

# 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.

Volume 3, Issue No. 4

September—October

## The “Seven Night Visions” of Zechariah

*By Bro. Don Northey*

*Suggested Reading:*

*Zechariah Chapters 1 through 4*

*“Upon the four and twentieth day of the eleventh month Sebat, in the second year of Darius, came the word of Yahweh unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,”*

*“I saw by night.....”*

LEFT: *Myrtus communis*; The Myrtle Tree (Zech. 1:8)



In this Issue of *The Truth Gleaner* we are pleased to feature **Part 3** of our series on *The Apocalypse Rooted In The Prophets*, based upon the section so-named in *Eureka*, Vol. 1, by John Thomas. (For Parts 1 and 2, see TG Vol. 2, Issue 4, and TG Vol. 3, Issue 1, available in PDF format by request.) This treatise on Zechariah will continue, LORD willing, over the course of several issues of *The Truth Gleaner*.

**“The doctrine of Messiah’s reign with the Saints on earth for a long season did not originate with the Apocalypse. It is the burden of all the prophets from Moses to Malachi” (Eureka, Vol. 1, pg. 31).**

## ~ Introduction to Zechariah ~

The 70 years captivity in Babylon was over, and Babylon had fallen under the hand of Cyrus (“like the heir”), thus fulfilling the prophecy Isaiah had made 200 years earlier: “*Who saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundations shall be laid*” (Isa. 44:28). So Cyrus types the work of the Lord Jesus who will soon steal into **Babylon the Great**, circumventing the *rivers of humanity*, and begin to lay siege to the Kingdoms of Men. Jesus, upon his return, will assemble his Spiritual House, the Israel of God, the now one in Christ Jesus, that new creation, who through faith and covenant will be resurrected out of every dispensation. This will also coincide with the building of the great Ezekiel’s Temple, a house of prayer for all nations.

With the fall of historical Babylon, that dispensation closes and now the prophetic anti-type seen in the prophecies of Zechariah project us also into the Apocalypse where Mystical Babylon the Great, that now “**great looming mountain**”, is to fall and become a plane, before or in the presence of the resurrected Zerubbabel, literal and anti-typical. With the death of Cyrus in 529 B.C., Darius I assumed total authority. After some interim struggles with lesser rulers, he ushered in a policy of religious tolerance and continued to reign for about another 35 years.

49,697 Israelites elected to return to Israel, including the older Haggai and the much younger Zechariah. Cyrus had given the temple vessels to these returnees plus a large sum of money toward the rebuilding project. There were Samaritans in the land who opposed this project; they had been brought in as transplants. (The Chaldean manner was to displace various ethnic groups into conquered territories so as to prevent their reorganization and rebellion.) Today in Israel there are also “Samaritans in the land”.

In Chapter 1, verse 1, we are told that **Zechariah** (*Yah hath remembered*) was the son of **Berechiah** (*Yah hath blessed*), the son of **Iddo** (*at the appointed time*). Thus the message is “**Yah hath remembered, Yah hath blessed at the appointed time**”. The time for these blessings to begin was immediate with the rebuilding of the temple in Jerusalem; but the ultimate fulfillment was to be in the Kingdom Age as represented in the Apocalypse where most of Zechariah’s prophe-



A stone tablet from the Palace of Darius Hystaspes, King of Persia, who is thought to have reigned during the life of Zechariah. The marble tablet inscribed with cuneiform writing was excavated from the walls of the Persian administrative capital of Susa.

cies are fulfilled. Zechariah was also contemporary with Zerubbabel. Zerubbabel was a descendant of David therefore representing the *civil authority*, and Joshua was the high priest of the time representing the *religious authority*.

In the 11th month of 519 B.C. Zechariah received the first of **Seven Visions**. We are limited by space constraints, so we will merely try to establish a flow of events for your consideration. Because these visions are war-like and aggressive, we want to consider briefly the concept of God’s vengeance and wrath. While the world prefers appeasement rather than conflict, end time prophecy teaches that resolution and peace comes only out of conflict. Our understanding of the *battle of Genesis 3:15* is that it dictates an ages-long struggle between the seed of the serpent and the seed of the woman. This is the **enmity factor**: sin in the flesh manifested amongst humanity in specific and “sin systems” (the Four Beasts of Daniel 7) in general.

In Romans 12:19 God states, “*Vengeance is mine, I will repay saith the Lord.*” **Vengeance** (#1557g) is rendered as *a retribution, vindication, to punish*. Vine’s renders vengeance as *that which proceeds out of justice*. **Justice** (#2919g) in turn is rendered *to avenge, to decide* (mentally or judicially), *to call into question*. Consider this principle in context with Revelation 14:9-10: “*And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and*

receive his mark in his forehead, or in his hand, the same shall drink of the wine of the **wrath** of God, which is poured out without mixture into the cup of his **indignation**; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

The word **wrath** (#2372g, #2380g) is rendered *to breathe hard, fierceness, to smoke, to sacrifice, to slaughter*. The word **indignation** (#3709g, “orge”) is rendered *an internal swelling, a bursting forth of anger and wrath as through justifiable abhorrence*. So to combine these two thoughts, Deity’s wrath has been held in check throughout the dispensations but is now building to burst forth in Divine retribution for all of the blasphemy and wickedness committed against His Holy Name, His Son, His Plan and Purpose and His Nation Israel. In a nutshell, His Divine vengeance will proceed out of Divine justice because there is no alternative solution. In other words, Haman the Agagite will be brought to justice, his ten antitypical sons (the ten horn/toe kingdoms of Daniel’s fourth beast) will be slain (Esther 9:10-14), and they together with their weapons of war will be buried in “Hamon-gog” (Ezek. 39:11).

Now consider Zechariah 1:12: “O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?” If Yahweh’s wrath was building after Jerusalem’s 70 year captivity, think how it must be building today with the world-wide enemies of Zion bearing down on her!

## **I. The 1st Night Vision — Zechariah 1:7-17**

### **~ The Four Horseman Standing Among the Myrtle Trees ~**

This brings us to the First Night Vision. **Please read Zechariah 1:7-17**. As with all of the night visions seen by Zechariah, there is an immediate application to the building of the Temple following the Babylonian captivity, and then there is also a latter day application to the cleansing of Zion and the building of the greater “house of prayer for all nations”.

In this first vision, we have a horsemen standing amongst the Myrtle trees with three companion horses (presumably with riders) in the bottom (the shade), looking out at both the immediate scene and into the future. The color of their horses suggest war and conflict: a red horse is emblematic of fresh bloodshed; the speckled or sorrel horse references bloodshed and the aftermath of conflict, even famine; the white horse references on-going pestilence and the death state of hostile regimes typified by the allusion to leprosy. The man in the forefront was described as the “one sent” in verse 10 and the “angel” in verse 11, both representative of Christ who is now the Commander of the armies of the future.

This **first vision** is really a companion of the **last vision** given in

Chapter 6:1-8 where we have the Four Charioteers who are sent forth to subdue the whole earth. These are the Cherubim/Saints of God, the Four Living Ones of the Apocalypse, the Four Cherubim of Ezekiel, the Four Spirits of the heavens, and the Four Carpenters in the second vision. In that way the seven visions represent a completion of events that ushers in the peace of the Kingdom. Jerusalem is therefore the pivotal hub for all of the visions.

The time frame is the Feast of Tabernacles (or booths). The mention of Myrtle trees suggests Israel is in their time of restoration. The booths were made of olive branches, pine branches, myrtle branches and palm branches, all suggestive of ornamental trees and here of fragrance as in a state of Divine redemption. We draw the conclusion that this is post-advent in that this is now **Spiritual Israel** in their glory serving Yahweh as His

immortal host. Isaiah 55:13 reads, “*Instead of the thorn [natural Israel], shall come up the fir tree [spiritual Israel], and instead of the brier [natural Israel], shall come up the myrtle tree [spiritual Israel]; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*”



Note: The myrtle tree of Biblical times is a different tree than the myrtles which grow in North America. Holman’s Bible Dictionary describes the myrtles in the area of the Holy Land as “Myrtus communis, a shrub with fragrant leaves and white flowers frequent in bushy places.” While only mentioned a few times within the Holy Scriptures, the myrtle tree provides a very apt symbol of the saints and is always used within the context of the Kingdom of God. (R.A.Dodl)

The four horsemen have been bloodied but now they are at rest. "We have walked to and fro through the earth and, behold, all the earth sitteth still, and is at rest" (v. 11). These are four in number, representing the four-square Israel of the past and also the "all Israel" of the Kingdom Age (Romans 11:26). **Two categories** of people are here represented as united in Yahweh's army: the hierarchy of the immortalized saints (neither Jew nor Greek but now the Israel of God, Gal. 6:16) and the mortal Jewish contingency (Yahweh's battle axe and goodly horse in battle, Jeremiah 51:20, Zech. 10:3) who have "passed under the rod" of affliction and "have acknowledged the one whom they have pierced" and now make up the humble and blessed mortal populace of the nation of Israel proper. When Yahweh's "arm is bared" through his "prince of peace" and the cherubim/saints, the earth will be convulsed with much bloodshed until it is reduced to submission before the Yahweh of armies. Reading from Zechariah 1:14-15, "...I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease; for I was but a little displeased, and they helped forward the affliction."

We would project this to our day where the civilized world is in relative prosperity as in the days of Noah, and where the nation of Israel, since 1948, has been locked in a life and death struggle with the hostile Moslem radicals and the "handlers of the horse bridles" (Rev.14:20), in general. Her enemies are the string pullers and the schemers who manipulate and subsidize the antagonists of Israel on the front lines. These are the "stars and the moons" of our age, the diplomats of the EU, the Papists, the Russians, the Arab Emeritus and their business associates, who like Agag have been perpetual Jew haters. Thus the campaigns of the four horsemen through this vision and the seventh vision will bring the earth to its knees before the King in Jerusalem. We will develop this more with that seventh vision.

