

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 Divine Monarchy of Everlasting Continuance The Politics of the Kingdom of God

The purpose of God in creating the world, and in bringing it to its present political constitution, by checking the full manifestation of the evil that exists, is that He may found a kingdom and empire which shall be literally 'universal' (Daniel 2:44; 7:14), and under the government of which all nations may be blessed (Genesis 12:3; Psalm 72:11). The Hebrew nation, established in the Holy Land, will be the kingdom (Exodus 19:5-6; Micah 4:6-8; 5:2; Ezekiel 37:21-28); and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute a family of nations, of which Israel will be the first-born; Abraham, the federal patriarch; and Christ, his seed, THE KING.

This divine family of nations will be so highly civilized that the present state of society will be regarded as dark and barbarous; for then 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isaiah 11:9). The blessedness of this divine civilization is detailed in 'the gospel' which is therefore styled 'the glad tidings', or 'gospel of the kingdom of God' (Matt. 4:23), while the divine civilization itself is 'the dispensation of the fullness of times' (Eph. 1:10,21), or 'world to come'; styled also 'the age to come.' The Bible is full of the glorious things pertaining to this, the real 'golden age' of the world.

The government of the nations during that period will be such as their necessities demand -- just laws and institutions, civil and ecclesiastical; and perfect and righteous men to administer them. To fulfil these requirements, the government of mankind will be committed to Christ, and to those whom he may account worthy of association with Him. The Bible expressly declares that the rulers of the world shall then be immortal kings and priests (Rev. 1:5-6; 2:26-27; 5:9-10; 12:5); so that -- strange as it may seem -- mortal and immortal men will thus be living contemporaneously upon the earth.

This family of 'many nations,' of which God has constituted Abraham the 'father' (Genesis 17:5; Romans 4:13), will continue under one and the same constitution a thousand years, at the expiration of which there will be a change (Revelation 20:6-7; 1 Corinthians 15:24-26). Sin -- and, by consequence, priesthood and death -- will be universally abolished; and the earth will be inhabited by immortals only; for it is written: 'The wicked shall not inhabit the earth' (Proverbs 10:30). Hence, the final state of things upon our planet will be a *divine monarchy of everlasting continuance*, under which there will be but one nation (Jeremiah 46:28), and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the first human pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even the peopling the earth with an immortal race, which shall have attained to immortality on the principle of believing what God has promised, and doing what He has commanded.

In the gospel there is an invitation to all who believe what God has promised, to share with Christ in his kingdom, glory, and joy, which invitation is given on certain conditions well defined (1 Thessalonians 2:12; 1 Corinthians 6:9-11; Matthew 25:21). These are - faith in the things covenanted to Abraham and David, and in those taught concerning Jesus, in the Old and New Testaments; immersion into the name of the Father, Son, and Holy Spirit; and thenceforth a life of 'holiness to the Lord,' without which no one will be approved and promoted to the honor and glory of the kingdom (Colossians 1:21-23).

The establishment of this divine civilization among the nations necessitates the abolition of the present civil, ecclesiastical, and social

constitution of the world. The nations and the earth to its utmost bounds are 'deeded' to Christ; they are an inheritance and possession made his by a deed registered in the Bible (Psalms 2:8), but for the time being in the hands of regal, imperial, republican, and ecclesiastical usurpers. This patent fact and Bible truth makes a contest between Christ and 'the Powers that be' an unavoidable necessity. The divine oracle is: "These shall make war upon the Lamb, and the Lamb (Jesus, 'the Lamb of God') shall overcome them:" in other words, 'he shall destroy them that destroy the earth' (Revelation 17:12-14; 19:11-16,19,21; 11:15,18).

This is the doom of the world's tyrants - destruction, not by popular fury, which is merely an embarrassment, but by the

military power of Yahweh's Servant, even of Jesus, the future Lord of armies, whom He has prepared, and whom He will send into the world again for this very purpose. He will take possession of the kingdoms, empires, and republics of the nations, 'under the whole heaven' (Daniel 7:27), and blend them into one universal empire, which will constitute the secondary dominion, 'the first dominion' consisting of the 'kingdom restored again to Israel' (Micah 4:8; Acts 1:6).

For one man, even though a Divine man, to take possession of the civil, military, and ecclesiastical power, commerce, and riches of the world, implies co-operation. The Bible teaches that this cooperation will be by 'the

called, and chosen, and faithful' (Revelation 14:4; 17:14), raised from the dead, or, if living at the crisis, 'transformed in the twinkling of an eye.' These will be 'with him' as his 'joint heirs,' and companions-in-arms, commanding the operations of the armies of Israel, whose mission will be, like that of their fathers under Joshua, to subdue 'the Powers' combined to prevent their restoration, and the establishing of the new and divine order of things (Jeremiah 1:19-20; Isaiah 41:8-16)

John Thomas

Editorial

A Resurrection Versus The Resurrection

There is an interesting verse in the book of Hebrews which pertains to the subject of resurrection from the dead. In the faith chapter we read... *women received their dead raised to life again* (Heb. 11:35). The Diaglott renders this verse as follows: *women received their dead by a resurrection* (anastasio)... . The word "women" here is in the plural; this would mean that at least two women received their dead by a resurrection. Note that this is not described as *the resurrection* (which could lead either to life eternal or to the second death), but was *a resurrection* (which could lead only to a resumption of mortal life followed by death).

By consulting the footnotes in the Diaglott we find the two occasions were:

- (1) 1 Kings 17:17-24. The son of the widow of Zarephath, revived (Hebrew: made alive) by God at Elijah's earnest request.
- (2) 2 Kings 4:18-37. Son of the Shunammite woman, pronounced dead by Elisha (v. 32), resurrected (stood again) to mortal life by God at Elisha's request.

These are Old Testament examples of *a resurrection*, but they were not *the resurrection*.

THE Resurrection

Our Lord Jesus Christ was *the firstfruits of them that slept* (1 Cor. 15:20). He was the first member of Adam's race to be pronounced sinless, but he was not the first person to experience a resurrection (rise again from the dead). A number of others, in addition to what we have already considered, are recorded in scripture. These resurrections occurred for a variety of reasons, but none who experienced them lived beyond a normal mortal life span. The first member of Adam's race to have received *the resurrection* to an endless life as *the peaceable fruit of righteousness* (Heb. 12:11) was *our Lord Jesus, that great shepherd of the sheep, through the blood of the*

everlasting covenant.

In the future, at the return of Christ, could there be some, outside Christ, who experience *a resurrection* for whatever reason the Almighty deems necessary? There may be. These would fall within the realm of Divine prerogative. However, these would not be *the resurrection*. **The resurrection** is intended for two classes of people, both classes being "in Christ:"

- (1) *He that heareth my word, and believeth on him that sent me ... and have done good, and*
- (2) *He that heareth my word, and believeth on him that sent me ... and have done evil.*

After Judgment, the first receive *the resurrection of life* and the second receive *the resurrection of damnation*. Those promised the resurrection of life are told: *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works* (Heb. 10: 22-24). Those promised the resurrection of damnation and who are unrepentant are warned: *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God* (Heb. 10: 26-31).

