

THE 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 Holy Land, the return of Christ as King of all the earth, and the signs of the approaching end of Gentile times.

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Welcome to ***THE TRUTH GLEANER – first e-mail edition!*** It is the purpose of this e-mail edition to continue to encourage personal Bible study by the young and old alike, to share enthusiasm for the Word of Truth, and to peer into the pages of Holy writ which is “given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (II Tim. 3:16, 17). We believe that this is true regarding the whole of Scripture, not just the “favorite” and more comely parts! This effort is offered, God willing, as time and resources allow, recognizing that Ecclesial and family responsibilities in the LORD are a priority at all times. Reader’s comments, questions, and suggestions are welcome, and may be sent to:

truthgleaner@juno.com

The following is an excerpt of a previous study on the Twelve Stones of New Jerusalem that appeared in *The Truth Gleaner* Volume 1, No. 6. With some assistance by a willing gemologist, we are pleased to add to this study some photographic images of the twelve stones representing New Jerusalem that will hopefully add to an appreciation of this beautiful subject. Stones are used throughout the Scripture to represent Israel (natural and spiritual), the Messiah, and the Saints when they will be manifested with the Divine Spirit. The subject brings to mind the stone smitten by Moses to bring forth living waters at Meribah, the stones of Aaron’s breast plate, the five stones chosen by David to defeat Goliath, the representative man of sin, Christ as the corner stone of Yahweh’s Temple, and so on. As such, it is one of the many subjects that bind together the beauty of the Law, the Prophets, the Gospel accounts, and the Apocalypse.

*“Thou shalt arise, and have mercy upon Zion:
for the time to favour her, yea, the set time, is come.*

*For thy servants take pleasure in her stones, and favour the dust thereof.
So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.
When the LORD shall build up Zion, he shall appear in his glory.”
(Psa. 102: 13-16)*

~ **Twelve Foundation Stones of New Jerusalem** ~

Suggested Reading - Revelation 21

“The first Foundation was Jasper”

~ **Judah** ~ **Exod. 28:20; Ezek. 28:13; Rev. 4:3; 21:11,19** ~ **Praise** ~

1. In one of its natural forms the Jasper stone is green (left), but the term is actually used as an adjective describing an opaque quality. When described in Revelation 21:11 as “clear as crystal” (right), a form that is without impurities is suggested. Jasper, from the Hebrew word *yashpneh*, means “to polish”, as to prepare a gemstone for use in an ornamental setting. David, using a similar word in a beautiful prayer, describes how this principle applies to the Saints when the King of Saints comes to make up his jewels (Psalm 144):



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

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

“The second, Sapphire”

~ **Reuben** ~ **Exod. 28:18; Ezek. 28:13; Rev. 21:19** ~ **Behold a Son** ~

2. A stone with hues of the deepest blue is the second foundation stone listed in Revelation 21. The English word “sapphire” is derived from the Hebrew root *caphar*, meaning “to mark as a tally or record, to count, to declare or number, to write or inscribe”. There is great relevance to this distinction as it relates to the setting apart from among the kingdoms of men individuals who will bear the Yahweh Name by the sealing of the Truth in them. It is worthy of note that when standing before the Elohim and gazing upon the brightness of his glory, that Moses and the elders “*saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.*” This was a symbolic gesture that signified the



separation of the Saints from the things of the earth by the sealing of the law of God in them. This was necessary before Moses could ascend the Mount and into the cloud thereupon, being a type of the Saint's eventual ascension into the political heavens. In Ezekiel 1:26, the throne of the "man of one", a symbol of the ruling Saints, is also likened to the sapphire stone, indicating the class of Saints that have been marked with a specific name written in their foreheads, all of one nature and body consubstantial with Deity.

"The third, Chalcedony" ~ Gad ~ Rev. 21:19 ~ A Company or Troop ~

3. The third stone is only listed in the New Testament. It comes from the Greek word *chalkedon* meaning "copper-like", indicative of the coppery hues that are seen in the agate crystal as light passes through it. Further, it is found that the name of the stone is derived from the same Greek root for copper which is *chalkos*, meaning "to hollow out or to shape as a vessel". This appears to have a relationship to the manner in which the light of God's Word passes through us, as it were, rendering our mind and character moldable as a

vessel unto honor in the hand of the Maker. The preparation of a vessel unto honor is therefore a refining process in the hands of the founder, who must *"take away the dross from the silver, and there shall come forth a vessel for the finer"*. (Prov. 25:4). With the Chalcedony then corresponding with the tribe of Gad, meaning "company", we learn in Hebrews 12:22 and 23 that those who are fashioned into a vessel fit for the Master's use will become part of the Great Company of the Redeemed.



