

THE BEREAN WATERS OF SHILOAH

No. 8

I will return to dwell in the house of Yahweh forever



"O Yahweh, you are my God; I will exalt you; I will praise your name, for you have done wonderful things, plans formed of old, faithful and sure." (Isaiah 25:1)

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“To the teaching and to the testimony! If they will not speak according to this word, it is because they have no light in them.” (Isaiah 8:20)

The Commandments of Christ

"By this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked."

4. CONCERNING THE STRANGER

31. Let your light shine before men. (Matt. 5:16; 10:32-33). Hold forth the Word of Life. (Phil. 2:16). Say to the perishing, Come. (Rev. 22:17).

32. Agree with your adversary quickly, submitting even to wrong for the sake of peace. (Matt. 5:25; 1 Cor. 6:7; Rom. 12:18-19).

33. Do good to all men as opportunity may allow. The Samaritan succoured a stranger in distress: "Go thou and do likewise." If even thine enemy hunger, feed him; if he thirst, give him drink. (Gal. 6:10; Luke 6:27-28; 10:37; Rom. 12:20; Matt. 5:44).

34. Pray for them that despitefully use you and persecute you. (Matt. 5:44).

35. Recompense to no man evil for evil. (Rom. 12:17; 1 Thess. 5:15); render not evil for evil or railing for railing, but contrariwise blessing. (1 Pet. 3:9); bless, and curse not. (Rom. 12:14).

36. Resist not evil; compel not the restitution of stolen goods: avenge not yourselves, but rather give place unto wrath. (Matt. 5:39-40; Luke 6:29-30; Rom. 12:19).

37. Be not overcome of evil, but overcome evil with good. (Rom. 12:21).

38. As ye would that men should do unto you, do ye also so to them. (Matt. 7:12; Luke 6:31).

39. Walk not as other Gentiles walk- (Eph 4:17): have no fellowship with the unfruitful works of darkness- (Eph. 5:7-11): be not conformed to this world- (Rom. 12:2): come out from among them and be ye separate. (2 Cor. 6:17).

40. Walk honestly toward them that are without; give none occasion to the adversary to speak reproachfully; be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation. (1 Thess. 4:12; 1 Tim. 5:14; Phil. 2:15).

Brisbane Ecclesial News

Since our last issue of the Berean Waters of Shiloah, we share with the brotherhood the wonderful news of our end-of-year visit to Papua New Guinea, as well as the fruits of the labours in the vineyard of our brethren and sisters of the Lae ecclesia over the past year. We report the baptism of bro. Alvis Kamar, who attended our studies during our last visit to PNG in 2023 and continued his studies with bro. Timon and those of the Lae ecclesia. We also report the baptisms of sis. Nancy Waiyali and bro. Johnson Humuku who were baptised during a gathering of our PNG ecclesias in March 2024. This gathering was hosted by the Lae ecclesia, with brethren and sisters from the Aiyura ecclesia

travelling down to attend. On both occasions the Brisbane ecclesia, our brethren from the Port Moresby ecclesia, as well as those from Mount Hagen, were able to join virtually with those in Lae via Zoom, for baptismal review of the things concerning the Kingdom and God and the name of Jesus Christ. Sis. Nancy is the sister in the flesh of sis. Carol, and has been a wonderful and supportive addition to the Lae ecclesia. Bro. Johnson studied with bro. Philemon who are both from Tari in the Hela Province of PNG, and both travelled down to Lae for bro. Johnson's examination and baptism.

2024-25 Report of visit to Papua New Guinea

Dear brethren and sisters in Christ Jesus our Lord,

Through the grace of God sis. Sharon and I have the very great pleasure of informing the Berean Christadelphian Fellowship of five baptisms during our recent visit to Papua New Guinea at the end of 2024-25. Three beloved bible students, Rebekah Ake and Ake Pali (bro. Mathew's parents) from Mount Hagen, and Dickson Thomas from Tari in the Hela province of PNG, were baptised during our visit to Mount Hagen, and a further two, Simon Mane and Elijah Wiwe from Lae were baptised during our visit to Lae.