## **II. The 2nd Night Vision Begins the Process** ~ The 4 Horns and the 4 Carpenters ~

**Please read Zechariah 1:18-21.** Horns are representative of *strength and power*. These Four Horns scattered Judah, Israel, and Jerusalem as referenced in verse 19. By now the prophecies of Daniel were known: the Babylonian head of gold had fallen, and the Medes and Persians were commencing to rule. The Greeks and the Romans had yet to be manifested, yet they were predicted as the metals of bronze and iron that would continue to scatter Israel and exalt Gentile dominion over the Holy Land. Verse 21 states "...so that no man did lift up his head", an important phrase as Israel is still under this proclamation of "captivity" today.

(As a side note, the use of the word **captivity** is from at least three different words, all three of which are used in Ezekiel 39. In 39:23, "And the nations shall know that the house of Israel went into captivity [#1540h] for their iniquity..." This is rendered "**led into captivity, to denude.**" Verse 25 reads "...Now will I bring again the captivity [#7622h] of Jacob... and will be jealous for my holy name." This is rendered "**to restore to a former state of prosperity.**" And then in verse 28, "Then shall they know that I am the

LORD their God, which caused them to be led into captivity [#1473h]..." rendered "**exile**".)

We would note that Israel has at **no time in her history** (since the partial restoration in the land) exalted herself as a horn power over any nation. As such, Israel does not fit the character of these or other horns de-

**The four Carpenters are "brethren of the master carpenter" Jesus, and they are commissioned "to cast out the horns of the nations, which lifted up their horn over the land of Judah to scatter it" (v. 21)**

scriptive of the beast nations in Zechariah, Daniel and Revelation. At length, however, Zion's horn will be exalted when the Stone of Israel (The Christ and his immortalized brethren) pulverizes all the united elements of the Image Power (I Sam. 2:10; Psa. 89:17; Psa. 132:17; Psa. 148:14; Ezek. 29:21; Dan. 2:34; Micah 4:13; Luke 1:69).

The Four Carpenters are "brethren of the master carpenter" Jesus, and they are commissioned in Zechariah 1:21 "...to cast out the horns of the nations, which lifted up their horn over the land of Judah to scatter it." They are those represented in the first vision doing their restorative work after the wars are over: they are the **Seraphim of Isaiah**, the **Four Cherubim of Ezekiel**, and the **Four Living Ones** of the Apocalypse in Revelation 4:6-9. "And before the throne there was a sea of glass like crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes in front and behind" (Rev. 4:6).

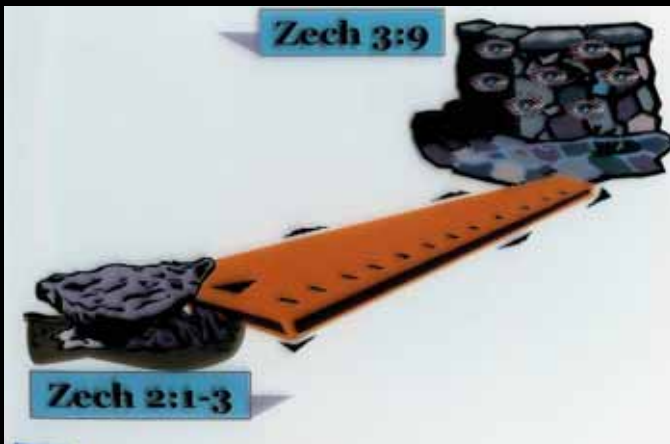
These Cherubim-Saints, when described in more detail in Ezekiel 1, are referenced in verse 7 as having "...**straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass.**" This reminds us of the feet of Christ as represented in Revelation 1:15 standing in the midst of the seven Lampstand Ecclesias. "**And his feet like unto fine brass, as if they burned in a furnace; and his voice like the sound of many waters.**"

Brass is the symbol of flesh purified by fire. In Numbers 31:22 we find that all the metal that remained after going through the fire was accounted as cleansed. Therefore the feet (Divine actions) of Jesus and “his fellow carpenters” will terrify and tread down the wicked. This includes breaking the **Fourth Beast Kingdom** by impacting the “*clay toes mixed with iron fleck*” upon his return as the pummeling Stone Power referenced in Daniel 2. Thus together will all the metals of the kingdoms of Men be brought down, and the great Image collectively as it stands upon its feet of clay and iron fleck will become as the chaff of the summer threshing floor. This corresponds to the “*great mountain*” which was to loom before the resurrected Zerubbabel in Zechariah 4:7 that was to “become a plane”. This would be a thought for those rebuilding the Temple to ruminate upon at the time of Zechariah; they would want to know when this would ultimately be fulfilled under the hand of the “Master Carpenter”. The logical question asked by every Watchman in every age is “When does this all happen?” The “*How Long, O Lord?!*”



*Those rebuilding the Temple at the time of Zechariah would want to know when Zechariah's vision would ultimately be fulfilled under the hand of the “Master Carpenter”. The logical question asked by every Watchman in every age is, “When does this all happen?” The “How Long, O Lord?!”*

### **III. This brings us to The 3rd Night Vision** ~ The Man With The Measuring Line ~



*Please read Zechariah chapter 2.* The imagery here of a man with a measuring line would be familiar to those men working on the Temple in the day of Zerubbabel and Joshua. It was also used here to project a time line representing the affliction of Jerusalem and the time of restoration as projected into the future. Nothing is left to chance as “The Most High rules in the kingdoms of men” and **there is a set time** to favor Zion.

*“Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof” (Psa. 102:13-14).*

This attests to the preservation and historical witness of both God's people and His Holy City in that He would appear in Jerusalem at the “end of the measuring line” to restore it to a state of peace and prosperity, as an open city without walls (see Zech. 2:4). So the inference is that Yahweh manifested in His Son and the

Saints will appear in Jerusalem at the end of this measuring line, and they will be the “*wall around Jerusalem*”. This wall is the *New Jerusalem* referenced in Revelation 21. “*And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel... And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb... And the building of the wall of it was of jasper; and the city was pure gold, like clear glass*” (Rev. 21:12,14,18).

Thus the Lord Jesus and His Saints, representing the **glory of Yahweh** in verse 5 of Zechariah 2, are depicted as the many gemstones who will be the protector of Zion as well as her beacon to the nations, “**for the Lamb is the lamp of it.**”

In Zechariah 2:6 reference is made of “**fleeing from the land of the North.**” North (#6828h) is referenced as *hidden, dark, unknown, to cover over*; this is the domain of Gog who will descend upon Israel in the near future; it is also a term meaning regions beyond the boundaries of the Holy Land and the “known world” in general, regions rather obscure to the kingdoms which reigned during the times of the prophets of God. Those of Jewish descent are already migrating from these regions of Eastern Europe and the former Soviet provinces. At this writing, Jews are coming out of Europe to avoid the rise in anti-Semitism fostered by centuries of Papal influence, and in more recent decades behind the formation of the “European Union”, aided and abetted by the rising Moslem populations in those countries. At the resurrec-

tion, a dispensation of Saints will be represented from among those who took refuge in these “northern frontiers” of the Roman Empire under Constantine (Rev. 12:16-17) when “*the earth helped the woman... and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*”

In Zechariah 2:7 the call to “*come out of Babylon*” was as pertinent to the Jewish remnant returning from captivity under Joshua as it has been since 1948 for modern Jewry. And it will only accelerate upon the final call of Christ.

The “*glory*” in Zechariah 2:8 is Christ with His Saints apocalypsed in the earth, now resident in a secure Jerusalem and with the other “horsemen,” or the *four carpenters* (cherubim/Saints), they will

provide Light around Zion and will begin to push the boundaries of the Kingdom throughout the entire world. Yahweh has said, “*I will shake my hand upon them*”, for “*he that toucheth you toucheth the apple of [my] eye.*” Because of Gog’s attempt to spoil and destroy Israel, the “all nations” will have figuratively poked their fingers in the eye of Deity for the last time (Ezek. 38:11-12; Joel 3:2; Zech. 2:8, 9; Zech.14:2). Verse 10 reads, “...I will dwell in the midst of thee,” and verse 12 tells us, “*Yahweh shall inherit Judah his portion in the holy land.*”

In Ezekiel 48:8-13 is the description of the raised up portion of Jerusalem called the *Holy Oblation*. This approximately 2,500 square mile raised up plateau, created by the earthquake of Zechariah 14:4-10, is roughly the same territory of the allotment given to Judah.

*Oblation* is from the same rendering as “*offering*” [#8641h], specifically a “*heave offering*”. Thus the domain of “*the house of prayer for all nations*” is regarded as a presentation to the Lord forever.