It is important to note that the word for resurrection (anastasis) is used 42 times in the New Testament. Of these 42 times, 24 times it is preceded by the article “the”. In these cases it means a specific resurrection, not just resurrection in general. The apostle Paul makes clear what this specific resurrection is: *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? ... For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection* (Rom. 6: 3, 5).

The most important goal in our life should be, like that of the apostle Paul, that *if by any means I might attain unto the resurrection of the dead* (ex-anastasis, the resurrection to an endless life) ... *forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus* (Phil. 3:11, 13-14).

Michael T. Jasionowski

For further study consult *The World's Redemption*, by Thomas Williams, chapter 19, “The Judgments of God” from which a selection appears on the back page of this issue.

Exhortation Fishers of Men

“Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes” Jeremiah 16:16-17.

Yahweh is calling out a people for His Name. For those of us, who are at present being called out, a study of how the Lord Jesus called his Disciples is an interesting study. The Lord chose out twelve men to be his disciples. Of those twelve, only five have their official calls to discipleship recorded. They are: Simon called Peter, Andrew his brother, James and John, and Matthew. Of the rest of the twelve, nothing of their official calls to discipleship is mentioned, though we do have a record of Philip and Nathaniel meeting the Lord for the first time.

We suggest to the reader that each one of these men is set apart from the rest of their comrades for our special consideration. Each of these men provides lessons for us to dwell upon. Since the Divine record places special notice of these men before us, they should not go unnoticed by those who desire to be Yahshua’s apostles in the age to come. At this time our focus will be on the fisherman of Galilee.

The gospel accounts of Matthew and Mark record the events of the fishermen’s’ call. That these two accounts, which were written to the lost sheep of the house of Israel, should record these events is worthy of note. Those to whom Matthew and Mark wrote should have readily noticed the hand of God at

work. Jeremiah had already foretold that fishers would be recruited to recover the house of Israel. There have been many fishers throughout Israel’s history, among whom the apostles may be an incipient fulfillment of Jeremiah’s words. It was not the first time all these men had met the Lord. John’s gospel records their first meeting in the first chapter. Nor was it the last time they were called, for a short time later Luke records a renewal to their calling in chapter five. Just as these men were continually being called, so are we. Throughout our lives Yahweh is calling and reminding us of our vocation.

We might ask why Yahweh would have His Son make use of fishermen in this work. What was it about these men that made them specially suited for this work? When we consider the positions of these men in the community and the talents and characteristics of their work, we will find some interesting lessons. Simon, Andrew, James and John were partners in a fishing business (Luke 5:7). It was successful enough to have hired servants (Mark 1:20) and to support the families of these men when they left all to follow Yahshua. They were then, skillful fisherman. What are some of the attributes of a fisherman? Patience and teamwork come to mind. The work they were about to enter would require all the patience they could bring to bear. The road ahead would require it. If we desire to be bearers of the gospel in the age to come, we must be developing patience now. *“Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”* James 1:3-4.

The teamwork of those on a fishing boat would be necessary to the work as

well. We are all on a boat together, as it were, and through teamwork we work for the hope of the kingdom. *“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling”* Ephesians 4:1-4.

The community standing of these men would also be of use to the Lord’s work. The people round about were already used to coming to these men for natural food. Whether at the markets or at the lakeshore, the people were used to having these men providing for their needs. But now they would give them spiritual food. The Lord emphasized this duty to Peter when he said to him, *“Feed my sheep”* John 21:16. Will we be ready to provide spiritual food when asked to do so? Are we preparing ourselves now to be apostles of the everlasting gospel proclamation? There is a day coming when the Lord will once again give fishers of men to bring men and women out of the sea of humanity. Consider the symbolisms of the following verses; *“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”* Revelation 15:2. *“And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind.”* Revelation 4:6. If we are to stand on the conquered and peaceful sea of nations in the kingdom of God, we

must be prepared to fish men from that sea.

The Lord will need men and women skillful in the “things concerning the kingdom of God and the name of Jesus Christ” to teach the nations to “learn war no more”, and follow after righteousness. Are we preparing for that task? Are we learning

the patience and teamwork and skill necessary to become fishers of men? If not, we will not be followers of the Lord who will be chosen to be his disciples in the Kingdom of God.

Alex Briley

Exposition

The Apocalypse Rooted in the Prophets (Part I) “This Man Shall Be the Peace”

Introduction to This Series

The Gospel of Luke records that Jesus, after he had risen from the dead, appeared to his disciples and said unto them, “*These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me*”(Luke 24:44). Regrettably, many of the Jews that heard his words and witnessed his deeds, and who were also told that these things both now, and in the future were recorded by the prophets of Israel, remained in unbelief of him. “*He that hath ears to hear, let him hear,*” said Jesus, and still more emphatically “*Take heed how ye hear!*” (Luke 8:18) [see The Ministry of Jeremiah, Page 41, by C.C. Walker]. This exhortation should ring true with every believer today, as there are still those who remain in “unbelief” of Moses and the prophets. This is not a new thing as Jeremiah clearly testifies, saying, “*To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it*” (Jer. 6:10).

In contrast, brethren, let us take heed to the exhortation, and “*Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*” To take delight in the Word of the Deity is of great consolation! Truly, it is the only consolation in this age of apathy, and one that we do not speak of often enough with one another! In harmony with this admonition, we invite the reader to digest, and to consider thoroughly a series of articles that will appear, Yahweh willing, in consecutive *Truth Gleaner* issues under the above heading, and that will concentrate on the foundation of the apocalypse rooted in the prophets of Israel. Our first installment appears below. We hope that you will agree that their message is indeed inseparable from the apocalypse as John himself recorded, saying, “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets*” (Revelation 10:7).

A.B.B.

“This Man Shall Be the Peace”

Our purpose in this article is to show the connection or relationship between the message of the “holy men” of Scripture, the prophets, and the visions given to the Apostle John while exiled on the Isle of Patmos. As we will see, these

visions correctly styled *The Apocalypse* (Gr. “to uncover or unveil”) have their very basis in the Hope of Israel taught by Yahweh’s holy prophets. So, in a general sense, the reader should keep this in mind as we progress together through these thoughts.