We travelled to PNG on 20th December 2024 and began our study program the next day with the members of the Mount Hagen ecclesia, who assemble at the home of our beloved bro. Matthew and sis. Rose in their village on the outskirts of Mount Hagen. Bro. Timon from the Lae ecclesia had travelled to Mount Hagen ten days prior to our visit to assist with the preparation and baptismal review of our three baptismal candidates. Here in Mount Hagen our brethren and sisters have established a very active and vibrant Sunday school group, and it was a joy to see a number of young people enthusiastically embrace Bible study. We were also joined here by bro. Johnson and his three sons, and our new brother Dickson who travelled to Mount Hagen from Tari in the Hela province of PNG. The predominant language of PNG is pidgin with various regional dialects, and those from Tari mainly speak their local pidgin dialect and understand very little English. Likewise, our new sister Rebecca Ake, bro. Mathew's mother, only speaks pidgin, and our studies over the course of our five-day program were conducted with bro. Matthew sitting beside the writer to both translate and read from the pidgin Bible. We are very thankful to our heavenly Father for bro. Mathew's skill in translations of English to pidgin, having both his ESV and Pidgin Bibles open to allow all present to not only hear the gospel but to assist all present in understanding its power unto salvation. Bro. Matthew's contribution was invaluable, as was bro. Johnson's contributions in pidgin over the five-day gathering at Mount Hagen, resulting in lively exchanges of questions and responses from all present.

As the gospel is spreading further afield into areas of PNG where English is not spoken, our Tari brethren have requested some gospel proclamation materials to be produced in pidgin. We have engaged all our brethren and sisters in PNG in facilitating this undertaking, which God willing we will endeavour to complete during this forthcoming year.

The Mount Hagen five-day program commenced each day at 9 AM with prayer and meditation, concentrating on key passages which we encouraged members to memorise and use in their private meditations and prayers to the throne on high through our great high priest and mediator.

This was followed each day by consideration of the commandments of Christ that we may not be hearers of the word only deceiving ourselves but doers that we may be blessed in our doing (James 1:22 – 25). Each day we conducted a session on the theme, ***"You know the time, the hour has come for us to wake from sleep. Our salvation is nearer now than when we first believed. The night is far gone the day is at hand, let us cast off the works of darkness and put on the armour of light..."*** (Romans 13:11-14). To impress upon all the urgency to which we must apply ourselves to the practicalities of the apostolic exhortation, the time periods of God's prophecy through Daniel were

reviewed as we enter this highly anticipatory period between 2024 – 2034 which we have been drawing our beloved brethren and sisters' attention to since our first visit to PNG in 2011.

After a 15-minute mid-morning break — at the end of which the children enthusiastically helped in regathering everyone to our studies with their 'ding-a-ling-a-lingings', we embarked on a wide-ranging discussion of the first principles using The Declaration as a guide.

After a 30-minute break around midday we dealt with a variety of subjects. On the day before the baptismal interviews we concentrated on answering the questions of the divine necessity of the "What, How and Why" related to the sacrificial death and resurrection of the Lord Jesus. Then on the first day of the week, baptismal interviews were held, and after good confessions of their faith, and baptisms of our new members, we joyfully joined together around the emblems of God's love to break bread and drink wine, believing that **as often as we do this in remembrance of him, we proclaim the Lord's death until he comes.** (1 Corinthians 11).



Mount Hagen Study Group. Left to right (standing): sis. Norma Stanley, sis. Rose (bro. Mathew's wife), sis. Tammy Keen (daughter of bro. Keen), two sons of bro. Johnson, sis. Rebekah Ake (mother of bro. Mathew, newly baptised), bro. Keen (back row almost hidden), bro. Dickson (newly baptised, Tari), bro. Johnson (Tari), bro. Ake Pali (father of bro. Mathew, newly baptised), bro. Peter (Brisbane), sis Sharon (Brisbane). Seated from the left are three Sunday School scholars, bro. Timon (Lae), bro. Mathew & sis. Rose's son, and bro. Mathew.