Verse 13 of Zechariah 2 ends with “*He is raised up out of his holy habitation*”, or as the last verse of Ezekiel 48 reads, “...*and the name of the city from that day shall be Yahweh Sham-mah*” (which can be rendered “the Lord is Up There”!) This then all occurs at the end of the measuring line, which in figure is also a tether, “*for the Hope of Israel we are all bound by this chain!*”

## **IV. The 4th Night Vision begins in Zechariah 3**

### **~ Yah’s Salvation Through The Branch and The Headstone With Seven Eyes ~**

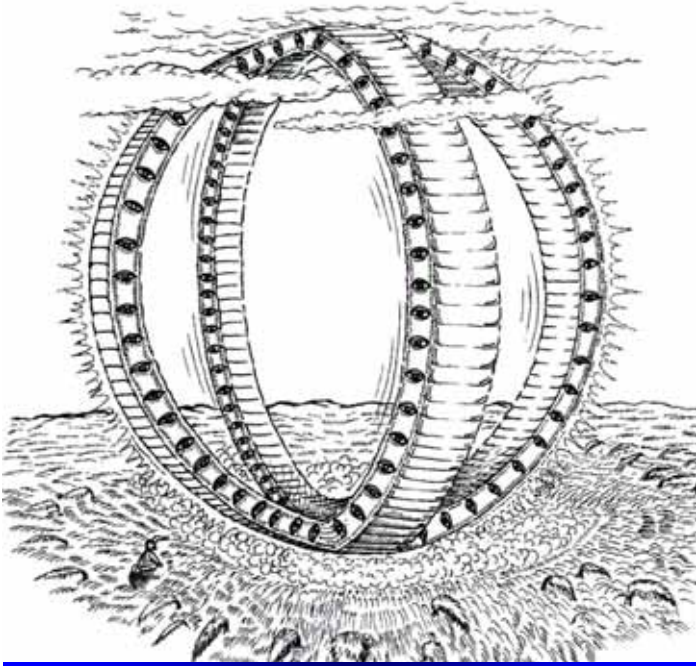
*Please read Zechariah 3.* In verses 1-3 we find Joshua, the priest of that day who oversaw the rebuilding of the Temple in Jerusalem after the return from Babylon. This corresponds to the accounts in Ezra 4, 5, and 6. The *Satans* resisting Joshua were the Samaritans in the land; much like the opposition Jesus faced at his first advent as he sought to establish his “foundation stones” for his future Temple. (**Remember that Joshua means “Yahweh’s Salvation”**.) Verse 8 says, “*I will bring forth my servant the Branch.*” We are clearly referencing Christ here. Joshua did his historical work in helping to raise up that literal Temple in Jerusalem, and his counterpart *Jesus*, working in “*the days of his filthy garments*” or his mortality, laid the foundations of his *spiritual temple* in and through his personal redemptive and ratifying sacrifice. Jesus accomplished all of this confronted with his “Satans” of the day, the Sadducees and Pharisees, just as Joshua had to contend with the Samaritans.

“*I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment*” (Zech. 3:4). *Iniquity* here is also used in Psalm 31 where reference is made to Jesus: “*For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity...*” (rendered “to be bent or crooked”). The reference is to the drag of our mortality; our weight of sin in the flesh. Just as Joshua assumed his priestly duties upon the completion of that Temple, likewise *Yahshua* was crucified in his “*flesh of sin*” (thereby condemning sin in the flesh), received a *change of raiment*, and

was then elevated to Yah’s right hand and assumed his priestly duties as well. Jesus in Revelation 1:13 is depicted as “*one like the son of man, clothed with a garment down to the foot.*”

In verse 7, the phrase “*to keep my courts*” alludes to the administrative duties that will go forth from the greater Ezekiel’s Temple, the house of prayer for all nations. Chapter 3 ends with reference to *a Stone with Seven Eyes*, interpreted to be the eyes of Yahweh. This would draw from the literal building of the temple foundations in Zechariah’s day, but now projected into the future to be fulfilled by the “Branch”. Reading from I Peter 2, v. 4-6, “*To whom coming as unto a living stone, disallowed indeed of men but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ... Behold I lay in Zion a chief cornerstone, elect, precious, and he that believeth on him shall not be confounded.*”

This is what Jacob saw when he spent that fitful night at Luz with a *stone for his pillow*. When he arose and anointed that stone, he said, “*how awesome is this place; this is none other but the house of God.*” Jacob had seen the promises of Abraham fulfilled through the Elohim working between heaven and earth over the course of time (represented by the ladder), and he renamed that place Bethel, meaning *the house of God*. Bethel is just north of Jerusalem and will be within the area designated as the Holy Oblation.



An artist's rendition of Ezekiel's "**rings of the wheels were full of eyes round about them four**" - From *The Cherubim, Divine Majesty in Motion*, Logos Publications

This *Christ/Stone* rejected by the Jews was now seen studded with *seven Eyes* and thus represented the *Divine completeness* of the multitudinous Christ, all one in mind, purpose and commitment to doing the will of God. The word *seven* in Hebrew is rendered "*oath*" and points to the fact that the multitudinous Christ is bound together as one by the oath of the covenant. In Ezekiel 1:18, you recall, the "*...rings of the wheels were full of eyes round about them four.*" In verse 4 it is referenced... "*out of the midst thereof as the color of amber, out of the midst of the fire.*" The word *color* [#5869h] is rendered "*eye*", used "*literally or figuratively, a fountain, to think, resemble, knowledge.*" Thus the *many eyes* of Yahweh representing the multitudinous saints doing His administrative work are actually focused as a singular eye, functioning out of a Divine position of all knowledge, as a fountain, in resemblance of their Majesty. The word *Cherubim*, after all, is rendered from two words meaning "*resemblance of the Majesty*"! In Revelation 4:6, "*... round about the throne, were four living creatures full of eyes before and behind*", yet all focused in doing the will of "*the one seated on the throne*". So built upon the headstone (Christ) studded with the seven eyes (multitudinous Saints) is represented the entire Spiritual House of Yahweh. In the Kingdom there will be total vigilance to the will of God. All things will come under the supervision of His throne, *through the seven Eyes and the Headstone*.

Isaiah 30, verses 20-21, is relevant here as the Saints

will inform the nations, "*This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*" As in Revelation 4:11, this is all to the Glory of the Lord: "*Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.*"

Concluding this vision in Zechariah 3:9 is a reference to God who will "*engrave the engraving thereof*"; He will shape the Foundation Stone with the seven Eyes. In Psalm 80:17, Jesus is revealed as the one whom Yahweh "*made strong for Himself.*" In Isaiah 11:1-3, we have a glimpse of the qualifications of Christ due to his Divine parentage: the Spirit, which was poured out upon him without measure, "*made him of quick understanding in the fear of Yahweh.*" Thus God shaped a choice vessel unto honor in the person of His Son by the intellect which Christ inherited and by the things which he suffered. And as the aspiring antitypical "*eyes*" *we attach ourselves now* to the headstone voluntarily and likewise place our lives in the hands of the "*Divine Potter*", in effect saying, "*Help mold me into a vessel of honor.*"

Zechariah 3:9 ends with "*...and I will remove the iniquity of that land in one day.*" We would connect this to Zechariah 13:8-9 referencing the "*third part [natural Israel in the end time] brought through the fire*". This is best understood through a word study of "*parts*".

The word "*parts*" is different for verses 8 and 9 of Zechariah 13. In verse 8, the *two parts* (#6310h) is rendered *mouth, to speak* (perhaps a reference to false ideologies), and we feel represents the dross or the corrupting pollutants in Israel today of all classes that will be purged in the "Time of Jacob's Trouble" (Isa. 1:22-25; Isa. 4:1-4; 33:1-2; Jer. 30:7; Ezekiel 22:17-22; Mal. 3:1-3). In verse 9 the "*third part*" (#7992h) is feminine, a *third* (part, rank, time – as also used in Ezekiel's parable of the third parts, "*for thereof shall a fire come forth into all the house of Israel*" -- Ezek 5:4). Thus, for the repentant Jew who heeds the end time call to "*come out of her my people*" and to repent and who beholds "*the one whom they have pierced*", there is the opportunity to be "*grafted back into the Holy Roots*" and to be numbered amongst "*the Israel of God*". They will then root into the Land and prosper "*under the vine and under the fig tree*" (the fruit bearers, or glorified Saints) as in Zechariah 3:10.

Bro. Thomas writes, "*But if Israel be the dross of silver, the Gentiles are the dross of brass, iron, lead, and tin. The Gentile dross is of no more value than Israel's; for 'God has concluded all under sin.' Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentile bepraises Jesus, while their ears are closed, and their hearts steeled against his teaching and commands: so that Jews and Gentiles are both guilty before God; they only accepted who believe the gospel of the kingdom and obey it. They have all, therefore, to be gathered into a furnace glowing with intense combustion, before their races can attain to the blessedness that is to come upon all nations through Abraham and his seed. Jews and Gentiles must be 'melted in the fire of Yahweh's wrath,' which fire will glow at the Feet of the Son of man...*" (Eureka, Vol. I, Pg. 151 – Red Edition; emphasis ours).

## ~ EDITORIAL ~

*The Indispensable Principles of Knowledge, Faith, Works, Law, and Grace*

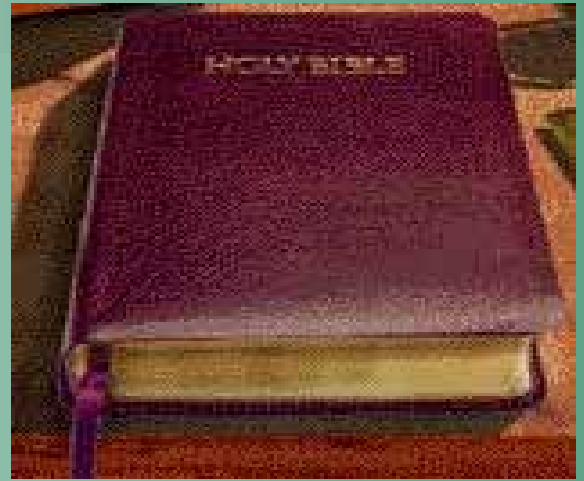
Recent trends in the brotherhood are leaning towards an emphasis of the principle of *grace* and its bearing upon salvation, apart from a consideration of other equally important Divine principles. A popular phrase to quote when looking at this subject comes from Ephesians 2:5: “*by grace ye are saved*”. Indeed, grace (unmerited Divine Favor) is a principle that runs throughout Scripture and is a necessary ingredient to complete Yahweh’s plan to fill the earth with His glory. However, we must be careful with the use of this Divine principle as not to negate other equally important principles including *Knowledge*, *Faith*, and *Works*. In addition, it is unfortunate to see the principle of grace used in a manner that sheds a negative light upon the Biblical principle of *Law* and its place in the Divine scheme. We wish to consider these five principles and demonstrate that each is indispensable to Yahweh’s plan of salvation and ultimate Divine manifestation.

