lie under the altar (typically) at death, or “Sleep in Jesus.” Now to whom does “sleep” apply to in the death state, the ungodly? No, dead unrepentant sinners are not “asleep” but are rather “perished.” Those under the altar, then, those awaiting the redemption from death, are those in Christ. It is they that “sleep” (John 11:11-13; Dan. 12:1-2). And those that remain, also being constituents of the Altar, or Altar worshippers, are a “Holy Priesthood” consecrated for service to Yahweh (I Peter 2:5) within the Altar-court. Hence, Bro. Thomas continues, *The reader will perceive that we are now in view of the scene dramatically exhibited in Apoc. viii. 3-5. In this the angel, the altar, the golden censer, and the golden Altar, are all symbolical of one body – the temple of the Deity....*

This testimony should be plain enough once more to illustrate that all things typified by the Mosaic economy are

revealed “in Christ,” being interconnected by the blood of the covenant, and made effectual, or brought into force, when accompanied by the Faith of Abraham, thus becoming true Altar worshippers. Several additional types in the Old Testament are also worthy of review to strengthen these truths, each of which is clear in showing the thread that binds together valid baptism, covenant relationship, the blood of Christ, and resurrection.

The Rod That Budded

In Exodus 17 is recorded the miracle that occurred at the rock in Horeb, meaning *the strength and refuge in the desolate waste*. Moses was told to strike the rock once with the rod that he had before used in Egypt, which became a serpent before Pharaoh. Indeed the serpent could only bite the heel of the redeemer once, and as a result, he brought forth living water.

But in Numbers 17 a different rod is introduced, even that which brought forth buds, bloomed with blossoms, and yielded almonds from a lifeless branch. Moses was commanded to lay up this rod before the Lord in the tabernacle as a witness, or memorial against those that murmured against the Lord. There the rod remained beneath the mercy seat in the Ark of the Covenant until the children of Israel again rose in rebellion and demanded water lest they perish. Moses, it is recorded in Numbers 20:9, *took the rod from before the Lord* and smote the rock of Horeb twice. In this he did sin against Yahweh’s command to speak unto the rock instead. As the antitype, Christ could not be smitten again because, as witnessed from the living almond branch, *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord* (Rom. 6:9-11).

We believe that the living rod, the first to bloom after winter, speaks clearly to Christ as the “resurrection and the life” by virtue of the word that he spake, bringing forth living water (I Cor. 10:1-4), which if any man drink he *shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life* (John 4:14). This is the living water spake by all the prophets before him, and the “gospel preached to Abraham,” their hope being made sure by the confirmation of the everlasting covenant in Christ, the Mercy Seat, that typically gave life unto the branch laid up before Yahweh. When the Ark of the Covenant was within the veil, and having the “branch of resurrection” within, the connection with Christ’s blood is amply demonstrated by the sprinkling of the blood towards the veil, and the bringing of it within the veil on the Day of Atonement. As we are all members of the same life-giving tree by adoption, shall that power that gave life unto the almond branch give life unto us also? (For further thoughts on the rod that budded the reader is directed to the *Gleaning* at the end of this article)

Crossing the River Jordan

Another significant type is revealed at the end of Israel’s journey through the wilderness following the death of Moses, with Joshua now being in position as the captain of the army

and leader of Israel. As the people approached the Jordan River, the last barrier between them and their entrance into the land of promise, Yahweh unfolded yet another model of His plan of salvation before their very eyes. Within this model is a significant reference to Christ as the redeemer of the true Israel of God that will at last enter into the bonds of immortality with Abraham and all the faithful of old. A close examination of all that pertains to this event will further testify to the truths that we uphold; truths that cannot be compromised unless doing violence to the scriptures become the order of the day. The scene has been recorded for the benefit of all believers, which we reproduce below, and the details with which it was all arranged and the meaning therein is remarkable.

Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. (Joshua 3:11-17)

A consideration of this scene in detail should enlighten us to the following principles: First, the River Jordan is itself a significant type of the curse of Adam and all its ill effects. While the snow upon the mountains in the north is first pure, it immediately begins a process of descent, for that is the meaning of Jordan; Heb. Yarden, (Strong 3383, 3381) *a descender*. So also does all of humanity descend to the lowest elevation under heaven – death, as represented by the Dead Sea, wherein is no life. Next we find in the text that twelve men were chosen out representing the twelve tribes of Israel. These were later (recorded in chapter 4) to bear out twelve stones from the place where the feet of the priests stood in the midst of the river when they themselves crossed over. These twelve, we believe, represent those who are true Hebrews, like Abraham, that “crossed over” in faith to receive the promise of Yahweh; those that will ultimately receive *a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it* (Rev. 2:17), because they overcame. How? By their own righteousness? No, but by the righteousness of Christ as confirmed by his sacrifice, bringing the everlasting covenant, the gospel preached unto Abraham, and his unchangeable priesthood into force. The involvement of Christ and his atoning sacrifice is represented in this scene by several facts. The Priests went before the congregation, even as Christ

preceded the plan of redemption in the mind of Yahweh, or as he said, "Before Abraham was, I am". (It has also been said that the two thousand cubits of Joshua 3:4 represent the age that will precede the restoration of the promise land.) The priests were to bear the Ark of the Covenant into the midst of the river (the descender), whereupon was the mercy seat, and beneath which were items representative of Christ and his work. Here we must pause to consider in brief the contents of the Ark, and then summarize the whole together as it bears heavily upon the subject of the resurrection. The reader is referred to *The Law of Moses*, "Allegorical Transactions At Sinai", by Bro. Roberts, of which we will supply a few excerpts:

Tables of Stone: These represent the law and the testimony, first written in stone, but ultimately intended to be written, or inscribed, in fleshly tables of the heart by enlightenment through the word. Bro. Roberts writes that these are "*to be presented to the Father for the writing of the new name: that is, men and women from the condemned race are hewn into shape by the work of Christ through the apostles, and presented by them for the embroidering work of the spirit, which will so write itself into their nature as to be both a principle of physical incorruption and a power of mental conformity to the divine archetype in all things, and, therefore, a 'law written in their hearts'*" (page 104, 1924 Edition).

Aaron's Rod that budded: *There is something in the budding of the rod peculiarly appropriate to the anti-typical bearings of the case. The budding was the resuscitation of life in a dead rod by divine power as proof of divine selection. Who can fail to see in this the foreshadowing of the kind of 'assurance to all men,' which Paul declared at Athens God had already given of His purpose in Christ in raising him from the dead, and which He will again give in the resurrection of His people?* (page 114, 1924 Edition, emphasis ours).

Manna – The manna is representative of the Word made flesh that if any man eat, he will have life incorruptible. *The two main facts in the type were that the manna came from heaven, and that the children of Israel were so situated that if they had not received it, they must have perished. Almost of their own force, they speak of eternal life through Christ. This meaning becomes absolutely certain in the presence of Christ's promise 'to him that overcometh' of permission to 'eat of the hidden manna' (Rev. ii.17)...* (page 114, 1924 Edition, emphasis ours). But there was something more to the type that illustrates a process of redemption, beginning at the grave, and ending in immortality, and in between which is **the resurrection**. The reader is referred to Exodus 16 where the manna is introduced to Israel, and to *Eureka*, Vol. I. Pg. 264 where at least four principles of the type are enumerated as follows:

1. It was typically necessary that Israel see the glory of Yahweh before they could eat the flesh of quails in the evening and the manna in the morning. The antitype of this glory was the appearance of the Son of God at the evening of the Mosaic age, proclaimed by John the Baptist, and witnessed by miracles and signs and wonders. But this

glory has only been partly revealed, and for the most part, remains hidden from the eyes of the world, and will remain so throughout the Gentile night, until his future arrival and glory is revealed from the least to the greatest.

2. Israel first ate of the flesh, or the quail in the evening. Jesus said, *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (John 6:54-56). Again, this body, the Word made flesh, was given at the evening of the Mosaic age. To eat in symbol of the body of Christ, is to signify that the one who partakes has eaten first of his words of life, the gospel, or things concerning the kingdom of God and the name of Jesus Christ. This is "Spiritual meat" according to Paul, from which we prepare to eat in a collective and symbolic sense on the first day.