Before doing so the writer had the very great joy of extending the right hand of fellowship to our new brethren, Dickson Thomas, Ake Pali, and sister Rebekah Ake:

"On behalf of all Berean Christadelphian ecclesias around the world, after a good confession of your faith and being baptised into the name of the Father, who was manifested in his Son by the power of the holy spirit, I extend the right hand of fellowship to you, brethren Ake, Dickson and sister Rebekah.

In Luke 15:7 the Lord Jesus says that there is joy in heaven over one sinner that repents. Today we, through God's grace have three! May 'Yahweh bless you and keep you; may Yahweh make his face to shine upon you and be gracious to you; may Yahweh lift up his face upon you and give you peace.'

With you, the task is before us all to now, ***'Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure. Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish***

*in the midst of a crooked and twisted generation, among whom you **shine as lights in the world, holding fast to the word of life...*** (Philippians 2:12-16)

*'Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, **by the blood of the everlasting covenant**, equip you with everything good that you may **do his will, working in us that which is pleasing in his sight**, through Jesus Christ, to whom be glory forever and ever. Amen'* (Hebrews 13: 20-21)."

The rest of the 5-day gathering's afternoon programme concentrated on subjects which particularly placed emphasis upon the responsibility we all have to "be all the more diligent to make our calling and election sure" (2 Peter 1: 10). After a joyful and very stimulating five days at Mount Hagen we reluctantly departed from our brethren and sisters and all the young people and children to travel with equal anticipation to Lae. At our departure we especially embraced our dear bro. Keen, now very elderly, who though he cannot read, from the beginning of our trips to Mt Hagen was resolute in his desire to learn the truth, to be baptised and to faithfully uphold it as an example of how the "love of Christ controls us" (2 Corinthians 5: 14).

At Lae we were greeted by our beloved brethren and sisters of the ecclesia established in the village area of bro. Timon and sis. Carol, and our brethren and sisters from Aiyura and Situm who travelled to Lae to participate in another 5-day bible study programme beginning on 27th December 2024. We held our studies in Lae at a lodge about 5-minutes' walk to the home of bro. Timon and sis. Carol, who graciously extended their hospitality and provided for the visiting brethren and sisters from Aiyura and Situm. The program in Lae also centred around first principles, and particularly on the nature and sacrifice of Christ over the first two days, and interviews and baptisms on the first day of the week. We joyfully received into fellowship our two new brethren, Simon Mane and Elijah Wiwe, followed by the breaking of bread. Our afternoon study focused on the signs of the times as well as a review of the subject of the "Dragon" of Revelations 16:13. As in Mount Hagen, the five-day program commenced with discussions on how the memorisation of Scripture can help us in our private meditations and prayer to the throne on high, followed by a consideration of the Commandments of Christ; then time periods of God's prophecy through Daniel in which we stressed, **"You know the time, the hour has come for us to wake from sleep. Our salvation is nearer now than when we first believed. The night is far gone the day is at hand, let us cast off the works of darkness and put on the armour of light..."** The first two days of the study programme concentrated on a broad review of first principles, while the final two days concentrated again upon our responsibility of "working out our salvation with fear and trembling" and further studies centred on Revelations 16, 17, 18 and 19 with respect to "the beast" and "the false prophet".

As in Mount Hagen, English is minimal for our new Lae members, and bre. Simon and Elijah were patiently taught by bro. Timon over the course of the last two years, translating what was said into Pidgin. We again enlisted the help of bro. Timon during our sessions to translate our studies, which promoted discussion and comments in a lively participation by **all** present. We are particularly thankful of bro. Aiyuta and sis. Jenny in further explaining our discussions in pidgin, and bro. Kumo's contributions in reading from a pidgin bible for the benefit of our new brethren.