**KNOWLEDGE**

A phrase that is sometimes misapplied is *knowledge puffeth up* (1 Cor. 8:1 – *gnosis*). *Gnosis* is one of several Greek words from which the English word “knowledge” is derived, and it is descriptive both of “*Science [gnosis] falsely so-called*” (1 Tim. 6:20) and of worldly philosophy. Each were very popular pursuits in the “Hellenized” Roman world of the first century. But this is not at all descriptive of *Bible knowledge*. A deep and abiding *knowledge* of the Word of God (*epignôsis*, from G1921; “*recognition... full discernment, acknowledgement...*”) is indispensable for the man of God, bringing him lowly in the awesome presence of the Creator. Without knowledge, the Truth cannot be discerned or believed, and the flesh will continue to reign. Of course, knowledge is but one ingredient of several, but it is the Key in finding the way of salvation!

“*Where there is no vision, the people perish*” (Prov. 29:18). Vision is a metaphor for intellectual understanding. How can one understand, except he *know* the way of the Truth in order to escape the way of destruction? Hosea 4:6 addresses the problem more directly concerning Israel: “*My people are destroyed for lack of knowledge [see Strong H3045]; because thou hast rejected knowledge, I will also reject thee...*”. Historically, the called of Yahweh have “slipped” in the way of life eternal as soon as they stopped hearing, listening, and hence *knowing* Him. The same is true today. The Christadelphian community can slip away into the fog of Gentile humanism if we fail to maintain “*the traditions which ye have been taught*” (II Thes. 2:15; 3:6; Jer. 6:16; 18:15).

To summarize this point, by Yahweh’s *grace* alone, His message of Truth has been revealed through the Spirit Word. His message cannot be understood through science or philosophy, but by prayerful reading and studying of the Bible. Thus, **Bible knowl-**



**edge is a principle of critical importance** “*that the man of God may be perfect, thoroughly furnished unto all good works*” (II Tim 3:17). The opposite of Bible knowledge is *ignorance* and that will lead to eternal death. Shall we then dispense with Bible knowledge as the many “ism’s” of false Christianity have done? Let the following Scriptures give an answer for those who will hear and heed! (Isa. 11:9; Rom. 1:23; Rom. 15:14; 1 Cor. 8:11; 2 Cor. 6:6; Eph. 4:13; Phil. 1:9-11; Col. 1:9-10; 3:10; 2 Tim. 2:15; 2 Peter 1:2-6; 3:18).

**FAITH**

“*So then faith cometh by hearing, and hearing by the word of God*” (Rom. 10:17). This Scripture illustrates the transition from knowledge (developed by hearing) and understanding (developed by study) to **faith**. Faith is “*the substance of things hoped for, the evidence of things not seen... for by it the elders obtained a good report*” (Heb. 11:1-2), and without it, says Paul, “*it is impossible to please him [God]*” (Heb. 11:6).

The principle of *faith*, as an outcome of knowledge and understanding, comes full circle and meets directly with the principle of *grace* in Ephesians 2.

“*But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God*” (Eph. 2:4-8)



## ~ E D I T O R I A L ~

When this Scripture is understood in its proper context, we understand that *grace* (which is God's alone to give and indeed *He has given it* by the provision of a Savior) is brought into force only through the operative *law of adoption, being quickened* into the saving name by *covenant relationship* (see Strong H1285 and roots) coupled with the principle of *faith*. True faith is derived from a knowledge and understanding of God's Word. If the opposite were true (that is to say, if grace is but an extension of "unconditional love" alone, apart from knowledge or faith) then certainly the Baptists, Methodists, and Presbyterians have been right all along, for that is their creed! It is the way of the flesh, and the croaking spirit of democracy that dares to approach Yahweh on man's terms – and again, the results are predictable (Lev. 10:1-2; Prov. 14:12).

## WORKS

The Gospel writers and Paul in his epistles warn against the "leaven" of the Pharisees, Sadducees, and Judaizers that plagued the First Century Ecclesia (Matt. 16:11-12), who taught that *conformance to the letter of the Law of Moses was the formula for salvation*. While the Law itself is described as "*holy, and just, and good*" (Rom. 7:12), it was also "*weak through the flesh*" (Rom. 8:3) because no one, save the Christ, could keep it, bringing all under its condemnation (Deut. 27:26; Gal. 2:16; 3:10,21; James 2:10). In this aspect, it is like unto the "Law of Sin and Death" (Rom. 8:2).

Thus, we must make a distinction between the *works* of the Law of Moses as a ritualized formula for salvation (i.e., circumcision, washings, sprinklings, sacrificial offerings, observance of holy days, etc.) versus the *works* that are consistent with the *Spirit of the Law*, which are *works* of Faith [G2570 *kalos*... "*beautiful*, but chiefly (figuratively) *good* (literally or morally), that is, *valuable* or *virtuous* ...honest, meet, well, worthy."]

The end to which the Law of Moses was purposed was completed by Messiah. Therefore, following the letter of these precepts at this point in the Divine plan cannot help us. However, a thorough understanding of them as to how they relate to Messiah, the Redeemed, and the Plan that will bring them together in the end is worthy of much consideration. Study of the Bible itself is a "work" of a spiritual nature that brings the mind under the influence of the Word - a natural extension of faith that is pleasing to Yahweh.

**Study of the Bible itself is a "work" of a spiritual nature that brings the mind under the influence of the Word - a natural extension of faith that is pleasing to Yahweh.**

One of the most important works we can offer to Yahweh is personal obedience to His laws and principles. "*Show me thy faith without thy works, and I will show thee my faith by my works*" exclaims James (2:18). He goes on to argue, "*Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?*" (vs. 21-22).

On the surface this would seem to be a paradox when compared to Paul's argument to the Romans, also concerning Abraham. "***For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that***

*justifieth the ungodly, his faith is counted for righteousness*" (Rom. 4:2-5).

Which is correct? Was Abraham justified by faith or by works? Herein lays the confusion by some that say that works are not an essential ingredient for salvation. Can **works alone** save us? The answer is No: "*Not by works of righteousness which we have done, but according to his mercy [or through the principle of justification] he saved us...*" (Titus 3:5). But Paul's argument to the Romans and Galatians (6:13) must be understood in context with the Judaizing influence in these respective Ecclesias concerning those who were arguing that keeping the carnal ordinances of the Law of Moses was necessary for salvation. This, of course, was error. As such, Paul demonstrated that *Abraham* (an example with which they would be familiar) *was justified before the Law of Moses existed!*

However, this is not to say that "good works" of any sort are of no account. The argument of James, therefore, provides ***the balance to the equation***. James was not speaking of the *works of the Law* [keeping carnal ordinances as a strictly ritualized formula for religion by which one could "earn" a place in the Kingdom of God (which we surely cannot)], but he was speaking of the fruits of righteousness, *a freewill offering of ourselves to Yahweh by faith*, received by Him as a sweet smelling savour.

***Discerning the timing of Abraham's justification*** (and how that justification is accounted) is also critical in understanding the meaning of the apparently opposite arguments of Paul and James. Here, a summary of Abraham's faith taken from *Elpis Israel* (pg 265, Logos edition) may help to clarify:

***"In studying the life of Abraham, his biography presents him-***

***1. As an idolater under condemnation with the world;***

***2. As a believer of the gospel preached by the angel of the Lord;***

## ~ E D I T O R I A L ~

3. As justified from all past sins by faith in its promises; and  
 4. As justified by works unto eternal life.

*These four particulars are affirmable of all Abraham's spiritual children."*

By this outline in context with the Biblical record we are made to understand that Abraham was *justified by faith BEFORE* he received the covenant of promise (Heb. 11:8-10) and the token thereof (circumcision, Gen. 17:11). However, it was *AFTER* he received the promise and the token thereof (as recorded in the offering of Isaac – Gen. 22:9-10) that Abraham was then *justified by works!* As Bro. Thomas rightly points out, *these things are affirmable, or applicable to all believers,* and we also receive a "token" of our faith and confirmation in the hope of the promises through baptism, our "first work", cutting off the flesh through symbolic death, burial, and resurrection. We must come to the waters of baptism with knowledge of the One Hope and having full faith in the things concerning the Kingdom of God (the Gospel preached to Abraham) and the Name of Jesus Christ (The Mystery of the Gospel). Thereafter we are called to walk in the light of the Word (Eph. 5:8) and "by works (our) faith (is) made perfect" (James 2:22; suggested reading – *Elpis Israel*, "The Token of The Covenant", page 251).

There are many Scriptures that speak to "good works" as an extension of faith (I Tim. 2:10; 5:10, 25; 6:18; 2 Tim. 3:17; Titus 2:7, 14; 3:8, 14, to name a few). As such, *we must keep this in balance* and not think that we can go the way of the world (the "do nothings") and still expect Yahweh's grace to be afforded us. "For we must all appear before the judgment seat of Christ; that every one may receive the things [works] done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

### LAW AND GRACE

How does *law* enter into the picture? At the end of this publication is a gleaning from *Elpis Israel* with which we hope to show that not only does law matter, but that it is *absolutely essential* to salvation and for the plan of Yahweh to be fulfilled as concerning the covenants of promise to Abraham. What of *grace* then? Grace (unmerited favor) was introduced in Eden after the fall as a foreshadowing of the Christ. For grace to be of effect, or for the "mercy seat" to be of any use,

it first required justification (purification) by the sprinkling of sacrificial blood, and those who approach this mercy seat (whether before, during, or after the dispensation of the Law of Moses) must also be justified (Heb. 9:19-22).