3. Israel received the bread, or the manna, the succeeding morning, so that there was an intervening night. The night is typical of the Death State. The following morning the manna appeared after the dew was drawn up, and the Jews exclaimed, "What is it?" The manna concealed in the dew is a type of the resurrection morn, when the resurrected saints are as "the dew of herbs" (Isa. xxvi.19) awaiting the Sun of righteousness to transform them from dew of the morning, into the clouds of heaven, when this corruptible shall put on incorruption. We cannot fathom what this change will be like. In similar fashion we say, What is it? In I John 3:2 we read *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

4. Only until this entire process has transpired will the Saints, like Israel of old, be able to possess the land before them as an everlasting possession.

All of these things are represented in the ark of the covenant that is now before us in the text, above which was the mercy seat, the Christ, singular and multitudinous, immortal and incorruptible, the embodiment of the everlasting covenant made sure in Christ. Born upon the shoulders of the priests, this was taken into the midst of Jordan whilst all of Israel passed by in typical baptism. Christ likewise took part of the same, baptized as a foreshadowing of his own redeeming sacrifice, and thereafter descending into the grave that could not hold him on account of the force of the covenant. When the priests stepped into the river, the waters of the descender stopped flowing **from the City of Adam to the Dead Sea** (Joshua 3:16). So long as the power of the one represented by the Ark of the Covenant remained, the waters could descend no further. This is a significant revelation concerning the nature of man's inherent condition in Adam, or by constitution, being "made sinners", and the manner of redemption from that condition, namely, baptism in "living water", preceded by knowledge and faith, into the saving name of Jesus Christ, thereby stopping the descent unto eternal death in the sense of a "pardon of life". This "pardon" will remain in effect until the final tribunal, or Judgment Seat of Christ. Having become "dead to sin," and being buried with Christ in baptism, **resurrection is assured**,

of which baptism itself (including that entered upon by Israel in passing through Jordan) is a type – death, burial, and resurrection.

Unfortunately, the nation of Israel, while being baptized into this living water, failed to see beyond the bondage of the Law of Moses into which they entered by passing through a similar baptism in the Red Sea. But these things being a shadow of good things to come, we are able to see Christ, the mercy seat, in the midst of Jordan, and those who are baptized in his name coming into contact with the everlasting covenant, and so while they too will descend into the grave, they will ascend out of it also in accordance with the assurance that Christ has gained the victory over sin and death, as embodied in the Ark born by the priests into Jordan, and then out again.

New Testament Writings

Let us now consider the plain truth as revealed by the New Covenant Scriptures. Is there a connection made between baptism, the blood of the covenant, and resurrection in these writings?

In Luke 14:14, the resurrection is deemed the *Resurrection of the just*. By this we are told that the resurrection has to do with those who are justified, as an outcome of the process of knowledge, faith, and obedience to the call of baptism. The Apostles taught this as a first principle of truth, that through Jesus came the resurrection:

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead (Acts 4:1-2).

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? (John 11:21-26)

Here, Jesus says that HE is THE RESURRECTION (*anastasis*) and THE LIFE (*zoe*)*. To show the inextricable relationship between himself and resurrection, Jesus raises Lazerus from the dead. What sort of resurrection is this? A resurrection to immortality (*ex-anastasis*)? No, but first a resurrection (*anastasis*) to stand again from the bonds of death. Thereafter those approved at the judgment seat will also receive everlasting life (*ex-anastasis*). That the resurrection that Jesus refers to is the resurrection of the dead prior to the judgement seat is highlighted by also saying that Saints who are alive at the time of the end will never die, that is those who have truly

believed!

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6;1-9)

The language of this scripture is presented in the form of an IF, THEN formula (see also Col. 2: 8-12). IF, what? IF baptized, IF buried with him, IF planted together in the likeness of his death, THEN we shall be in the likeness of his resurrection. This does not necessitate the refusal of those who may by their own conscience believe that Yahweh may raise persons who are outside the bonds of the covenant, but it is an assurance to this writer that **those who are within the bonds of the covenant** (Acts 17:31), like Paul, like David, like Abraham, will rest in the *hope and resurrection of the dead* (Acts 23:6). This concept is not an invention of Christadelphians; it is simply the truth declared by Yahweh's inspired writers.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection (anastasis), and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection (ex-anastasis) of the dead (Philippians 3: 8-11).