Here in Lae as in Mount Hagen there is an active Sunday school enthusiastically run by our beloved sisters Carol and Nancy. We were delighted at the thoughtful answers provided from some of the young scholars when questions surrounding our daily studies were put to all assembled. It was one of the great joys of our recent visit in seeing many of these children over the course of the last 13 years grow in the fear and the reverence of God's holy name. We are so thankful to our loving heavenly Father for the dedication and earnest striving that our sisters Carol and Nancy provide and doing all that they can, to prepare these young minds, providing the spiritual fortification to enable them to live in a "crooked and twisted generation amongst whom they might shine as lights in the world, holding fast to the word of life." Among the scholars were too young ladies who have been touched by the love of God and were instrumental in befriending and assisting our new brother

Simon to embrace the hope of salvation. He had been suffering poor health and was living near to the home of bro. Timon and sis. Carol. Our two young scholars brought food to Simon and encouraged him, speaking of their faith, which in turn encouraged him to want to know where these two young people met to worship God. They spoke to him of how they gathered along with members of the young people in Sunday School of the Berean Christadelphian ecclesia in Timon and Carol's home. Simon, in seeing their "light shine" and "their good works" gave "glory to our Father in heaven" and came to brother Timon and sister Carol's home to learn of the gospel which bro. Simon became convinced is the power of God for salvation (Matthew 5: 16).

Our five-day study programme at Lae came to an end with bro. Aiyuta, the spiritual elder of all those present, movingly urged all by a word of encouragement and closing prayer of the pressing responsibility we all have to prepare for the imminent return of our Lord. As Paul counselled the Ephesian elders, **"Not to shrink from declaring the whole counsel of God, paying careful attention to ourselves and to all the ecclesia," "which the Lord Jesus obtained with his own blood."** "To care for the ecclesia of God," fully convinced that **"by the word of his grace,"** we are able to be built up that He might give us "the inheritance among all those who are sanctified" (Acts 20).



Lae Study Group. Left to right (standing): bro. Micah (Situm), sis. Carol (Lae), Margaret Simon (bro. Simon's wife), bro. Kumo (Lae), sis. Jenny (Aiyura), sis. Linda (Aiyura), John Mai Tagoe (bro. Timon's brother), Jethro (bro. Timon & sis. Carol's son), bro. Fasanu (Situm), bro. Peter (Brisbane), bro. Elijah Wiwe (newly baptised), bro. Nelson (Aiyura), bro. Simon Mane (newly baptised), bro. Aiyuta (Aiyura), bro. Timon (Lae), sis. Julie (Aiyura), sis. Sharon (Brisbane), sis. Nancy (Lae). Sunday School scholars seated in the front row: bro. Kumo's son, Castan; bro. Timon's children, Olene and Sarah; sis. Nancy's daughter, Dorothy; sis. Jenny's grandson; and sis. Nancy's children, Michael and Magdalene.

Our trip to PNG concluded with our return to Port Moresby on 1st January 2025, and a two-day bible study. We were joined in Port Moresby by our beloved and ever enthusiastic bro. David, bro. Copeland and sis. Burnadette, their two daughters Pathleen and Betany, and 8-month-old baby Moses, brethren Issac, Elijah, and an interested friend Thomas.



Port Moresby Study Group. Left to right: sis. Bernadette Copeland (wife of bro. Copeland), bro. Philemon (Tari), bro. Peter (Brisbane), bro. Elijah (Port Moresby), bro. Isaac (Port Moresby), bro. Copeland with daughter Betany (Sunday School scholar, Port Moresby), bro. David (Port Moresby), and Thomson (interested friend from Port Moresby).

As in Mount Hagen and Lae, our 2 days together were broken up into more numerous sessions because of our shorter time together, but we commenced each day's sessions with hymns of praise to our heavenly Father, so that our time together could be filled with joy, meditation, prayer, exhortation, exposition and by the breaking of bread in memory and thankfulness for our heavenly Father's unspeakable gift; fellowshiping in anticipation of the coming of our blessed Lord.

Bowing our heads before our loving heavenly Father, "from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant us to be strengthened with power through his Spirit word in our inner being, so that Christ may dwell in our hearts through faith—that we, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that we may be filled with all the fullness of God. Now to him who is **able to do far more abundantly than all that we ask or think**, according to the power of His gospel at work within us, to him be glory in the ecclesia and in and through Christ Jesus our Lord, throughout all generations, unto the age of the ages. Amen."