More specifically, we hope to look at the man these prophets understood and described as the promised Messiah of Israel and his place in the Apocalyptic plan. This begs an immediate question. How could the prophets have presented “*this Man*” so clearly, yet their hearers rejected him? This is a necessary question and one that strikes at the very heart of our subject. There is a simple answer. You see, *the prophets didn’t reject him!* His personal manifestation on earth had not even occurred when they spoke. It was, of course, his own generation some six hundred years later that rejected him. And why? Why did they mistake and misunderstand him? The answer lies in the fact that their forefathers disregarded and even stoned the prophets. Since they rejected the message, they would certainly misunderstand the subject of the message, the Messiah. And herein lies the lesson for us. How might we today be guilty of stoning the prophets? The only answer is by our blatant disregard or misinterpretation of their message. The message of the prophets is just as important for our generation as we await the advent. Its emphasis has an unquestionable correlation to the Apocalypse, which is so grossly misunderstood by Christianity today. This produces a ‘domino effect’ caused when the neglect of one area of study brings about the misunderstanding of another.

And so we have several things to think about as this subject unfolds, one general and one more specific. But that’s not all. Let’s consider another, that being the principle of God-manifestation that is taught so clearly in the prophetic message. As we put these thoughts together, no matter which prophet we considered we kept coming back to this grand subject of Deity-Manifestation. There is a reason for this. Of course, the subjects dovetail so perfectly that there is an unquestionable connection. As we navigate through the picture painted by these men and we see how much the subject was on their minds, we are keenly aware of its influence on the message preached to their audiences.

The theme for this series of study (“The Apocalypse Rooted in the Prophets”) is taken from Bro. Thomas’ work: *Eureka: An Exposition of the Apocalypse*. As most already know, this was a project spanning some 11-12 years of his life and is over 1500 pages comprised in five volumes. I find it interesting to note that his work is hardly begun (apprx. p. 40)

before the author refers the reader to the relationship existing between the prophets and the Apocalypse. This speaks volumes as to the importance Bro. Thomas placed on the prophets. Several times throughout the exposition, Bro. Thomas uses the following analogy, saying "*Daniel is to the Apocalypse as the acorn is to the oak*". This is a very meaningful expression that epitomizes the relationship between the two areas of study we are considering. What is the acorn but the seed? What are the roots but the stabilizing life support system? They are not the part of the tree that we notice first and they are not the most beautiful or eye-catching, but they are vital nevertheless. What does this analogy teach us about the prophets? Certainly, they too are integral, but they may not be the area that we are necessarily drawn to. The so-called Christians around us have discounted them altogether since their message is often harsh and unpleasant. What is the attitude of our community? This is another warning sign for us as we strive to maintain separateness from unhealthy influences.

The prophet Amos was well aware of his role as one of the chosen men. Amos 3:7 relates *everything the Lord will do, he has revealed to the prophets*. Jesus himself echoes their importance in Luke 24:25-27, 44-45 equating Israel's ability to understand him with their ability to comprehend the Law, the Prophets, and the Psalms. We also find special reference made to the prophets in the Apocalyptic message as follows: "*And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth*" (Apoc. 11:18), and "*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets*" (10:7).

Now as we get into the subject at hand, our hope is that by now the point is clear. Perhaps it would be effective to ask for a little self-examination. How many of us would shy away from the study of the Apocalypse long before a study of the prophets? We ask this question not to generate anxiety but to illustrate a point. We feel that a large percentage might tend to answer yes. If your answer is yes, please ask yourself why. This hits at the very heart of the personal exhortation. The point of this study is to emphasize the common relationship between these two sections of scripture. As the prophet Isaiah expressed it, "*line upon line, precept upon precept*", one portion of scripture clarifying and building upon another. If the Apocalypse is 'rooted' in the prophets, there is no reason for a distinction in our appreciation and approach of study. This leads us to our next point.

We believe that a good way to view the prophets is in the role of a 'bridge'. Most of us travel over bridges during our daily ground travel, often taking for granted their importance. Simply put, bridges serve as a means of connecting one area with another. Imagine how difficult our commutes would be if it were not for these structures. As we study the prophets, we believe this is a fitting analogy. As Bible-students, we are provided with this assistance from the men who spoke of the same events and same outcome as the Apostle John witnessed symbolically. Thus we are given that bridge forward to the

Apocalypse. But that's not all! We also have a bridge spanning back in time to the Abrahamic covenant, the Mosaic dispensation, the Law, and the Psalms. This is all a part of the prophetic oracle and reinforces the 'bridging' effect. We need not make specific reference to this point. The numbers speak for themselves. For example, there are over 100 references to the Law in the prophecies of Daniel and Ezekiel, 79 in Hosea, 45 in Amos, etc. Add to this the numerous references to the Psalms and the point is easily appreciated. So if it is true that the Apocalypse is rooted in the prophets of Israel, then we believe it is also accurate to say that the prophets were based or rooted in the Law, the Psalms and the Abrahamic promises – one building upon the other throughout time to preserve a clear, truthful vision of Deity's purpose.

This illustrates a very important point to our young readers; that point being the systematic or layered design of the scriptures. Think of the layers as perhaps the Abrahamic promises, the Mosaic Law, the Psalms, the Prophets – all these layers serve to bridge the student of the Word to the grand vision – the Apocalypse. In this we see the care, concern, and benevolent provision of our Creator. He truly desires His children to understand and appreciate His revealed Word. With this in mind, He has revealed it in a manner that manifests His true sons and daughters. "*It is the honor of kings to search out a matter*" (Prov. 25: 2).

Let's now look at some of the prophetic messages and put our reasoning to the test. Let's see if there are undeniable links to John's vision. Remember as we begin, we do well to keep in mind the presentation of Messiah and his role in Deity-Manifestation.

We'll start with Micah since we borrowed our sub-title from him. The message of Micah is centered on the expression "*this Man*" – an expression of emphasis found in Ch. 5:5. Not just any man, but by implication, a unique Man, one specifically provided. The term is repeated many times in the gospels accounts, one example being Jn. 7:46 which testifies "*never man spake like this Man*"- the Son of God, God-Manifest in the flesh. This was the man that Micah came to appreciate and prophesy of.

One piece of information Micah provides is the birthplace of Messiah – Bethlehem. We can almost sense the rejection of these words from his hearers. "Oh, no! This can't be true...the King of Israel born in lowly Bethlehem? The Messiah must surely be born of royal descent in Jerusalem!" But this was not the case and Micah etched it on the record of history. Why was this? Why was it so important to pinpoint the birthplace? Was it merely for the sake of identification? No doubt that was part of the reason but it was more. His relationship to the human family had to be established. His short-term role of the suffering, sacrificial lamb giving way to the regal, Kingly role had to be understood even though it violated Jewish thinking. A Messiah who would also be a sacrifice? It was unheard of. So the principle of divine provision through human descent was integral to their understanding. So as to leave no doubt, the place of birth was a critical piece of information. An interesting sidebar to consider: While Micah was describing the lowly, Bethlehem-born Messiah, another prophet was at work just to the north. Micah's contemporary was Isaiah, who

was prophesying in Jerusalem at this same time. While Micah's audience was primarily in the country southwest of Jerusalem, Isaiah was taking his message to the center of Judah's capital. How interesting this is to contemplate. As we know Isa. 7:14 describes the work of Immanuel ("EL with us") – so we have both aspects of the person of Messiah (divine and human) being taught by the two prophets simultaneously forming the perfect complement. As we leave Micah's vision of *"this Man shall be the Peace"*, we must ask ourselves if this title of peace-giver was ever fulfilled during his first advent? We would answer 'no' and if not, it must have reference to the future. The point is important to grasp. All these men, Micah and all the prophets, described both the first and second advents of our Lord.