Thus we have two mutually dependent principles – *The principle of Law and the principle of Grace*. The principle of Law is related to the establishment of the covenants of promise (including a covenant, a messenger, and being sealed by the blood of the covenant victim) whereby the race could be redeemed. The principle of Grace involved Yahweh Himself providing the *free gift* of a covenant sacrifice that would bring the covenant into force (as foreshadowed in the offering of Isaac and provision of the ram), opening the way of salvation to the Gentiles by the *spirit of adoption* through knowledge, faith and baptism in the "Things Concerning the Kingdom of God and the Name of Jesus Christ" (Rom. 8:15; Gal. 4:5; Eph. 1:5).

We now have a living mediator at the right hand of the Father to make intercession on our behalf on account of sin (I Tim. 2:5; Heb. 13:20-21). The forgiveness of sin is an extension of grace (unmerited favor) toward those who have faith in Yahweh (Rom. 5:8; Eph. 1:8-10; Eph. 2:7-10; I John 4:9) and whose works *by faith* (not the carnal ordinances of the Law of Moses, but positive action for the cause of Truth) are an earnest of their desire to serve Yahweh with perfection (James

2). But we caution that this *grace came only* by the sacrificial death of our Lord, the anointed Jesus, who completed (not destroyed) the Law (Matt. 5:17), and who ratified (not annulled) the covenants of promise. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:11).

With the principle of Law working in perfect unison with Grace, along with the other indispensable principles of Knowledge, Faith and Works which we have examined, we have a Hope that cannot be compared to the temporal cares or riches of this world. We have been set in high places by the imputation of righteousness through Yahweh's Salvation, even Jesus the Christ! Let us maintain our position in holiness and hold fast our profession of faith by keeping a perspective that is well balanced in the things of Yahweh.

A.B.B. 

**For grace to be of effect, or for the "mercy seat" to be of any use, it first required justification (purification) by the sprinkling of sacrificial blood, and those who approach this mercy seat (whether before, during, or after the Law of Moses) must also be justified (Heb. 9:19-22).**

## ~ *Leavened vs. Unleavened* ~

### Should We Use Leavened or Unleavened Bread in the Memorial Service?



#### **Twelve cakes of bread were used in the Holy Place of the Tabernacle (Lev. 24:5-9):**

“And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. And it shall be Aaron’s and his sons’; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.”

**Comment:** About fifteen years ago at a Bible School we were first introduced to the idea of using leavened bread in the memorial service as opposed to unleavened. The Ecclesia we had grown up in had always used unleavened bread, and so we had never heard or seen anything different. The idea put forth was that leavened bread was a symbol of the sin nature which Christ bore in common with us, and since His body (nature) was broken, the bread we break at the memorial remembrance should be leavened and not unleavened. Over the years we discovered that this was not a new debate, but one which had been around for some time. For those interested we reproduce below a series of questions put forth to Bro. Thomas Williams on this subject. We would agree with his overall assessment, namely: “Where one makes the question of leaven or unleavened literal bread an important matter, he is returning to ‘beggarly elements’ to the obscuration, in measure, of the vital question.” – M. T. Jasionowski

## QUESTIONS ANSWERED

By the Editor (Thomas Williams)

### **Bro. C.C. asks, 1<sup>st</sup> – In what way did unleavened bread under the Law typify Christ?**

**Ans.** – Unleavened bread signified sincerity and truth (I Cor. 5:8). Jesus said, “I am the way, the truth and the life.” He was, of course, sincerity to perfection. In this sense His followers must also be unleavened, not leavened with “malice and wickedness.” When they partake of the “feast,” it must not be with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. The important thing is that they shall be unleavened, and the importance now is not in the question of whether the bread they use is leavened. This is not now important, as it was under the law, since now the shadow has given place to the substance.

### **2<sup>nd</sup> – It is said that “God would not suffer His Holy One to see corruption.” Did unleavened bread in any way represent that fact? If not, what did, if anything?**

**Ans.** – It was in character that Jesus was God’s Holy One in the sense of the quotation given. “That holy thing that shall be born of thee,” etc., referred to the legal holiness that attached to firstborn sons of Israel. Since unleavened bread represented sincerity and truth, in which sense Jesus was God’s Holy One, it, of course, represented Him in this aspect. The fact that the natural

law of corruption was restrained is proof that the physical nature of Jesus was sinful flesh, which would have corrupted apart from miraculous restraint. It is, therefore, the spiritual meaning of unleavened that we must look for under the new dispensation, while under the old dispensation it was necessary to pay strict attention to the natural and physical, since these, for the time being, were object lessons of which Jesus was “the end;” for “He was the end of the law for righteousness to everyone that believeth” (Rom. 10:4).

**3<sup>rd</sup> – It is admitted that when our Lord instituted the memorial supper He used unleavened bread as representing His broken body. Would it be right in this for believers to follow His example?**

**Ans.** – The “example” did not consist of the kind of literal bread, and wine, and place, and furniture, and time, any more than the “example” of baptism consisted of the kind of water to be used – fresh or salt. In typical washings, fresh water was used, , but it does not follow that it must be taken as an “example” of the kind of water to be used in the new dispensation, since the importance is in a higher direction. The Galatians made much ado about the letter of the law of Moses, and Paul said he was “afraid of them, lest he had bestowed upon them labor in vain.” It is right to use unleavened bread because it is not wrong, but not because Jesus has given it as a command as Moses did. Where one makes the question of leaven or unleaven literal bread an important matter, he is returning to “beggarly elements” to the obscuration, in measure, of the vital question.

**4<sup>th</sup> – Is leaven ever used in the New Testament to represent Christ?**

**Ans.** – Yes; and it is also used in the Old Testament to represent His sanctuary – under the new dispensation. In Lev. 23:17 Israel was commanded to make the two loaves of the firstfruits of leaven –

“They shall be baked with leaven; they are the firstfruits unto the Lord.” When Jesus said, “The kingdom of God is among you,” it is well known that He meant the Kingdom in its germ form, in Him. He was the Kingdom of God in its beginning or mustard seed stage. Therefore He is the beginning of the Kingdom of God in the parable in Matt. 13:32 – “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Leaven is one of the things used to represent good and evil; wine is another, and we must be governed by the context as to the proper application. The antitype of the two loaves of firstfruit must be found in relation to the household in the first Pentecost after the crucifixion of Jesus; and therefore the leaven must find its place in that household as firstfruits.

**5<sup>th</sup> – When Jesus said in Luke 12:1, “Beware of the leaven of the Pharisees, which is hypocrisy,” did He use the leaven as a symbol of false doctrine, and does not Paul also in 1 Cor. 5:7-8, use it as a symbol of sin? These being facts, is it right for a believer at the Lord’s table to take a piece of leaven bread in his hand and say, this bread represents the broken body of the Lord Jesus Christ – what is the evidence?**

**Ans.** – The fact that leaven is used to represent false doctrine and sin some times is no proof that it does not represent good other times. In Rev. 17 wine is used to represent false doctrine and sin, but this must not be set up as an objection to the good use of wine in Isa. 25:6 – “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” Many other instances will occur in which wine is used as a symbol for good and for bad.

**6<sup>th</sup> – Does not unleavened bread**

**still represent sincerity and truth, and therefore still represent Christ, who is the way “the truth and the life?”**

**Ans.** – Yes, Paul’s metaphoric use of it is still a good one; and so is the Saviour’s use of leaven a good metaphoric use to represent Christ as the Kingdom of God in its germ form leavening it into a complete and world-wide Kingdom that will be a loaf of bread to the nations that will fully satisfy the hungry and feed the famishing; but none of these grand truths mean that men must create contention concerning the kinds of literal bread and wine to be used at the Lord’s table. Such contention would be very likely to be the grasping of the shadow and losing the substance. When the type was important as an object lesson, Moses was careful to give all necessary details concerning the literal utensils, etc., employed. To contend for any particular kind of bread and wine is to reflect upon Jesus as a Law-giver, since He did not give the commands as Moses did. If Jesus had intended that we must be particular as to the kind of bread under the new dispensation as Israel was under the old, He would surely have been as precise as was Moses in giving the command. Let us not try to improve upon Christ’s works as a Law-giver.

**7<sup>th</sup> – Believers who believe that unleavened bread is the right kind to use because Christ used it, and on account of its association with the truth, would it be right for them to use leaven?**

**Ans.** – “He that doubteth is condemned.” But an individual should not disturb an Ecclesia with “private interpretation.” He should try to grow up to a stature that would enable him to look at the spirit of the matter in such a case, and not on the mere letter. “The letter killeth, but the spirit giveth life.”

The seventh question quotes what someone has said, and is rather of a gross kind, a mixture of the sublime with the ridiculous, and needs no answer, since what it involves is answered in the foregoing.

We once knew an Ecclesia in which some contended that leavened bread must be used to the exclusion of unleavened; and others contended that unleavened must be used to the exclusion of leavened. This shows inferences will conflict, and that Jesus and the apostles did not make the question a subject of command; which, moreover, shows that the kind of bread is not essential, and parties may devour one another by a fruitless contention on it. Take what bread is conveniently provided, and ask no questions, but keep more important matters uppermost.

*The Christadelphian Advocate*  
March 1911, Pages 59-61

## *The Seven Night Visions of Zechariah....* *Continued from page 7*

### **V. The 5th Night Vision of Zechariah Begins in Chapter 4** **~ The Golden Lampstand and the Two Olive Trees ~**

*Please read Zechariah 4.* This Vision includes a *Lampstand* flanked by two *Olive Trees*, and there is also reference again to the *Eyes* and the *Headstone* (vs. 7 and 10) which rises to dominance at the expense of the *great mountain* which becomes a plain. This chapter represents the pinnacle or watershed of these Seven Visions, in that they depict the ultimate consuming Glory of God's restorative work rooted in Zion and eventually spreading to the entire world. In chapter 4 Zerubbabel is the recipient of the vision, whereas in chapter 3 Joshua had been the recipient. These together represent both aspects of Jesus' reign, the *civil* and the *religious*, to be ushered in upon their resurrection. Zerubbabel, you recall, was a descendant of David, and therefore an ancestor of the Lord Jesus; he also helped build the Temple. Joshua and Zerubbabel were allowed to realize this literally after the captivity, and they will do so again upon their resurrection: their roles will also be embodied in the One Master Builder, the Christ, when the headstone is once again established in Jerusalem.