It has been a year of many upheavals for us here in Brisbane, and sis. Sharon and I were greatly encouraged and comforted by the enthusiasm of our brethren and sisters from PNG, and their love and dedication to continuing the proclamation of the gospel to their countrymen was a reminder of where our focus must be. Much work is ahead for their continued spiritual growth, particularly in gathering study materials requested by our brethren and sisters who read and understand English, and reading materials for our Sunday School scholars. Our focus this year, as mentioned earlier, will be in finding the appropriate translation programs that will assist those whose English is limited, and preparing materials for our ever-growing Sunday Schools, particularly in Mount Hagen and Lae.

On behalf of the Brisbane, Mount Hagen, Lae, Aiyura and Port Moresby Berean Christadelphian ecclesias.

Inscribing the fleshly tables of the heart – Daniel

Twelve days each year we are in the company of that man greatly beloved —an all too brief visit, I am sure you all agree— but I endeavor to be inspired and strengthened by regularly bringing to mind his faith and hope which we share. I do this in my daily meditations and call to mind, by committing to memory, passages which in the light of recent world events are most appropriate as a source of comfort, joy and eternal gratitude to our Heavenly Father. I begin in chapter 2, then pass to selections from chapters 4, 7, 9 and 12 so that with Daniel we are invited to identify first with his praise to Yahweh for answered prayer, in effect having been shown the path of life, which in turn become our thankfulness, and thoughtful expression of what Yahweh has provided us all, in being delivered from that which has the power of death:

“Blessed be the name of God for ever and ever, to whom belong wisdom and might.

He changes times and seasons; he removes rulers and sets up rulers;

He gives wisdom to the wise and knowledge to those who have understanding;

He reveals deep and hidden things; he knows what is in the darkness, and the light dwells with him.

To you, O God of the fathers of Israel, I give thanks and praise...”

“In the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, and a dominion that shall not be left to another people. It (the kingdom God sets up) shall break in pieces all these kingdoms and bring them to an end, and itself shall stand for ever” (Daniel 2: 20-23; 44).

This our Hope is accompanied with reverence:

“The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men” (Daniel 4: 17).

This reverence is coupled with longing:

“And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.” (Daniel 7:27)

How this longing could be realized, poignantly and humbly acknowledged:

“Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy One” (Daniel 9: 24).

In this remembrance we bow our heads in awe, love, and unspeakable joy:

“And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars for ever and ever” (Daniel 12: 1-3).

Bro. Thomas in Elpis Israel reminds us all:

"But, though the Lord hath a long time held His peace, He hath not been unmindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God and revealed in the 'sure word of prophecy'. Not a kingdom has been established, nor a king dethroned; but it has formed a move which has contributed to the maturity of the present crisis which will ultimate in the introduction of the kingdom of God. This truth is beautifully expressed in the words of the prophet, saying, 'Blessed be the name of God for ever and ever; for wisdom and might are his; and he changeth the times and the seasons; HE REMOVETH KINGS AND SETTETH UP KINGS: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the fight dwelleth with him.' It is He to whom all things are subjected; 'for he ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men'. This is the reason why men and women with so little wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without 'setting on fire the course of nature'. When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world."

"In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that 'the Lord God will surely do nothing, but he revealeth his secret unto his servants the prophets' This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail, they are courageous, and rejoice in perceiving the approach of the Kingdom of God."

"This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the exhortation of the apostle, who says, 'We have a sure word of prophecy whereunto you do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts...' (Elpis Israel; PART THIRD, THE KINGDOMS OF THE WORLD IN RELATION TO THE KINGDOM OF GOD- CHAPTER 1).