"The fourth, Emerald" ~ Aser ~ Exod. 28:18; Ezek. 28:13; Rev. 4:3; 21:19 ~ Happy ~



4. The fourth foundation stone is derived from the Hebrew *nophek* meaning "to glisten or shine" in the sense of reflecting and refracting light. In the epistle to the Philippians the apostle speaks to our work in the Truth as causing us to *"shine as lights in the world"* (Phil. 2:12-15), which is the natural effect of the Truth when it is bound to our character. When the Saints are finally apocalypsed in the earth they will more abundantly shine by this light, this corruption having put on incorruption. Thus, they are signified by the symbol of a rainbow about the throne of the Lamb (Rev. 4), and by complete Spirit saturation in their corporate being, they reflect the glory of Yahweh in all the work that they accomplish, represented in the seven colors of the visible spectrum. In addition, the bow is described by John as being *"in sight like unto an emerald"*, that is to say that its composition was evergreen after the fashion of the immortalized saints, *"whose leaf shall not fade, neither shall the fruit thereof be consumed"* (Ezek 47:12; Exod. 3:1-3).



“The fifth, Sardonyx”

~ Naphtali ~ Rev. 21:20 ~ Wrestling ~



5. Corresponding with the tribe of Naphtali, which means “wrestling”, Sardonyx transliterated from the Greek simply means “the nail of a finger” due to its nail-like ridges and flesh tones, which typifies our individual wrestling with the flesh. The Sardonyx is also distinguished by striping throughout, bringing into view the atoning work of Messiah, who “*was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*” The root for Sardonyx is also a derivative of the Greek *lithos* meaning “a stumbling stone”, exhorting us of the dangers of the deceitfulness of the carnal mind, whether in

doctrine or walk. In 1 Peter 2:7-8, Paul makes this principle abundantly clear, but we are also reminded of the one who wrestled, and *has overcome*, and therein we have hope by faith:

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

“The sixth, Sardius”

~ Manassas ~ Exod. 28:17; Ezek. 28:13; Rev. 4:3; 21:20 ~ Forgetting ~

6. The Sardius or Sardine stone comes from the Hebrew *odem*, meaning “redness” (corresponding to a red gemstone such as a Ruby or Garnet), and is indicative of the flesh. When made like unto the angels, the redeemed will *forget* all the sorrows and failures of mortal existence.

Odem is the same Hebrew root as *Adam* (119 Strong) from whom we are all descendants and in-

heritors of his condemnation. Edom (also from 119), meaning redness, corresponds to the man of the flesh, who in Obadiah’s

prophecy personifies the kingdom of men as Mt. Esau, which stands against Christ and the Saints, depicted as Mt. Zion. We also take note that Jesus came first in the flesh – the sardius, born of a woman, and afterwards rose to spirit nature, represented by the Jasper.



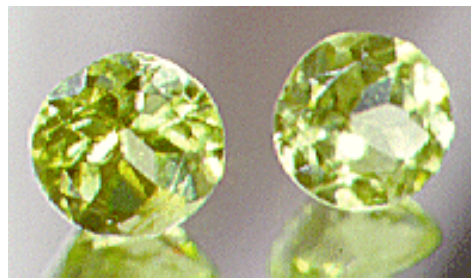
“The seventh, Chrysolyte”

~ Simeon ~ Rev. 21:20 ~ Hearing ~

7. The Chrysolyte (possibly a peridot, or goldstone) comes from the Greek root *chrusos*, meaning “a golden ornament or article,” and corresponds to the Tribe of Simeon (hearing). The stone relates to the 7th Day or the Kingdom Age in which the New Jerusalem will be perfected by the refiner’s fire (Mal. 3:2, 3) and the *hearing* of the Truth. By this great purging is developed the perfected bride of Christ, described by the

Psalmist as the “king’s

daughter,” who is “all glorious within: her clothing is of *mishbetsah zahab* [or, ‘a setting of a gem to shimmer’]”, translated in the common version as “wrought gold” (Psa. 45:13). Her origin is from Ophir (Psa. 45:9) or that region in the east from which the newly crowned Saints will arise with healing in their wings (Mal. 4:2), and described by the Spirit as wearing *leukos stole* or “long fitting garments of light” (Rev. 6:11; 7:9, 13). This glorious bride will be brought to the marriage supper of the Lamb, described by John as being “arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:8).