Within any mountain are many strata of rock, minerals, fossils, dirt and decaying matter, plus artifacts of past civilizations. **This great mountain is another way of looking at Daniel's metallic image in Daniel 2.** At the time of Zechariah, historical Babylon (called "the burnt mountain" in Jer. 51:25) had fallen already; the Medes, Persians and Greeks would also fall due to natural warfare. But the Terrible Fourth Beast "diverse from all the beasts that were before it, having 10 horns... dreadful and terrible with great iron teeth... devouring and breaking in pieces" represents a cumulative threat to the emerging Christ/headstone Kingdom. This is Mystery Babylon the Great or "the greater" in all of her finery.

*The European "Babylon the Great" is ever growing, and looms like a shadowing mountain amidst the nations...*

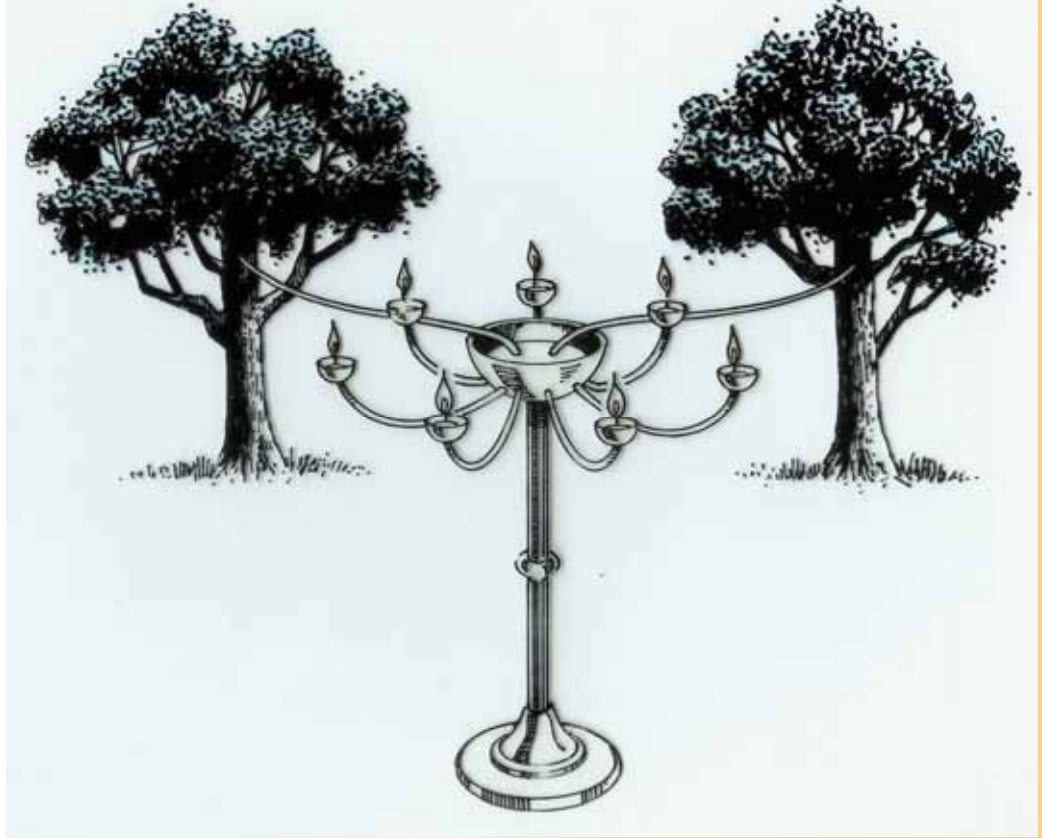


From the early Sumerian roots, the defiance of Nimrod, the worship at Babel, through the Kingdom of Babylon, the Medes and Persians, the Greeks and the Romans, this system transformed from raw paganism into pseudo-Christianity under Constantine (the first *great earthquake* of Revelation 6:12). With the apostasy complete and the Papal System in full flower, we witness the Dark Ages in the European/Beast domain. The *second great earthquake* referenced in Revelation 11:13 takes us to the *French Revolution* where the Papacy was compelled to transform again. As described in Revelation 16:11, after her loss of power under the armies of

Napoleon, she continued to “blaspheme the God of heaven because of their pains and their sores, and repented not of their deeds.” This ushered in the next century where the French *Frog-like Spirits* did their work of “*Liberty, Equality and Fraternity*”, where humanism, the rights of man and the relaxing of all spiritual values became the norm. Today we are truly in the days of Lot and Noah. The Creature is worshipped at the expense of any obligation to a Creator!

*Some of the ingredients of this Great Mountain include:* the UN, the EU, the developing Gogian confederacy, radical Moslems, and as always the corrupting Mystery Religion of the Vatican with all its humanistic populace, looming over her harlot daughters of Western Christendom, all infected by the three frog-like spirits. We have witnessed the churning of this conglomerate in watching the UN and the EU (most notably France, Germany and Russia, or “*Gomer*”, “*Magog*”, “*Rosh*”, “*Meheec*” and “*Tubal*”) oppose the Iraqi war (and the accompanying world-wide reaction). We have included the Moslem populace in this because both England and France now have over 5 million Moslems living in their countries because of a liberal immigration/appeasement policy that has been proven to house significant terrorist cells of the worst stripe. (Recent findings in Baghdad show documentation that confirms [though not surprising] the very close relationship between the French, German and Russian governments and Saddam Hussein’s.)

Although these “beast” nations see themselves as sovereign powers in their own right, *soon to be “riding” this Beast will be the Papal harlot*, as depicted in Revelation 17:3-5: “...I saw a woman sit upon a scarlet-colored Beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her



### **The Golden Lampstand and the Two Olive Trees:**

“The wilderness Lampstand was *one-dimensional* (flat, representing our service while still in our mortality). Zechariah’s Lampstand, however, is *multi-dimensional* (representing our service in multitude, as the immortal ‘eyes of Yahweh’).”

*hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.”*

This description is elaborated upon in Revelation 18:7, “...I sit a queen, and am no widow, and shall see no sorrow”. This latter day *Jezebel*, after setbacks at the hand of Napoleon and later confined to the Vatican, has since sought other paramours geo-politically with the Kings of the earth. In Revelation 18:3 Zechariah’s *Great Mountain* is presented as a political and economic conglomerate, which historically has trafficked in “*the souls of men*”, robbing the masses of any hope of seeing God’s beautifully simple Plan of Salvation because of the “mixture” or polluted blend of “Christianity” and apostate Judaism.

Professing to be a champion of the poor, she actually robs the poor of any hope, keeping them numb by the doctrine of Her Cup of mixture. “*Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all*” (v. 21). That Italy and Rome proper will literally drop off into the Sea is witnessed to by Mt. Vesuvius showing signs of eruption again! Thus the leveling of the Great Mountain will occur during *the third great earthquake* as mentioned in Revelation 16:18-20:

“*And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city, was divided into three Parts [the realms of the Beast, the Dragon, and the False Prophet] and the cities of the nations*

*fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away [pockets of resistance], and the Mountains were not found.”*

This then represents the final demise of Daniel’s Fourth Beast as described in Daniel (7:7-8). We read in verses 11 and 12 of that same chapter, “*I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and its body destroyed, and given to the burning flame.*”

Returning now to Zechariah chapter 4, after these catastrophic world-shaking events have occurred, the time for regeneration and direction will come. This is what the Vision of the Lampstand is all about. It is an apparatus for Kingdom Age reconstruction and enlightenment.

This apparatus represents a composite of how the Kingdom Age will be spiritually and politically managed (after Joshua is awakened or “resurrected” in verse 1). In verse 2, **Lamps** [#5216h] is rendered *lamps, gleaming* and used figuratively of *progeny*; progeny is also intimated in II Kings 8:19 (reference to David’s children as lights).

To summarize, the Lampstand is first **a light-giving apparatus**, and therefore we recall Jesus saying in Matthew 5:14, “*Ye are the light of the world. A city that is set on a hill cannot be hid.*” In John 8:12 Jesus also said: “*I am the light of the world...*” Jerusalem as a light was destined to be extinguished at 70 A.D. However, in the future it will once again become a beacon because all of the “**little lights**” Jesus ignited, beginning with the twelve apostles and then spreading logarithmically throughout the next 2,000 years, all of which will soon be united to become “the light of the world”, an

**The Lampstand of the Tabernacle in the wilderness was an Almond tree representation of the “Tree of Life” through “light” brought forth from the combustion of the “oil of gladness” - the Word manifest in the flesh of Yahshua and his brethren.**

aggregate of saints beaming forth from Jerusalem. Reading from Psalm 132:17, “*There will I make the horn of David to bud; I have ordained a lamp [#5216h, gleaming progeny] for mine anointed.*”

Revelation 4:5 gives us a general clue: “*And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*” **The Seven Spirits represent the complete, though diversified, manifestation of God’s One Spirit.** (The Greek for *lamps* signifies torches fed by oil; therefore we reference this as **oil burning lamps** and **not candlesticks!**) This same concept of *many in one* is illustrated in Revelation 5:6, “*And I beheld and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth.*”

What will be immediately accomplished in “*all the earth*” by the Holy Spirit of God manifested in a righteous host, will be the leveling of the “**great mountain**” and the establishment of the “**headstone**” in Zion in both the literal building of Ezekiel’s great Temple and the establishment of the King-Priest rule and government of Christ.