When my people Israel are dwelling securely

Since sis. Sharon and the writer's first trip to PNG (2011) to proclaim the gospel of the kingdom of God and the things concerning the name of Christ Jesus our Lord, we have asked all in the light of the prophetic time periods, of which we have spoken often, to be very alert in our watchfulness as we enter this 10-year period 2024-2034. In the article "Behold he comes with ten thousands of his saints" distributed early in 2024, we drew attention to the scriptural certainty that before the crisis of the ages, when the Russo/Assyrian Gog confederacy invades the Middle East, Israel must dwell as "the land of unwallled villages," as "the quiet people who dwell securely, all of them dwelling without walls and having no bars or gates" (Ezekiel 37: 11). Such a prophecy we said would require **the destruction of Hamas and Hezbollah** but we could not have anticipated the dramatic collapse of the Syrian Assad Regime and the substantial weakening of Iran; all the direct result of **Yahweh's providing the most pro-Israel US president in Israel's history. Biden's Regan-like foreign policies including his support for Ukraine** in its providentially protracted war against all **normal assumptions**, opposing its far larger Russian nemeses, forced Putin, **for a time**, to choose between holding on to his power base in his puppet regime in Syria, or throw his undistracted force against Ukraine. **This has providentially provided a window for Israel for the first time in its 77-year**

history to be described, at least, for a little while, as “the quiet people who dwell securely, all of them dwelling without walls and having no bars or gates.” Its foes in the south obliterated, its foes in the North subdued and scattered, Syria fallen, the IDF now occupying the highest summit and strategic positions on Mt Hermon overlooking Syria, 40 km from Damascus; Iran regime emasculated so that little Israel is the superpower of the middle east!

Even more telling, Syria's collapse now gives it **unprecedented power in the air, right up to Iran's border**. The Israeli Air Force has long been regarded as the Middle East's premier aerial fleet, supplied in large part with US-made aircraft and munitions. But in **the past year it has gone further**, showing its aircraft can strike any of its adversaries with impunity and establishing unprecedented air superiority across wide stretches of the region. A Middle East analyst stated, “The IAF's newfound supremacy goes beyond previous wars. Israel's ordinarily vulnerable tanker aircraft could indeed theoretically access Syrian airspace and refuel fighters, which could enable higher volume attacks on Iran,” With Syrian air defences eliminated, “Israel now has open skies to Iran. **But that is unlikely to be a permanent condition, and eventually, Syria's air defences will, in some capacity, return.**”¹ A window to strike Iran's key assets including its nuclear facilities has now presented itself.

In the dying days of the Biden administration, which tenaciously has supported Israel, even against criticism from the left of the Democrat party, has worked relentlessly to broker a cease fire with Hamas and release of hostages which will pave the way for the new US administration to take the final steps to work with Israel, its southern Arab neighbours and the West Bank Palestinian authority to put in place a security agreement.



Protesters carried mock coffins outside Prime Minister Benjamin Netanyahu's residence, symbolising six dead Israeli hostages retrieved from Gaza

On October 7th 2023, the barbarous assault by Hamas terrorists from Gaza upon Israel providentially heralded the beginning of what would prove, not only a consequential year, but of a transformative decade concluding in what we anticipate will be world transforming events 2033-34.

In accordance with bible prophecy, after some 1900 years, out of the crucible of World War and the attempted Nazi annihilation of European Jewry, the remarkable rebirth and prospering of the

¹ “Israel's Air Force blazes air superiority path to Iran's border”; Paul Iddon
<https://www.businessinsider.com/israeli-air-force-superiority-path-iran-border-2025-1>

Jewish state was necessary. This allowed the natural descendants of Abraham to occupy Judah and Jerusalem, so that Yahweh's purpose with that nation may be fulfilled at Christ's second advent, just as it was essential for them to have been restored before his first advent; instrumental in the bringing in of "everlasting righteousness" (Daniel 9: 24). Since the formation of the Jewish state some 77 years ago, Israel has passed through a number of wars that have appeared to the eyes of the world to threaten its very existence, only to be saved and to grow stronger and stronger, astonishingly, prospering as "the people who were gathered from the nations, who have acquired livestock and goods, who dwell at the centre of the earth" (Ezekiel 38: 12). In the first decades of Israel's rebirth, its wars against Egypt, Jordan, Syria and Iraq (with the exception of Jordan), stood as proxies for a far more potent threat: the then Soviet Union. To displace American power in the Middle East, Moscow supplied thousands of tanks and hundreds of jets to Cairo, Damascus and Baghdad. Thousands of Soviet technicians and training officers came to the Middle East, and Arab officers were trained in the Soviet Union.