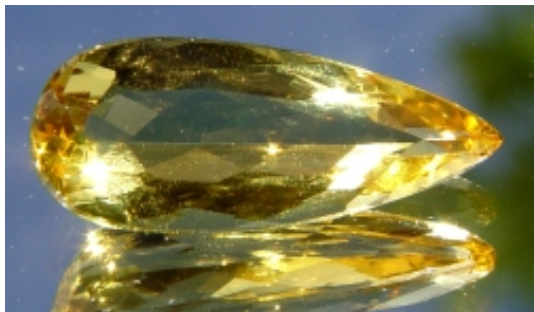
“The eighth, Beryl”

~ Levi ~ Ezek. 1:16; Dan. 10:6; Rev. 21:20 ~ Joined ~

8. Beryl is often a brilliant transparent blue-green stone (although sometimes honey-gold). It corresponds with the tribe of Levi (joined) and is therefore descriptive of the *mediatorial* work of the Redeemed as kings and priests. Describing the Cherubim, Ezekiel reveals that “the appearance of the wheels and their work, was like unto the colour of a beryl: and they four had *one likeness* [joined]” (Ezek. 1:16). To Daniel was revealed a similar likeness in the person of “a certain man clothed in linen, whose loins were girded with fine gold of Uphaz.” That this also is representative of the immortalized Saints as a “man of one” is without question, for “His

body also,” it is said by the prophet,

“was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude” (Dan. 10:5-6). The root from which beryl is derived (*rahshash*) means “to break in pieces to destroy,” which is the mission of the “Stone” power (see *Phanerosis – Centenary Edition*, Pg. 100-102 by Bro. John Thomas).



“The ninth, Topaz”

~ Issachar ~ Exod. 28:17; Ezek. 28:13; Rev. 21:20 ~ Reward ~



9. The Topaz, a crystal of dark cloudy composition, is the 9th stone, the product of completeness, or three times three, thus suggesting completeness that is wrought by the hand of Yahweh in distinction from the deeds of men. The Spirit, when communing with Zechariah, makes clear the necessity of this distinction concerning the overthrow of the kingdoms of this world, or that “great mountain” which “shall become a plain” before the anti-typical Zerubbabel (Zech. 4:7). In the preceding verse the Spirit gives an answer as to how this magnificent feat will be accomplished, saying: “*This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the*

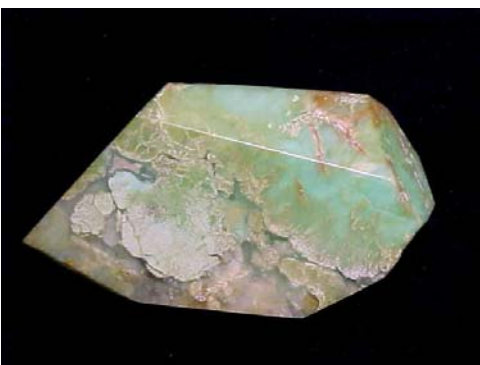


LORD of hosts.” The Hebrew *chayil* (“might”), and *koach* (“power”) are here used in the sense of that employed by the will of men in corporate political, religious and military manifestation, which will be dissolved by Messiah and his associates. Thus, the universal coup that binds the kings and nobles of this world in fetters of iron is a part of the reward of the Topazian angel that will be “*the violent exhalation of Yahweh to become armies*” (Zech. 4:6), and will in no wise be attributable to the glory of man.