This pattern continues with each of the prophets. Zechariah follows with further detail. In chap. 9:9, the Messiah is one of lowly station (degree) riding royally upon the colt into Jerusalem. But in chap. 12:10, he also saw *"this Man"* rejected, pierced and cut off by his brethren. He describes the people looking on him *"Whom they have pierced"* and mourning. This latter event is in Israel's future. So the prophet masterfully links both advents of Messiah. Interestingly, the connection to the Apocalyptic vision is unmistakable as John hears this same terminology in Ch. 1:7. We can only wonder at John's reaction as he received this vision and remembered the words of Zechariah.

These connections are found throughout the Apocalypse. Let's look at another, this time in reverse order. In the Apoc. 18: 1-2,10,20-21, we have the woeful description of the fall of spiritual Babylon in the future. It is noteworthy that the prophet Jeremiah uses strikingly similar language to describe the fall of natural Babylon in his day. This is surely not coincidental. The reader is referred to Jer. 51:6-8,47-49,61-64 where indisputably similar language is employed. Remember the analogy of the bridge? Think how much easier it is to understand the relationship of the prophetic and apocalyptic visions with the aid of these connecting passages. Also, it would have been much more difficult for John to have understood many of the apocalyptic expressions if he had not already heard them in the Law, the Prophets and Psalms. What do we mean? It seems obvious that his ability to understand many of his apocalyptic experiences was related to his knowledge of a prophet's similar experience. For example, consider his experience in Apoc. 10:8 where he is told to "eat the little book". Now call to mind a strikingly similar experience dramatized in the life of another "man of sign", the prophet Ezekiel who also "eats" a scroll of judgment in Ezek 2: 8 – Ch. 3:3. John, no doubt, would have drawn strength from this.

The apocalyptic visions recorded in Ch. 16:12, the sixth vial period, supply us with another illustration. This passage is special to every living believer, and rightly so, for it describes our time. Familiar, meaningful expressions arouse our anticipation of the nearness of momentous events. John describes the "thief-like" advent of our Lord, the Kings from the Sun's rising, the battle of that great day of God Almighty - Armageddon. It should come as no surprise that the "root" of these important Biblical principles is in the prophets. Joel and Malachi both saw these same events. The theme of Joel's message is the "Day of Yahweh". In his 3rd chapter he

describes a great future battle when all nations are brought against Jerusalem. Notice the preciseness of his description. It is in a valley – Jehoshaphat, (Yahweh hath judged) which he describes as a place of judgment or threshing of the sheaves. In the Hebrew tongue, Joel forms the word *"Armageddon"* – a heap of sheaves in a valley for judgment, linking his message directly to the Apocalypse in Ch. 16:16. Similarly, the prophet Malachi in the 4th chapter, details the *"Sun of Righteousness"* – linking his message to Rev. 16:12 which symbolizes the saints as *"the kings of the east"* or *"kings out of a Sun's rising"*. Malachi uses beautiful imagery in describing the "calves of the stall" (the immortalized saints) that accompany the "Sun" in treading the wicked under the soles of their feet. Lastly, Malachi also speaks of the beauty of those whom he styles "my jewels" or particular treasures in Ch. 3:17. This certainly associates these jewels with the precious stones who comprise the Holy Jerusalem of John's vision in Apoc. 21:11-21.

We would be remiss in leaving this subject without a reference to the prophecy of Habakkuk and its apocalyptic roots. The man Habakkuk and his personal feelings as he communicates with the angelic messenger remind us of John in Patmos. His earnest desire was to know the *"end of the matter"* so, like Daniel and all the ancient worthies, he might have his faith turn to sight. The visions he was shown were "all his hope and all his desire". As the prophet beheld, his prayers were answered as he was shown an awesome scene depicting the immortalized saints emerging from Teman in their march toward Zion. This scene would have been well known to the apostle John also since *"from a child"*, he would have read from the prophets of Israel. An immediate association would have been made between Habakkuk's vision and the scenes he saw of the Rainbow Angel in Apoc. Ch. 10 and the 144 thousand on Mt. Zion in Ch. 14. This scene is the answer to the prophet's prayer. Habakkuk Ch. 3 begins with a prayer (Heb. Shigionoth = loud cry). This we believe is a song (psalm), which will be sung by the participants of the march. Apocalyptically, this reminds us of the Song of Moses and the Song of the Lamb recorded in Apoc. 15 and the *"new song"* spoken of in Ch. 14. This is a chorus in which Habakkuk and John, along with all the redeemed, will raise their voices in joyful participation.

To summarize, we think back to our original objective: to show the relationship between the prophet's message and the Apocalypse recorded by John. We can now understand why Bro. Thomas stressed the existing link, and hope that, as Bible students, we now appreciate it more fully. The bottom line is simple. The message of the prophets aligns perfectly with the Apocalyptic visions. There is an internal consistency in the Spirit Word of Yahweh that gives us an academic platform of understanding upon which to build a strong faith. Through this understanding, our vision of that future glory takes shape and we see as the prophets and apostles saw. As Habakkuk states: *For the earth shall be filled with the knowledge of the glory of Yahweh as the waters cover the seas.* The prophets' message (many prophets with one message) overflows with the teaching of Deity-Manifestation, and the Apocalypse describes the time when that manifestation will be further revealed to the millennial generations. Accordingly, the work of prophets is not complete. It awaits a future revival in the restored Kingdom of Israel and the redeemed have the hope of an

associated labor. What a glorious prospect to work alongside Daniel, Ezekiel, Isaiah, Joel, Malachi, Habakkuk – converting the nations to the truth of Yahweh. May it be our lot to share in that work. Let us each use this present probationary period in preparation for that great honor.