Although this was a formidable threat to Israel's survival, there was no consideration of the possibility of striking directly at the Soviet Union itself. Aside from the certainty of a massive retaliatory response, there were simply no relevant targets that Israel could strike, even if its small Airforce managed to penetrate Soviet airspace. Today, however, everything is different. Not only is Israel itself a formidable nuclear weapons power, but also with the fall of the Soviet Union the threat to Israel has evolved. Russia, ever the opportunists, has taken advantage of the slow withdrawal of the US from all its military adventurism in the Middle East. The subsequent power vacuums this created again allowed it to assert great influence in the region. Because of its ongoing invasion of Ukraine, Russia is growing militarily closer to Iran, as prophecy requires, and may yet be called upon by Iran to intervene in a peace process in the Middle East which may be supported by Putin's friend dj Trump. This may elevate Russia's influence again, and be used as a bargaining chip with the West with respect to Ukraine. It is however the Shi'a militias that have been targeting Israel for years, which greatly escalated their attacks after October 7; they were entirely armed and directed by Iran through Syria. This had been the case right across the Middle East, from Hezbollah in Lebanon and the Houthis in Yemen to the of militias in Iraq. But unlike the old Soviet Union, as Russia today, illustrated by the West's reluctance to give Ukraine full scope in its retaliation, Tehran does not possess the immunity from Israeli action which possession of retaliatory nuclear weapons provides.

The sequence of events that culminated in the unspeakable crime of Hamas terrorism upon Israel in October 2023 was in fact the result of a long-failed peace process, characterized by utter hypocrisy, enabling of self-interest, and ideology; until Yahweh providentially intervened so that there could be no alternative but the radical solution now being imposed by the defence and intelligence forces of Israel. Hamas was used by Iran to disrupt the Israeli-Saudi Arabian settlement negotiations facilitated by the Biden administration. These negotiations were drawing to a conclusive finale that would have further strengthened the southern coalition backed by the US against Iran, a Russian ally, and its proxies. Hamas enthusiastically seized the opportunity to unleash its unspeakable horror, no doubt confident that hostilities would soon be de-escalated, as has often occurred in the past, by demanding the release of a huge number of their terrorist operatives in Israeli detention in exchange for another limited, comparative peace.

The October 7th unleashing of long harboured malice and wickedness exceeded anything that had gone before in its hideous barbarity, far beyond the subtility that the Iranian contrivances required of its terrorist puppets. Hamas dictated terms as if it was victorious: release of thousands of their terrorists, complete Israeli withdrawal from Gaza, guarantee of the survival of the new Hamas leader (whose predecessor Israel had killed at the Iranian government VIP guest house in Tehran), a return to the status quo — with Hamas terrorizing Gaza and provoking Israel whenever it wished, while Israel is forced to recognize Hamas as a legitimate nation-state!!!

On this occasion Iran's miscalculation, aided by Hamas' murderous inveterate antisemitism, coincided with a long period of irreconcilable division within Israel which threatened the viability

of Netanyahu's extreme right coalition government. Had this abject failure of Israel's security system on October 7th occurred in Western democracies, such a prime minister would have had to resign in disgrace or be forced to be shamefully removed. Netanyahu— like his favourite, the then US MAGA Presidential candidate facing imprisonment on a litany of charges if he did not interfere in the normal political and judicial processes— was moved by the basest instincts to pursue a multi-front war against all military advice, even at the cost of sacrificing all the remaining Israeli hostages. This he hoped would prolong his fortune till at least after the US elections, so that an even less principled ally than himself might be returned to power to secure his position and legacy! Since the Hamas terrorist incursions of October 7th 2023, there has been no official sanctioned enquiry commenced into the IDF intelligence and military failures. In the meantime, as so many Israeli Prime ministers have done before him in playing US presidents like a fiddle — but none like “Bibi” — using the last days of the Biden administration, he wedges Israel's US supporters to back his riskier and riskier retaliatory measures. The Lord truly knows what is in man and manipulates circumstances to allow man's basest inclinations to bring the world to what Netanyahu, despite the infamy of his own disgrace, triumphantly declares as a **“Turning Point.”** So, we believe it is but not as “Bibi” imagines. Yahweh truly uses the basest of men, lured and enticed by their own selfish desires— whether it is a Pilate or a Putin, a Nebuchadnezzar or a Netanyahu, a Tyrant or a Trump— to execute His purpose.