In Zechariah 4:6 this is “*not by might, nor by power, but by my Spirit, saith the Yahweh of Armies.*” Guns and missiles will not gain this victory as wars are now fought. God will summon the fury of the weather, earthquakes, fiery hail and things unknown, to obliterate



the armies of men. Through His “**chief princes**” like Michael (Dan. 10:13), Yahweh of Armies will prevail. (You may read more on how apparent natural events affected history in Tony Benson’s book *Stormy Wind Fulfilling His Word.*)

Regarding the **seven burners**, though Yahweh has only one Holy Spirit, the number 7 represents divine completion in and through His immortalized Ecclesia of Saints who are His “eyes and ears” and who stand before His throne to run to and fro throughout the entire earth doing His will. Regarding the **Lampstand stem and the Lamp bowl reservoir**, this is representative of Jesus who was pictured in Revelation 1 as the figure “*standing in the midst of the seven Ecclesia’s clothed in garments of immortality.*” The Lord Jesus is God’s “*lamp bowl*”, the



**“Solomon’s giant Cherubim had olive wood cores overlaid with gold representing Spiritual Israel, who in the Kingdom Age will be immortalized as the Eyes and Ears of Yahweh, working to spread the Glory of God.”**

(representing our service in multitude, as the immortal “eyes of Yahweh”). Beginning in Jerusalem, the Divine Light will spread into every recess of the World. This helps us to appreciate Revelation 21:23: “*And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the **Lamb is the lamp thereof.***” Remember that **Lamp** (Strong’s #5216h in the Lexicon) is used figuratively of progeny!

A study of “trees” as another medium for propagating God’s Truth will reveal that Olive Trees are used figuratively of Spiritual Israel while the Fig Tree is used figuratively of Natural Israel. It was the fig tree that Jesus cursed after it had been “**digged and dunged**” (or had witnessed His ministry and bore no fruit) and was eventually cut down in 70 A.D.

Olive Trees reach their loftiest figure in I Kings 6:23-32 where they are used as the core of the giant Cherubim in Solomon’s Temple in the Most Holy Place. “*And the other cherub was ten cubits: both the cherubim were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub*” (vs. 25-26). Using the King’s (or Royal) cubit of 21 inches, this equates to 17.5 feet! Allowing for the body, these Cherubim literally spread from one wall to the other of the Most Holy Place which was 20’ by 20’ (vs. 27). The figurative meaning is that this was a glimpse of the future when the Cherubim burst the confines of their natural abode and spread into the entire world in the Kingdom Age.

Solomon’s giant cherubim had olive wood cores overlaid with gold representing Spiritual Israel, who in the Kingdom Age will be immortalized as the Eyes and Ears of Yahweh, working to spread the Glory of God. His Light will be represented in the Lampstand Apparatus, pushing the confines of the Most Holy Place into all the World, crowding out darkness and culminating with the final cutting off of sin and mortal flesh at the end of the millennium.

**The Two Olive Trees** standing beside the Lampstand in Zechariah 4:11 (just like the **two giant Cherubim with Olive Wood Cores**), represent the **two mortal ingredients** making up

receptacle for His indwelling Holy Spirit represented by the “**pure olive oil**”. This oil was to be combusted by the Cherubim multitudinous Saints represented as the seven Lamps, now equal unto the angels, who with **THE LIGHT OF THE WORLD** (Christ), the Lamp stem and principle receptacle shine forth to enlighten a dark mortal earth.

This was “typed” for us in Exodus 27:20-21 where the children of Israel were commanded to “...bring pure oil olive beaten for the light, to cause the lamp to burn always... Aaron and his sons [typing Christ and His Sons of Oil] shall order it from evening to morning before the Lord; it shall be a statute forever unto their generations on the behalf of the children of Israel.” The great seven bowl Lampstand in the wilderness Tabernacle stood in the Holy Place where we figuratively walk now. As mortal Saints **we combust** the “**pure Spirit Word of God**” as best we can in service to Him. Our worship and service now shines through the torn veil into God’s presence through the mediatorship of His risen Son, Jesus.

The wilderness Lampstand was *one-dimensional* (flat, representing our service while still in our mortality). Zechariah’s Lampstand, however, is multi-dimensional



Spiritual Israel. Or as referenced in Romans 11, the Gentile wild olive branches are grafted into the Holy Roots of Natural Israel to enjoy the *“fatness thereof”*, the faithful progeny of the Abrahamic covenant. The use of the term grafting is the same as “splicing” or laminating to the woodworker. The giant cherubim in Solomon’s Temple would have had to likewise been spliced to make their wings spread outward; it is highly unlikely that two olive trees would be found and hewn in one piece. These two Olive Trees indicate the Jew and Gentile stock, yet they need to be viewed as **ONE TREE**, combining (as the grafting process of Romans 11, or the laminating of the cherubim cores suggest) to form *“spiritual Israel”* or *The Israel of God*. *“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a NEW CREATURE [the Israel of God]”* (Gal. 6:15).

*Immortalized* spiritual Israel is represented by the **two Golden Pipes, those who have obtained Crowns of Immortality** out of their mortal sojourn as either a natural Jew or Gentile. They now qualify to become the facilitators and administrators of the Kingdom Age, managing the spiritual fruits of the mortal subjects of the millennium.

In Revelation 21:2 we see referenced the **wood of life** (Gr. *xulon*) which is a multitudinous grove of Redeemed. Their leaves are for the *“healing of the nations”*. A tree’s leaves are a miniature factory which require sunlight (Son-light) to carry on photosynthesis. The byproduct is chlorophyll which sustains the tree; the counterpart here is the golden oil that pours into the lampstand which continues to enhance the light given off by the lampstand apparatus. Thus in figure this is like a fusion reactor: Yahweh’s Glory via the “sun” of righteousness will drive out the darkness from every corner of the world.

To close this vision, we see that the two golden pipes and the two anointed ones (just like the seven lamps and the seven eyes on the headstone) here represent the **singular spiritual Israel** who stands by their Lord (Adon or Ruler). Jesus as “God manifest”, together with his Saints, will be **The Light of The World** in the Kingdom Age. These are the resurrected **Sons of Oil** who will serve before the throne of the Lord of the whole earth, administering, receiving, synthesizing the spiritual fruits of the mortal nations and generating light from Jerusalem until at the end of the millennium when there will be no more death, and the earth is ready to be presented to Deity, and the scene is called *“the all in all.”*

**To be Concluded Next Issue,  
LORD willing**

# HISTORICAL



In Robert Graves' *The White Goddess*, he summarizes from Josephus' *Antiquities of the Jews* (11:8:3-5) about how at the start of his Eastern campaign, Alexander the Great came to the Jerusalem Temple and bowed before the Tetragrammaton [JHVH] worn on the chest of the High Priest. He did this, he said, because he had a dream in Macedonia in which "this very person" said his God would march before me and help him defeat the Persians. At this, Josephus relates, the High Priest showed Alexander *Daniel 8:3-8* saying it promised him victory in the East. So Alexander sacrificed to the Jewish God and made a generous peace treaty with the Jewish nation. Graves then relates that Alexander subsequently pictured himself on coins wearing a diadem of two Rams Horns, the Symbol of Zeus, but without coincidence, also Persia whom he was destined by the spirit of the Deity to overthrow.

Alexander the Great

# Gleanings...

Elpis Israel, Pg. 245

## ~ Abraham Heir of The World ~

By Bro. John Thomas



Abraham and Christ are inseparably associated as co-heirs of the covenant of promise. Hence, they are joint-heirs of the country mentioned in the covenant. But out of this arises a question of considerable interest, namely, when they jointly possess the land of Canaan, what will be their relation to the world at large? The answer to this is, that at that time their name will be great in the earth; Abram's descendants will be a great nation; and he and Christ will be a blessing, by all the families of the earth being in them. This was stated in general terms when the gospel was preached to Abraham at Haran. In searching out these matters, the phrases "*in thee*", and "*in him*", and "*in thy seed*", should be particularly attended to. They are little words, but full of meaning.

The reader knows what it is to be *in a house*, and he is aware that he must pass *into it* before he can be *in it*. This is the literal. Now, suppose we call the house *a man*; and in answer to the question, "Where is he?" we say he is *in the man*, this would be to speak figuratively, but still scripturally and intelligibly. Before, however, a person or a nation, or a multitude of nations could be said to be *in the man Abraham*, and *in the man Christ Jesus*, it is equally clear that they must *pass into* Abraham, and *into* Christ. Now although many nations may literally come out of one man, a multitude of nations cannot literally be packed into one man. When, therefore, nations and individuals are said to be in Abraham and in Christ, it is manifest it must

be in a figurative sense. Hence, "*in thee*", "*in him*", and "*in Christ*" are figurative expressions, or *terms of constitution*. They are things of stubborn import. They do not express a feeling, but a *relationship* which is predicated on belief and obedience. These are literal and actual things; for there is no scriptural faith without belief of the letter, or written, or spoken, word; nor a fly obedience without conformity to prescribed action. To pass, or to be introduced, into a man is to sustain a relationship towards him of faith, affection, and allegiance, as prescribed.

No person, or nation, can introduce themselves into a man; their induction, in other words, must be according to prescription, and not according to their own appointment. God, or he to whom, as His "Apostle", or Ambassador, He has committed all authority, is the only person that can prescribe *the formula of induction*. Mankind are diseased, and cannot cure themselves. "The blessing of Abraham" is for their restoration to health and happiness. They are, therefore, the recipients of favour, and not the prescribers, or legislators, in the case. The nature of the inducting formula is determined by the kind of subject to be induced. If the subject to be passed into Abraham and Christ be an individual, the formula is spiritual; that is, it places him in a moral and domestic or family relationship to them; but if the subject be a nation or a multitude of nations, then the formula is civil and ecclesiastical, or political. A person

in Abraham and Christ (and a man cannot be in one without being in the other) is the subject of *adoption* by a spiritual formula, which will be perfected in "the redemption of his body" at the resurrection; while nations in Abraham and Christ are adopted by a political formula, which is perfected in the blessings of good government, peace, equitable laws righteously administered, the enlightenment of all classes in the knowledge of God, universal prosperity, and so forth.