Here the apostle Paul reminds us of the two-step process of resurrection that Christ himself was subject to, and which is a necessary step in the process towards immortalization, if judged worthy. First there is "his resurrection". This shows that the power of resurrection has been committed to the Son, and therefore, it is he alone that has the "keys of hell and death". Thereafter, Paul, in humble fashion, alludes to his hope that *he might also attain to immortality*, born out of the resurrected state, to a state that is consubstantial with Deity. This principle is brought forward again by the apostle Peter when he writes: *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again [anagennao, to beget or bear again – See Born Again] unto a*

*Editor's Comment: On this point the reader is also directed to *Eureka*, Vol. 3b, p. 263, where Bro. Thomas makes the comment that the *resurrection* (*anastasis*) and the *life* (*zoe*) of John 11:25 are *two distinct things*.

lively hope by the resurrection [anastasis] of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (I Peter 1:3-4). Paul and Peter, and we also, have a "hope" for life eternal, possible only by that assurance which precedes it, namely "the resurrection of Jesus Christ from the dead".

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. (I Peter 3:20-21).

In this scripture a parenthetical phrase is entered that may obscure a full appreciation of the text if not read very carefully. Therefore, if we remove the parenthetical text we read *The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ*. From the Genesis account, it was water that caused the Ark to "rise up", preserving life for all within. By this we should understand that Christ is our Ark, and that through baptism in his name, we become a beneficiary of his salvation in that we will also be "saved by water" as it will "bare up" the believer in the day of resurrection. The Apostle Paul said to his Roman host, *Except these abide in the ship, ye cannot be saved (Acts 27:31)*. The apparent allusion to the Genesis account is no coincidence since the same principle applied; eight souls were saved in Noah's generation, a man who was a preacher of the light (2 Peter 2:5) for a generation while the Ark was under construction. Those who would not "abide" therein despite the message of hope he presented *being overflowed with water, perished.*

Conclusion

We have reviewed scriptures on the doctrine of the resurrection as a critical part of the plan of salvation that Yahweh has set in order. We may have co-workers, family and acquaintances that believe that they are "saved". Saved from what? As for us, to receive a pardon of life that stands against the condemnation upon the race to perish into dust is what the plan of salvation is all about. This pardon of life is expanded upon at length by Bro. Thomas in *Elpis Israel*, page 135 (Logos Edition) to which the reader is referred. To be saved from this fate of eternal dwelling in the dust, it is necessary that those in Christ, who have returned thither, must first be raised up, and then only will they be able to stand before the great tribunal, the Bema of Christ. This is the doctrine of the resurrection that permeates the message of the scripture. It is, in its own words, a message of hope! To remove its significance, and furthermore, to separate it from the work of Christ, the confirmation of the everlasting covenant in his blood, and our relation to it by valid baptism is, in this writer's opinion, a travesty of truth, *but this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust (Acts 24:14-15)*.

A.B. Bryan

Gleanings...

Concerning "The Visitation of Yahweh's Wrath"

Quoted from page 42 and 43 of Yahweh Elohim, The Memorial Name by Sis. E. J. Lasius

On this occasion there was something more than the intercession of Moses required, to bring about a reconciliation for the congregation of Israel. Atonement had to be made. "And Moses said unto Aaron, Take a censur and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord, the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation: and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living: and the plague was stayed."

In this, the principle is shadowed forth, that it is only through the divinely-instituted atonement that propitiation can be made. The high-priest alone was appointed for this work. The true realization of this, can only be found in Christ. It is only through the atonement that he has made and instituted through the eternal spirit that the great plague of sin and death that afflicts humanity can be stayed, or done away with.

After the scene of death, the budding rod of Aaron is next introduced. "Of all the twelve rods that Moses laid up before the Lord in the tabernacle of witness," overnight, one only, "the rod of Aaron budded, bloomed blossoms, and yielded almonds." "And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me that they die not" (Numb. 17:10). **The high-priest through whom the atonement was made, also received the emblem of resurrection. The budded rod of Aaron was kept "laid up within the Ark before the testimony," thus shadowing the life-giving power, not vested in Aaron, but the One whom the Ark of the Covenant represented** (emphasis ours).

The record thus shows, that on each occasion, when the hearts of the children of Israel were turned away in rebellion against Moses, it only served in the fuller unfolding of the purpose of Yahweh, and the bestowing some fresh memorial of His favor, to

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