Jim Canady

“A Word in Season” - Lessons by Bro. Clarence W. Roth (Part I)

In 1968 Brother Clarence W. Roth, affectionately known by the brethren as Brother "Bud", began a series of Bible School lessons that spanned a period of five years or more. These were entitled: *"The Garden of The Lord"* - 1968; *"God's Mode of Instruction"* - 1969; *"Guidelines of Prophecy"* - 1970; *"The Feasts of the Lord"* - 1971; and *"New Jerusalem"* - 1972. [*The Feasts of the Lord* has been re-published as a booklet, and is currently available from Truth Gleaner Publications - See page 13 of this issue.] As Brother Bud was in the habit of making copies (verbatim) of his class materials, these lessons have been made available to us from the library of a sister who heard them in person, presented consecutively at both the New England and Kentucky Bible Schools. It is apparent from the depth of the richness of these materials that the hearers were well fed with spiritual meat. As such, we are pleased to present to our readers a series of excerpts from his lessons that we have entitled, "A Word in Season". We take this title from Isaiah 50:4, and believe that it is appropriate as we find that these works, though first presented over two decades ago, are still very timely in the Godly principles upon which they expound at length, and in harmony with Isaiah's admonition: *"The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned"* (Isa. 50:4).

To commence this series, we have selected to re-publish the entire class presented in 1969 entitled *"God's Mode of Instruction"*, which was the basis for his further work on the *Feasts of the Lord* in 1971. Yahweh willing, each lesson will be presented as a distinct article beginning with this issue, and continuing with one article per *Truth Gleaner* quarterly over the course of the following year or more as space permits. We now invite your attention to Part I of our series, "A Word in Season", lessons by Brother Clarence W. Roth.

A.B.B.

God's Mode of Instruction – Part I

Good morning, Class. Our subject this year concerns "rightly dividing the word of Truth" and is entitled *God's Mode of Instruction*. It was selected primarily to witness in this age of great education that the Deity also has an education program of His own to offer mankind. Our secondary purpose in presenting this study is to eliminate, if possible, some of the confusion that exists in the minds of the students who are taking His course—confusion that exists due to the inability to ascertain how to know what the proper understanding of the Word of God is. We often experience the same words being read by different people, yet they do not agree on the meaning or teaching. At times the differences are small and at other times they are large, but it is

certain that the overall unity of thought of God's children depends on the degree of difference. We are fully aware of the inability of the human mind to be completely positive; however, we should never fail to recognize also that the human mind *is* capable of a higher degree of development than the state of indecision which is becoming very prominent among us. Our desire, therefore, is to set forth for your consideration some of the basic principles embodied in the Scriptural way to discernment. We are admonished by the apostle Paul to *"study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth"* (2 Tim. 2:15). If the underlying principle of the Deity's mode is firmly embedded in our minds and then properly applied to His Words, we believe the results will be very rewarding to all who avail themselves of it.

This Study Includes the Following Components

Premise

Isaiah 54:13 *"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."*

John 6:45 *"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard; and hath learned of the Father, cometh unto me."*

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

Related Subject

John 17:3 *"This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent."*

Theme

Acts 8:12 *"But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."*

Need

Rom. 3:9,23 *"What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin... For all have sinned, and come short of the glory of God."*

Scope

1 Tim. 2:4 “Who [God] will have all men to be saved, and to come unto the knowledge of the Truth.”

Application

2 Tim. 2:15 “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

We are living in an age of great enlightenment and achievement. Education is stressed to a degree never experienced before in the history of man. Men’s minds are working overtime attempting to solve the mysteries of life. And truly many remarkable results have been attained. Yet all this is temporal education taught by earthly instructors. The knowledge of man’s Creator, Who alone controls all the desires of man, as well as man himself, is no longer considered an important part of his education. God’s servant, Daniel, was told this condition would eventually exist and when it did, to consider it as a sign of the latter days of Gentile times. “*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased*” (Dan. 12:4).

The great advancement in the sciences of the present day has been made possible only by men possessing great faith in their objectives who have religiously **adhered to fundamental principles, correctly applied**. They are not new principles, however, as some people might believe, but were in operation long before man was created. What actually is taking place is, man is gradually learning how to apply them correctly. In the early stages of His revelation to man, God placed on record that all the principles and laws, which man is using today to seek new glory, stem from Him. “*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters*” (Gen. 1:1-2). Many of them have been set forth in His Word. The record also attests to their extremely high degree of reliability, accuracy and preciseness. They are always constant in their behavior. And the results attained by acknowledging these principles are indeed a great accomplishment when looked at from man’s point of view. But from the viewpoint of the One Who is the source of all their energy, the achievements have very little value.

One of the final efforts of man in the year 1968 did much to strengthen the accuracy of the Bible and to break down some of the theories that emanate from the human mind. The Apollo 8 trip to the moon and back illustrated the precision and accuracy by which the universe operates. After several days in space and travel of over a half a million miles, the men returned almost to the predetermined second and within three miles of their target. During the trip the astronauts, **who represented science**, attested to the world their belief in a Supreme Being and His Words describing the creation of the heavens and the earth by reading from the book of Genesis. This was a tremendous witness against the world’s unbelief, and it should be a tower of strength to every child of God. The Psalmist said,

“*The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard*” (Psa. 19:1-3).

Now the same degree of precision that man was able to acquire in material things is also attainable in the spiritual things. The One Who controls each is the same. Just as man has found the secret of space travel, so man **can** find the secret of eternal life with the same amount of desire and effort.

Since the One Who set the principles and laws used by the astronauts is the same One Who has set the principles and laws governing man, **we can expect to find the same degree of accuracy**.

The sophisticated mode of teaching of the present day tends to dull our appreciation for the simple mode of the LORD. There is **beauty in simplicity**, and our Instructor has skillfully used it to reveal His profound purpose with this earth.

Before we begin our subject, let us consider briefly the underlying need for the LORD’s teaching. Man’s most coveted prize is eternal life. Yet our textbook tells us, “*The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*” (Rom. 6:23). The subject of eternal life has been distorted beyond reason by man. A proper approach to it, therefore, is necessary. Elimination of the confusion is the primary requirement. **The mind Keyboard must be cleared for a fresh start**.

In the study of any subject, it is beneficial to the student if the instructor’s mode of teaching is understood. Different instructors have different ways of presenting their subjects. However, whichever way is used, qualified instructors are able to reach all healthy minds regardless of their intellectual capacity. Let us start out by properly appreciating the excellent qualifications of our Instructor and placing our utmost confidence in Him. Such a beginning will allow us to get more out of His course.

At this point there are several basic fundamentals which we should like to set forth.

1. Our Instructor is teaching **His own subject**.
2. The subject concerns His purpose with the earth and man upon it.
3. His purpose is manifested in His Word revealed unto man.
4. The Word is the “*power of God unto salvation to everyone that believeth*” (Rom. 1:16)
5. We have this assurance “*that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit*” (2 Pet. 1:20-21). A willingness to accept this fact is of particular importance to new students. It must be accepted **without qualifications**. Under no circumstances are we allowed to accept part of it and reject the rest. It must be accepted in its entirety.
6. Our textbook is our Instructor’s own recorded Word written by His inspired servants but edited by Him.
7. It is a technical manual **only for salvation**. Technical manuals **primarily cover only one particular subject**. All

that is needed for salvation is provided in the manual. Unlearned questions are not included and should be avoided (1 Tim. 1:4).