“The tenth, Chrysoprasus”

~ Zebulon ~ Rev. 21:20 ~ Dwelling ~

10. The Chrysoprasus, a bright yellow-green, from the Greek *chrysoprasos*, is the 10th stone, corresponding to the tribe of Zebulon, meaning “habitation” or “dwelling”. The Greek *chrysoprasos* is derived from the root *chrusos*, meaning “a golden ornament or article”, and from *chraomai*, meaning “to furnish what is needed, or to act towards one in a given manner”. The implication beneath the surface suggests that only if we act in the manner prescribed

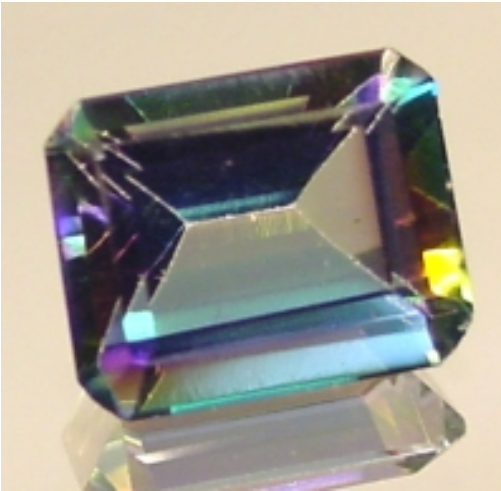


by Deity alone, furnishing the fruits of our faith, which are the deeds or works of our calling, can we then expect to dwell with Him (Psa. 15:1-2).

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

“The eleventh, Jacinth”

~ Joseph ~ Rev. 9:17; 21:20 ~ Increase ~



11. Jacinth (perhaps Zircon), a four-sided gemstone from the Greek *huakinthinos* meaning “hyacinthine”, is a smoky crystal of deep purple or reddish blue, in the sense of “blue fire”, and corresponds to the Tribe of Joseph, meaning “adding to” or “increases” in the sense of bearing fruit (Gen. 49:22-26). In the accomplishment of their mission, the Saints will expand the borders of Israel according to the specifications of Joseph, or until its *increase* has covered the globe and every foe is vanquished as Isaiah so aptly proclaims (see Isa. 9:7). The movement of this four square and hyacinthine host as a whole will be like “pillars of fire”. “And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke” (Joel 2:30). Describing this mission of the Saints, Bro. Thomas writes:

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

“The twelfth, Amethyst”

~ Benjamin ~ Exod. 28:19; Rev. 21:20 ~ Son of the Right Hand ~

12. The purple Amethyst is the twelfth stone relating to the tribe of Benjamin. Amethyst is from the Hebrew *achlamah*, from the root *chalam* meaning to “bind firmly”, and also from the Greek *amethystos*, meaning “to prevent intoxication”. These associated meanings bring into view the principle that serving God requires resistance to the influence of worldly toxins, while at the same time we must avail ourselves of the single antidote which is a continual diet of (or binding with) spiritual meat and drink (I Cor. 10:4). The Spirit repeated to John eight times the necessity of overcoming the flesh by the indwelling of the Word of Truth, by which Saints may then aspire to the Benjamite title of “Sons of the Right hand”:





“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God... [and he] shall not be hurt of the second death. To him... will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, [because he] keepeth my works unto the end, to him will I give power over the nations: The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Him... will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. To him... will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne [and he] shall inherit all things; and I will be his God, **and he shall be my son**” (Revelation 2:11,17,26; 3:5,12,21; 21:7; see also Matt. 25:33-34).

Summary

Jesus said, *“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”* This saying is represented in the Sardius and Jasper stones as so ordered in the breastplate, and whose ultimate representation in the immortalized Israel of the Deity is also illustrated in the cubical arrangement of New Jerusalem. When combined with the beauty of all twelve foundation stones, the corresponding 144,000 of Israel is completed as signified by the uniting of their names in Praise to Yahweh:

“Praise Yah!

For Behold, a son with the company of the blessed.

Who, having wrestled may now forget the past,

and having heard and joined together,

have received the reward

of dwelling with

and adding to

the Son of His right hand.”

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

“Thus,” writes Brother Thomas in appropriate fashion, *“Yahweh Elohim, the Saints, ‘come in’ by the crashing power of the stone, a door is opened, and they march in. Their Prince, who came as a thief, obtains*

possession of Jerusalem and the holy land, and becomes a potentate among the thrones, dominions, principalities, and powers of the heaven, in which, until he breaks in upon them, 'the Devil and His Angels' can only be found". Such is the day of glory for the faithful Saints of all ages, and his people Israel in the day when they shall know that Yahweh is their mighty one: "And the LORD their God shall save them in that day as the flock of his people: **for they shall be as the stones of a crown, lifted up as an ensign upon his land**" (Zech. 9:16). As it has been said many times by an elder brother in public prayer, "may we be among those, whom the Lord shall choose, when He comes to make up His jewels."