The formula of spiritual adoption is exhibited in the gospel. It requires a man to believe "the promise made of God to the fathers" concerning the land of Canaan, the Christ, the blessedness of the nations in Abraham and his seed, eternal life by a resurrection, etc. ; and to be baptized into the Father, Son, and Holy Spirit. When an individual has done this, he is in Abraham and Christ, and an heir with him of the promises he believes. So that "*the seed*", though spoken of one person—that is, of Christ comprehends all the believers of the promises, who, by adoption are "*in him*". The phrase "the seed" is therefore used in an individual and federal acceptance. Hence, whatever is promised to Abraham and Christ is also promised to their federal constituents: to the sons of Abraham,

## ~ Abraham Heir of The World (Continued) ~

and brethren of Christ, by adoption into the family of God.

But the formula of national, or political, adoption has not yet been promulgated to the world. No people has ever been politically in God but Israel. The natural descendants of Abraham in the line of Isaac and Jacob became the people of God in a national sense by the adoption provided in the Mosaic law. But no other nation before or since has ever stood in the same relationship to Him. Neither Egypt of old, nor Britain and America of modern times, can say, "We are the people of the Lord." God has never called these nations "*My people*", for they have never been the subjects of political adoption as Israel were. State religions are established upon the hypothesis that the people are God's people; and, therefore, as acceptable worshippers as the Jews under the law; and that they are constitutionally "in God the Father and in the Lord Jesus Christ". Hence, they call the nations of Europe "Christian nations".

But a greater fallacy was never entertained. There are no Christian nations; neither indeed can there be until the formula of political adoption shall be made known. The nations are now *in Satan their father, and in his vicegerent the Lord Pope*. Hence, it may be said to them as Jesus said to the rulers and clergy of Israel, "Ye are of your father the

Devil, and the works of your father ye do". The Devil is their father by birth and constitution. The nations of Europe became the people of Satan by constitution, when they put on the Pope as their high priest and mediator according to the Justinian code. Having received this, they became Satan's seed, and the Pope's brethren; and being thus in Satan and in the Pope, are joint-heirs with them of a "just punishment, even an everlasting destruction," to issue forth "from the presence of the Lord and the glory of his power"(2 Thes. 1:8) and which hangs over them, like the hair-suspended sword of Dionysius, ready to fall with death-dealing vengeance on every side.

But a time is coming when the Antichristian, Mohammedan, and pagan nations of the world will all become the people of God, and, therefore, Christian. This is evident from the testimony of scripture, which saith, "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and *the Egyptians SHALL SERVE with the Assyrians*. In that day shall Israel be the third with Egypt and Assyria, even *a blessing in the midst of the Land* whom the Lord of Hosts shall bless, saying, Blessed be *Egypt MY PEOPLE*, and Assyria the work of my hands, and Israel *mine inheritance*."~(Isa. 19:23) And again it is written of Christ, "He shall come

down like rain upon the mown grass; as showers that water the earth. *In his days* shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They (the Arabs) that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish, and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: ALL NATIONS SHALL SERVE HIM. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be *blessed IN HIM*; all nations shall call him blessed."(Psa. 72:6-11, 17)

According to this testimony, it is proved that the nations, or families, of the earth will become the people of God as well as Israel, who will have the pre-eminence among them as the inheritance of the Lord; and so Israel and the nations will constitute a kingdom and empire, which will then compose "*the World*", and be blessed in him and Abraham; whose subjects will reciprocate the benefits bestowed upon them, and serve their god-like rulers with heart-felt loyalty, and blessings upon his name for ever.

# THE TRUTH GLEANER

Biblical, Historical And Current

### IMPORTANT DISCLAIMER:

It has come to our attention that another religious organization has purchased the domain name "[truthgleaner.org](http://truthgleaner.org)". This domain previously housed the Christadelphian Truth Gleaner Website, *but at the present time our former website is no longer on the Internet*. The **only** vehicle of publication sponsored by the Truth Gleaner Publications committee and/or Truth Gleaner Publications is this magazine available by email (PDF) or hardcopy, in addition to the various pamphlets occasionally advertised herein. Truth Gleaner Publications has no immediate plans to house a website; however, the former website material is available free on CD Rom for any interested by contacting the Treasurer or writing [truthgleaner@juno.com](mailto:truthgleaner@juno.com).

## Truth Gleaner Publications Committee Members

Bro. Albert B. Bryan: Richmond, VA Forest Hill Christadelphian  
Ecclesia *Publishing Editor*

Bro. Alex Briley: Orlando, FL Christadelphian Ecclesia

Brother Rodney Dodl: Richmond, VA Forest Hill Christadelphian  
Ecclesia *Technical Assistance*

Bro. Scott Huie: Little Rock, AR Christadelphian Ecclesia  
*Recording Brother*

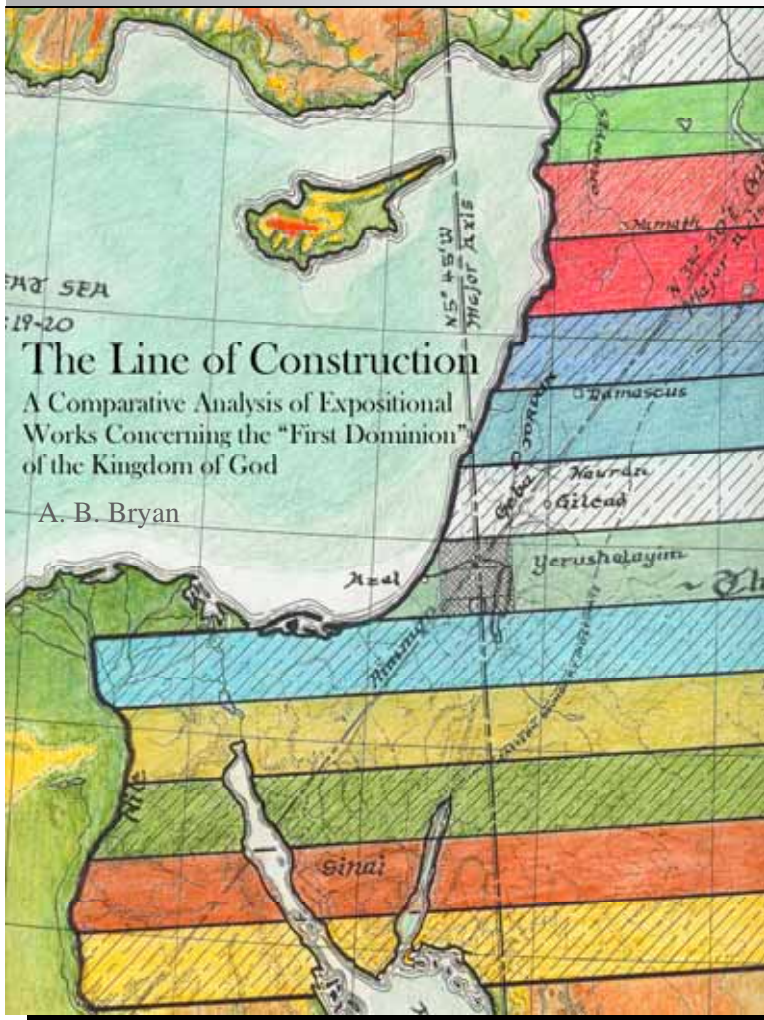
Bro. Michael T. Jasionowski: Orlando, FL Christadelphian Ecclesia  
*Treasurer*

Bro. Don Northey: Denver CO Christadelphian Ecclesia

Bro. Tom Northey: Denver, CO Christadelphian Ecclesia  
*Section Editor*

***Is there someone you know who may like to receive this publication?*** Please feel free to forward this publication to them directly, print it out, or we would be happy to add them on our mailing list with their consent. Likewise, if you would prefer not to remain on our mailing list, please let us know accordingly. Thank you.

## ~ BOOKLETS ~



**The Line of Construction (\$2.00 plus shipping):** This 35 page study booklet compares the previous expositions of Bro. Henry Sulley, Major Scott Phillips, and Bro. John Thomas on the subject of the Abrahamic Land Grant, with emphasis on the apportionment of the land to the twelve tribes of Israel, a consideration of the length of the Royal cubit based upon Hezekiah's tunnel, and ends with a post script concerning the agrarian character of the coming Kingdom Age.

The booklet comes with two 8.5" x 11" maps by Major Scott Phillips (1859) and one 11"x17" map of the Abrahamic Land grant divided into Tribal Cantons. A 24" x 36" wall map is also available at a cost of \$5.00 plus shipping.

### **An excerpt from the post script—*An Agrarian Society:***

"Can any believer miss the manner in which this way of (agrarian) life has been woven into the fabric of the Scripture, which also gives us a greater appreciation of the Divine message of salvation and Yahweh's glorious plan for the ages? How many times do the subtle details of this seasonal arrangement come into play with the place of the believer in this plan? We may think for a moment concerning the two spies sent into the land by Joshua, whom Rahab hid beneath the flax (from which linen is made), a foreshadowing of those "hidden in Christ"; or Ruth, who stood fast by the servants of Boaz to reap the reward of her patient endurance until the end of the barley harvest. These are but a few examples where the seasonal provisions of the account provide to us spiritual meat indeed! A thoughtful consideration of these eight seasonal divisions should also cause us to pause and consider the nearness of the coming of Messiah: "Now learn the parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh (the consummation of the Kingdom of God on earth),...even at the doors" (Matt. 24: 32-33).

Booklets may be ordered from the Treasurer or from [truthgleaner@juno.com](mailto:truthgleaner@juno.com).