8. It was written for all peoples because all peoples are in need of its message (Rom. 5:12).
9. Our Instructor intends the message to be capable of being understood by all men. Higher education is not necessary to understand the theme, regardless of man’s claim otherwise.
10. Though it was written for salvation only, it does not disagree with science nor nature and its laws. It should be realized that it is not a technical book on the creation of the world, neither is it a technical book on science.
11. The subject matter of the course concerns the **glorification of the Instructor on this earth.**
12. It involves man, his alienated position from his Creator, his reconciliation, and his glorification by the bestowal of the Creator’s divine nature.

Next let us set forth the Purpose of His Instruction.

1. That man may know God and understand His purpose. Without instruction, he would be totally ignorant of God. The Eternal Mind and the human mind are not naturally attuned to each other. *“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”* (Isa. 55:8-9).
2. That man cannot know the ways of God without His help even though he searches after them. Solomon said, *“When I applied mine heart to know wisdom, and to see the business that is done upon the earth... Then I beheld all the word of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea, farther, though a wise man think to know it, yet shall he not be able to find it”* (Eccl. 8:16-17). And again, *“As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all”* (Eccl. 11:5).
3. To enlighten man as to the reason for his existence—a reason which completely overshadows man’s theory of evolution, rendering it null and void. *“For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else”* (Isa. 45:18). In the Acts it is stated, *“Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name”* (Acts 15:14).
4. To show man his ways and values are worthless, and they must be discarded when dealing with the ways and values of God. It is recorded, *“There is a way which seemeth right unto a man, but the end thereof are the ways of death”* (Prov. 14:12). *“All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits”* (Prov. 16:2). Man’s ways at best are confusing. They lead only to death. Therefore, his mind must be emptied and swept clean of the theories and traditions of his fellow men before it is prepared and ready for the new approach of our Instructor. Such an application is not new but the values are very different.
5. That man may understand only what is revealed. It is God’s right to hide many of His secrets. Man’s right is to **understand only** what God has revealed. **The enlightened**

mind will stay within these boundaries. To do otherwise is to probe the unknown. Moses told the Israelites, *“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law”* (Deut. 29:29). Solomon acknowledged this condition also when he said, *“It is the glory of God to conceal a thing: but the honour of Kings is to search out a matter”* (Prov. 25:2).

Epitome of Divine Guidance

Of all the chapters of our textbook, none are more unique than the prophecy of Isaiah. It contains features which surely attest to the accuracy of Peter’s statement that *“prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit”* (2 Pet. 1:21). The structure of Isaiah, manifesting these outstanding features, is most remarkable comparable with the structure of the whole Bible.

These outstanding features are manifested by their comparison with the Scriptures as a whole. We believe it is worthy to note them at this time.

Earlier we emphasized that the human mind does not possess the capabilities of understanding the heavenly Mind by means of its own reason and logic. Since we consider this a very important point, and so that there will be no doubt as to its truth, perhaps an illustration used by the apostle Paul will help

Bible	Isaiah
1. Contains 66 books.	Contains 66 chapters.
2. Two great divisions: Old Testament and New Testament; 39 books in O.T., 27 books in N.T.	Two great divisions coming between the 39th and 40th chapters; 1st division has 39 chapters, 2nd division has 27 chapters.
3. Prevailing note in O.T. is law. Prevailing note in N.T. is grace.	Prevailing note in 1st division is judgment. Prevailing note in 2nd division is comfort.
4. O.T. has frequent allusions to Christ in types and allegories.	1st section has frequent allusions to and predictions of the Messiah; 2nd section describes him with great fullness.

us understand this principle better. There are two aspects involved in this illustration which we feel substantiate our statement. 1) The power of God. 2) Divine choice.

The recorded words describing the births of Isaac, Esau and Jacob are used by Paul to establish the Deity’s prerogative to select whom He chooses. And in doing so we should note the divine reasoning in contrast to the rational human reasoning. Let us consider the “power of God” aspect first and note man’s inability to comprehend the facts connected with the birth of Isaac. What took place went beyond the realm of man’s

understanding. Not that the birth of a child presents a stumbling block to man's comprehension, but the particular details associated with this birth do. We are told, "*Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women*" (Gen. 18:11). Yet God had said unto Abraham, "*Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him*" (Gen. 17:19). Now Abraham already had a firstborn son in Ishmael, yet the Lord rejected him as Abraham's heir and provided one after the normal order of reproduction had ceased to exist. Would anyone here attempt to explain this accomplishment other than to acknowledge it was done by the power of God? Is anyone presumptuous enough even to think it is possible for the human mind to explain such things? Even Abraham found it hard to comprehend the words of his Creator "*and laughed, and said in his heart, shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old bear?*" (Gen. 17:17). We need not speculate on this point, for man definitely cannot understand how it was accomplished; yet it was, and he must accept the miracle as an accomplished fact.

Let us turn now to Genesis, chapter 25, verses 21-34 and read the words describing the divine selection of Jacob over his brother Esau.

"And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

If we consider these two accounts together, what do we find? Isaac, Esau and Jacob's father, had previously been selected over his half brother, Ishmael, who was in reality the firstborn of Abraham. However, Ishmael's mother was a bondmaid, whereas Isaac's mother was Abraham's first choice. In this instance, the human mind might be able to follow the reasoning in the selection. There does not appear to be any great violation of principle here. But in the case with the twin

sons of Isaac, they had the same father and mother, thus ruling out any possible disadvantage of birth of a mother of lower status, as in Ishmael's case. And if any advantage was to be found in priority of birth, the advantage was Esau's. How do you suppose man would judge the fairness of this case? We are afraid the human mind would rationalize it in favor of Esau. Personalities would enter into the reasoning, and Jacob would be accused of taking unfair advantage of his brother. A "change of principle" violation in connection with the birthright would be made. The very fact that it is recorded "*Thus Esau despised his birthright*" would be conveniently overlooked.

Before we turn to Paul's application of these two instances, there are several things worthy of note in the account of Esau and Jacob's birth that clearly show the revealed mind of the Lord and the control He has over the affairs of men. Paul used some of these in his reasoning with the Roman brethren.

1. Rebekah had been barren.
2. The children struggled together within her.
3. The Lord revealed to her that two nations were in her womb.
4. Two manner of people would be separated from her.
5. The one people should be stronger than the other people.
6. The elder should serve the younger.
7. The younger took hold of his brother's heel during the birth, for which he was named Jacob (Supplanter).