Further information on this subject is available upon request by replying to this e-mail edition. Also, if you have information pertaining to this study that you would like to share (additions, corrections, gleanings from Bible passages or previous expositors, thoughts from personal study, or questions), or regarding the closely related subject of the Aaronic Breast Plate we would like to hear from you!

~ Success or Failure in the LORD's Vineyard ~ Why Continue the Effort?

The question inevitably arises: Why continue in an effort when it is difficult, if not altogether impossible, to gauge the success or impact of one's labors in the LORD's vineyard? It goes without saying that nothing worth doing gets done without taking some risk. Be that as it may, the following gleanings from "*Letters to the Elect of God in a Time of Trouble*" and "*Be Ye Transformed*" very adequately surmise the reason for this publication moving forward.

In pursuing our duties in the Truth, we must be actuated by a higher motive than that of present success. Whether man will hear or forbear, through evil report or good report, we must steadily and cheerfully go on...

Christ's service calls for the exhibition of patience and long-suffering. These virtues can only be cultivated by turning a deaf ear to the likes and dislikes of man and performing our duties as unto Christ, who is at the head of affairs, manipulating them as His wisdom sees fit. In our trials, let us think of Jeremiah, Ezekiel, Daniel, and all the prophets, who through their patient endurance have earned the praise of God (James 5:10). Let us pray with Paul that we may be 'Strengthened with all might, according to His (God's) glorious power unto all patience and long-suffering with joyfulness' (Col. 1:11).

A.T.J.

And concerning sacrifice, from Bro. G.V. Growcott...

*A primary requirement of the sacrifices is that the offerer must bring with them 'with his own hands.' There could be no substitutes. The rich could not pay to have someone do it for them. An earnest friend or parent could not do it for one who was lax. Each must do it himself in person. All stood equally before God, and each must do his required part. The clear lesson for us today is that no one is exempt from the work of the Lord. We **dare** not leave it to others, no matter how much better qualified they seem to be. Truly the work may take many forms according to ability and circumstances...but all are required to give their best and most, and to do everything they do 'as unto the Lord'.*

We should never, in any aspect of life, do anything that cannot be done as unto God. This eliminates unworthy activity, and gives meaning and purpose and holiness and sanctification to life's every

*necessary task, however humble or ordinary it may be. And it also emphasizes the responsibility to do **everything** we do to the very best of our power and ability—not because the thing itself is necessarily important, but because the way we do anything is important to our character. We must live wholly **in God**: all must be done as unto God: and God requires the very best.*

We pray that the import of these words is taken in the manner intended. We have a Truth that is living, and we must agree that it is the duty of every generation to reiterate and discuss, expound and propound, to lift up and loudly proclaim The Truth! The voice of our forbearers recorded in the Truth's literature will help us to a great extent in this regard; they will help us to put into practice the Berean spirit - to ponder and ruminate upon the voice of the prophets and apostles of Israel, that we may so order our lives in a manner that is befitting of their Watchman's call to sober-minded readiness.

Yahweh's Word has been revealed to those who will search it out with an "eye of faith", not flesh. His ways have been exemplified in the life of His only begotten Son, the Eternal Spirit manifested among men and recorded for all to see. We hope to glean there from with prayerful consideration those necessary things in order to maintain a "still small voice" within Yahweh's Vineyard and in the end obtain our goal, the collective goal of all His Saints, if Yahweh will prosper our way according as He wills.

In The Hope of Israel, *the Truth Gleaner Publications Committee*

~ Engedi and Eneglaim ~ Geographic and Spiritual Considerations from Ezekiel 47



Engedi: The Oasis at Engedi is located approximately at the center of the western shore of the Dead Sea, and received its name from the waters of Ain Jidy that spring forth creating an oasis that gives life to palms and other flora as well as fauna amidst an otherwise barren wilderness. Many Christadelphians traveling to Israel have visited this place in contemplation of David during his time of fleeing from Saul, as well as in wonder of the well spring of life in the midst of an otherwise barren wilderness. Without coincidence, this appears to be what is intended by the Spirit if we examine the message behind the name and location.

Engedi comes from the joining of several words meaning "fountain of a kid" (Strong 5872) or the "Eye/Face of the river's border". It is composed of the Hebrew *Ayin* (Strong 5869) and *Gadah* (Strong 1423/1415), and root *Gad* (A troop! - Strong 1408) and is also known as Hazazon-tamar (2688 - Row of Palms - A wound of God, a piercer, as in a thunderbolt from the upright—see connected root words 2686, 2671). Are these words a mere coincidence in association with the place? We think not for several reasons.

Geographically speaking, when considering the context of Ezekiel 47, the name Engedi may reveal a possible location where the river emanating from beneath the Temple altar at Jerusalem will empty into the Dead Sea whereby it is healed – at "the eye of the river's border". This may seem an unlikely place at first glance. However, in consulting a Bible atlas, we find that one of the largest valleys extending deep into the Judean mountain range to the Dead Sea is the vale of Beracah ("blessing" or "present" – also the name of a faithful

one who joined David at Ziklag) along the Wadi Arugot that runs in a south easterly direction and opens upon the sea near Engedi. The Olivet earthquake would provide the means of connecting the two. The other logical possibility of the river's end may be at Eneglaim, located at the north end of the Dead Sea.

Spiritually, we are drawn to the “eye”, “face”, and “kid” aspect of Engedi being characteristic of the surefooted cherubim (those upright as a palm tree) that will pierce as an arrow, and then will have living waters to cast into the sea of nations. Seeing that Isaiah describes the Saints as trees “in the desert the fir tree, and the pine, and the box tree together” (Isa. 41:19), a well watered wood, we believe that there is a direct correlation between Engedi and the Saints. As such, in Ezekiel, Isaiah and in the apocalyptic vision (Revelation 22:1-2), the Saints are represented as healing trees among living waters springing forth amidst a desert place, and fishers of men amidst the people of the earth. (See also related passages: Lev. 23:39-42; Psalms 1:1; Psalm 104:16; Jeremiah 17:7-8; Matthew 7:17-19; Revelation 2:7.)

Eneglaim: Ezekiel also makes mention of Eneglaim, meaning “fountain of the two calves” (Strong 5882). It is also a compound word, composed of the Hebrew *Ayin* (Str. 5869) – eye, brow, or face, and the dual of *Egel* (Str. 5695); “a calf frisking round” – root *Agowl*: “to revolve, circular, round.” The two places, Engedi and Eneglaim, are related.

Geographically Eneglaim, like Engedi, is a place by the sea, believed to be Ain Feshkha at the north west of the Dead Sea. Between these two are seen “fishers” which suggests that the Saints, as future “fishers of men” will be busily traversing up and down the borders of the sea of nations, the apocalyptic “sea of glass”. In addition, in consideration of the composition of the name, we are again drawn to Ezekiel’s vision of the Cherubim that will thresh the nations as calves of the stall going round upon the threshing floor (Ezekiel 1:7; Malachi 4:2-3). The aspect of circular motion (wheels within wheels, Ezekiel 1:16-17) and eyes/brow (Ezekiel’s “rings”) reminds us of unending activity by those whose power and energy is indeed unending, and “so high that they were dreadful”. Hence, under the watchful eye of the Saints, Truth will be established and justice swiftly rendered unto the ends of the earth – the “sea” of nations will be healed of all political, moral, and religious apostasy in high places, bound for the duration of the millennial reign under the iron scepter of Judah.

A. B. Bryan



THE TRUTH GLEANER

Biblical, Historical And Current

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~ BOOK OFFER ~

THE CHRONOLOGY OF THE CRUCIFIXION WEEK, by Bro. Alex Briley

From the Preface...

“We believe that there is great value in the study of the crucifixion week. We believe that when we understand the chronology of these events, that our eyes will be opened to lessons we would have been unable to see if we could not place the events in their correct order.”

This 31 page study booklet with a fold out chronology chart in the back is available for \$2.00, plus shipping. It is a concise consideration of the momentous events surrounding the last days of Jesus Christ up until the crucifixion—an excellent study for all to consider. Orders may be placed with the Treasurer or sent to truthgleaner@juno.com.