Without doubt these are very profound and important expressions of God's mind, yet left by themselves, their full meaning would be obscure to the mortal mind. The words of the apostle Paul are needed to enlighten us to the underlying purpose of these words.

Paul told his Roman brethren, "*I have great heaviness and continual sorrow in my heart... for my brethren, my kinsmen according to the flesh*" who had been cast off because of disobedience, and he continues by enumerating the special position which they held with their God. "*Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen*" (Rom. 9:4-5). But he adds their casting off has not caused the Word of God to take "none effect". Why? Because "*they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son*" (verses 6-9).

It is quite clear that birth does not play a very important part in the selection of God's children. Paul pointed out earlier *it was Abraham's faith that was counted for righteousness*. It was not his heritage nor his works that placed him in the favorable position with his Creator. Sarah was barren—no doubt so that God's election and power might be shown. The divine method of choice was manifested by God in performing the humanly impossible task of providing an heir for Abraham after the natural order of birth had ceased to function. A seed

based on promise, an heir based on faith.

And Paul says the divine choice and power continued to be manifested through Rebekah in his words, “*And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated*” (verses 10-13).

Then he asks the question, “*What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*” And he concludes this thought with the words, “*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*” (verses 14-16).

So far we have seen the divine choice and power of God manifested using two examples of a natural process closely controlled by God. At no time in the process could it be said that the human beings involved could have been responsible for any part of the process. The control was completely in the hands of the Deity. Both Sarah and Rebekah were barren, and their sons were presented to them by the Lord—**they were gifts of God**, provided by His power in accordance with His election.

Paul does not conclude his admonition here but continues by showing **the purpose of God according to election**. Paul’s kinsmen after the flesh reveled in their birthright, looking down upon all other peoples. This human weakness caused them to be blinded to the basic teaching associated with the birth of Esau and Jacob, and caused Paul to say, “*Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth*” (Rom. 10:1-4).

Going back now to our seven points which God told Rebekah: two nations are in thy womb and two manner of people shall be separated from thy bowels. These two nations are Jews and Gentiles, Jacob (Israel) and Esau (Edom, or Gentile)—one, the manner of people God loved; the other, He hated. God purposed that Israel should be stronger than Edom, and Edom should serve Israel. Since the birthright was Esau’s, there would have been a violation of principle if it had remained that way, but God clearly indicated how the right of the Gentiles was taken away or supplanted by a normal course

of events. We remember it is written, “*Thus Esau despised his birthright*” and the warning in Hebrews “*Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears*” (12:16-17)

Esau, the man, however, did receive a blessing, and the Gentiles also receive a blessing, but it is through the favor shown to Israel.

The mind of God is further unfolded by Paul as he continues to declare God’s prerogative for divine choice, and the mystery concerning the acceptance of the Gentiles by using an example of the potter’s “*power over the clay, of the same lump to make one vessel unto honour and another unto dishonour.*” And Paul asks, “*What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.*” Who are these vessels of mercy? “*Even us [Paul and the Roman brethren] whom he hath called, not of the Jews only, but also of the Gentiles.*” He points out that the principle of mercy by which this is accomplished is the same principle of mercy which will allow the natural 10 tribes of Israel to be called God’s people, which were not his people and her beloved, which was not beloved, as promised by the prophet Hosea (Rom. 9:21-25).

With this unfolding of the revealed mind of God, we conclude the first lesson of our study with a question, “Is it not foolishness on the part of man to pit the wisdom of his mind against the wisdom of the Eternal God?” We believe the answer is obvious. The book of wisdom tells us, “*Death and life are in the power of the tongue*” (Prov. 18:21). Let us, therefore, use it wisely.

To be continued...God willing.

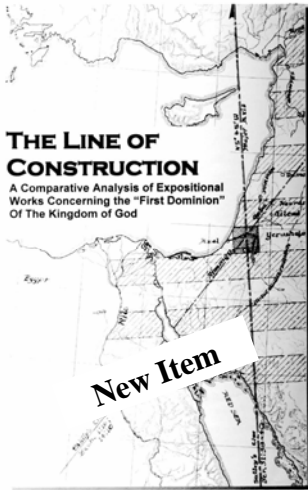
Doctrine and Morality... We frequently hear men say that they do not attach much importance to doctrine; they concentrate attention on the living of a good life. Such a sentiment only emanates from a very shallow brain. It is as if a child should enter a garden, and seeing the gardener planting bulbs, should say, “I do not care for those ugly bulbs, I like the beautiful flowers.” The living of a good life without a foundation of good doctrine is impossible, just as it is impossible to grow flowers without roots. In every case of intelligent action the thought must precede the deed, and thus sound doctrine is the foundation of sound morality.

The Order of Things to Come

In Harmony with the Testimony of the Prophets Rightly Divided in *Eureka, An Exposition of Daniel, and Elpis Israel*

1. Judah dwells confidently, though in unbelief of the Messiahship of Jesus. Ezekiel 38:8,11,14; cf. 39:26
2. Jesus Christ returns to the earth. Acts 1:11
3. Resurrection of the whole household of Deity, just and unjust. 1 Thessalonians 4:16; Psalm 50:3-5
4. Judgment Seat of Christ in the Sinai region. 2 Corinthians 5:10; Deuteronomy 33:2-3; Habakkuk 3:3-4
5. Rewards and rejections commence. Galatians 6:8
6. Russia, having confederated most of Europe, takes Turkey including Constantinople. Ezekiel 38:6; Daniel 11:40
7. Russia becomes the civil and military power, and ecclesiastical overlord of both East and West as typified by the Roman Emperor, Justinian. Daniel 7:15-23; 8:23; cf. 11:36-39; Apocalypse 13:4
8. Russia invades the glorious land, subjugating the Persian realm (from Ethiopia to India) and driving her antagonists (Tarshish, i.e. Britain, U.S. and allies) to the land of southern Edom, Moab and Ammon, where they escape the onslaught. Daniel 11:41; Ezekiel 38:1-6,13
9. Tarshish antagonists to Gog become the protector of Jewish outcasts who have fled into southern Edom, Moab, and Ammon to escape the Russian advance. Isaiah 16:4
10. Russia invades Egypt, enslaving Jews who have sought refuge there. Daniel 11:42; Isaiah 19:4, 20
11. Southern Arabs (House of Esau) are subjected to the Multitudinous Christ, and the Abrahamic southern land grant from the Mediterranean to the Gulf of Persia is annexed. Obadiah 18-21; Habakkuk 3:5-7; Isaiah 21:13-15
12. Tidings out of the east and north incites Russia to move north from Egypt into Israel and besiege Jerusalem. Daniel 11:44-45; Ezekiel 38:11; Micah 5:5; Zechariah 14:1-2; Joel 2:1-20
13. Russia triumphant: The Great Assyro-Babylonian Image of Nebuchadnezzar stands in full confederated manifestation. Daniel 2: 4; 7; 8:23-25
14. Elijah's work of the restoration of all Israel commences. Malachi 1:1; 4:5-6; Matthew 17:11
15. Multitudinous Christ enters Egypt, destroying the Russian occupying force and freeing Jewish captives. Isaiah 19:20-22; Habakkuk 3:8, 15.
16. Leaving Egypt, the Multitudinous Christ leads the Jews out as a trembling bird over the tongue of the Egyptian Sea, after Moses' example. Hosea 11:11; Isaiah 11:15; Psalm 68:22-23; Exodus 14:13-31
17. The front of the Russian forces is encountered at Bozrah and is destroyed. Isaiah 34:1-8; 63:1-6
18. From Bozrah, Christ and the saints advance to the plains of Moab, swing around the Dead Sea, and cross the Jordan River into the plains of Jericho – this in accordance with Joshua's crossing of the river after Moses' death. Deuteronomy 2; Joshua 4
19. From the Valley of Achor near Jericho the march moves westward toward Jerusalem where Christ will stand upon the Mount of Olives which shall cleave in its midst. Hosea 2:15; Zechariah 14:4-5
20. There, the Multitudinous Christ defeats the massed Russian confederacy in the Valley of Judgment, styled Armageddon. The site is between the Mount of Olives which is before Jerusalem on the east, and Mount Moriah, and through which flows the Kidron. The Feet of the Assyro-Babylonian Image are smitten and the Image commences to crumble. Isaiah 63:6; Daniel 8:24-25; 11:45; Micah 5:5-6; Habakkuk 3:13; Ezekiel 38:13-23; 39:11; Joel 2:20; 3:1-15; Apocalypse 16:16; Daniel 2:34
21. Christ and the saints approach the city gates of Jerusalem from the way of the east, and Christ makes himself known to his kinsmen. Ezekiel 43:2; Psalm 24:7-10; Zechariah 13:6; 12:10
22. The Davidic Throne is established in Jerusalem. Jeremiah 3:17
23. Seven months are allotted to burying the dead after the great conflict. Ezekiel 39:11-16
24. Judah, now freed from Russian domination, constitutes God's battle axe. Under the direction of the Christ-Body, they invade the land of Assyria. The dominion of Daniel's first three beasts is taken away. The northern Abrahamic grant is conquered all the way to the Euphrates River. Jeremiah 51:19-23; Daniel 7:12; Isaiah 19:23-25
25. The Lamb stands victorious upon Mount Zion and proclaims the mid-heaven Gospel. Apocalypse 14:1-7
26. The Western Beast-Nations and the False Prophet of Rome reject ultimatum. Apocalypse 17:12-14
27. Judgments and war ensue upon the False Prophet of Rome and the Western Beast-Nations. The broken Image becomes as the chaff. Apocalypse 17; 18; 19; Daniel 7:18, 26; 2:35
28. Second Exodus of all Israel completed. Isaiah 11:11-13; Jeremiah 16:14-18; Ezekiel 39:28
29. All Israel (purged of rebels) established in the bond of the Covenant. Ezekiel 20:33-42; 37:22-28; Romans 11:26
30. The nations are made subject to Zion's King. Apocalypse 14:19-20; Psalm 2
31. House of Prayer for all nations. Zechariah 6:12-15; Ezekiel 40-48
32. Universal rule – Millennium begins. Apocalypse 20:1-6
33. Christ and the saints rule with a rod of iron, teaching and converting the receptive mortals. Apocalypse 2:26-27; Zechariah 14:16-21; Isaiah 2:1-4; Jeremiah 23:5-6
34. Post-Millennial Revolt, resurrection and judgment. Apocalypse 20:7-15
35. Eighth Day New Heavens and New Earth: the Deity all in all, the earth filled with the glory of the Lord to the total exclusion of mortal flesh and blood. Apocalypse 21:1; I Corinthians 15:28; Habakkuk 2:14

The above Order of Events was taken from the September 1992 *Herald of the Kingdom*. Free copies suitable for use as Bible inserts are available from Truth Gleaner Publications.

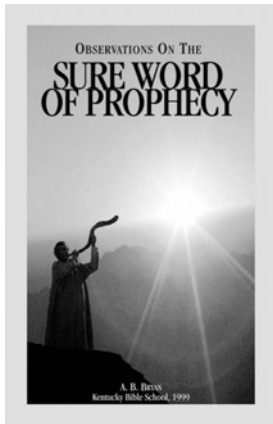
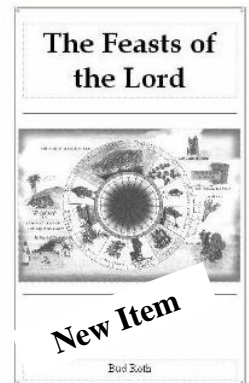


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Since it was by a moral and intellectual test, and a failure under that test, that man brought upon himself death and the grave, so it was decreed that resurrection should be based upon a moral and intellectual test in which there should be success. Adam the first is the federal head of all who are in him, and return to the dust in him; but Christ is the federal head of all who are in him, die in him, and return to the dust in him. And since he has established, ratified, and brought into force the law of resurrection *in himself* all who are in him are thereby in the resurrection or *anastasis* by reason of his having become "the resurrection and the life." Hence the words, "For as *in Adam* all die; even so *in Christ* shall all be made alive." The "all" in each case is qualified by the "in;" for "in Adam" men are not "in Christ," these being terms expressive of federal relationship; and since Adam's legacy is death and dust, without resurrection, no one can be the subject of *the* resurrection which came "by man," even Christ, unless a change of relationship has taken place. The line is therefore drawn between "the law of sin and death," on the one hand, and "the law of the spirit of life," on the other, leaving any case of resurrection that might take place in the future as outside of this in the sphere of Divine prerogative, but assured, however, by the testimonies given that such cases will be small exceptions to those wherein the largest part of the "multiplied conception" will like "sheep be laid in the grave, and death shall feed on them;" and of whom it will be true in the future as it was when the prophet Isaiah said: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish."

By properly drawing the lines of divine law, therefore, the seeming conflicting passages are found to be in perfect harmony, every testimony fitting its place. But the blessed thought for us is that God has sent His Son to be the resurrection and that He has provided a means whereby we can have the privilege of reconciliation with Him and enter upon probation in which, if we continue faithful to the end, there is not only resurrection, or *anastasis*, but *the life*, the "power of an endless life." With such a privilege there is great responsibility, because to bear the Yahweh name is to be identified with Yahweh, and that great and glorious name will be honored by us according as we are faithful or unfaithful. Those who continue faithful to the end of their probationary career will finally triumph over death and gloriously shout: "O Death where is thy sting? O Grave where is thy victory?"

Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Thomas Williams

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