Israel knows that the crucial vulnerability of Iran is the oil money that sustains all its militias. Beyond the upkeep of foreign allies starting with Hezbollah, there are the imported components and supplies consumed by the domestic Revolutionary Guards, with its 125,000 troops and a naval force. This includes the imports of Chinese and North Korean missile and rocket components, as well as the foreign-currency costs of the entire nuclear programme which proceeds at a very large scale. The flow of dollars that sustains Israel's enemies, and which has caused so much trouble to Western interests from the Syrian desert to the Red Sea, emanates almost entirely from the oil loaded onto tankers at the export terminal on Khark Island, a speck of land about 25 kilometres off Iran's southern coast. Benjamin Netanyahu warned in his speech to the UN General Assembly that Israel's “long arm” can reach them too. It is in fact far closer than the Houthis' main oil import terminal at Hodeidah in Yemen — a place that was destroyed by Israeli jets in July 2024 and attacked again in late September 2024. Iran's newly opened Jask oil terminal on the shores of the Indian Ocean, though much further from Israel than Khark, would pose few problems for the IDF: the oil reaches Jask by a very long pipeline that can be disrupted at points even closer to Israel than Khark Island.

Given that Israel could easily cut off Iranian funding for Hezbollah and its other enemies by destroying their oil infrastructure, why has it refrained from targeting the country's oil exports? The US has not permitted it, which included Obama, Trump's 1st or Biden administrations. To do so could greatly affect world oil prices and inflation at a time when the Covid-19 pandemic and supply chain disruption had caused lingering inflation. Previous US administrations have not wanted to be drawn into another “endless war,” this time with Iran, at least not from the good old days of Goerge Bush and his American imperialism, which had in no subtle way hinted Iran would be next after Iraq! The US has persisted with this policy of one-sided restraint, which it has also imposed on Israel. That is even as the Ayatollah's regime has continued to forcibly suppress a pro-Western opposition within Iran that hates its corrupt and wasteful rule with a passion. Nor did US policy change when Iran through its proxies continue to target US allies in Saudi Arabia and elsewhere! Then there is the question of Iran's nuclear manufacturing facilities. **It is difficult to imagine how Israel can dwell securely even for a little while without these being substantially degraded or a peace initiative that includes Iran.** This, as mentioned earlier, may provide an opening for Russia to again exert its role in the Middle East with Trump's support. The destruction or significant degrading of Iran's proxies south and north of Israel, coupled with the fall of the Assad regime in Syria through which its supply lines traversed in support of these proxies, has greatly weakened Iran's projection of power, while strangling sanctions has caused an economic crisis which makes the regime vulnerable to any internal unrest.

We do not believe any policy that could escalate to a protracted conflict will be agreed to by **the isolationist Trump when he takes office in January 2025; he wants to be the proclaimer of “the peace and safety cry.”** This we believe is his Divine destiny and in so doing, **Trump will provide the circumstances for Israel’s ruin and America’s humbling.** We should not be distracted by the apparent contradictions recently coming from Trump’s mouth about buying, seizing, or occupying Greenland, Canada being absorbed into the US or the renaming of the Gulf of Mexico! It is what Trump DOES rather than his deliberate media distractions which need to be watched, all of which are designed to take the focus away from what he really intends to do, such as the infliction of his disastrous inflationary tariff, tax and immigration policies which the US markets are already anticipating!!

Trump’s extreme domestic agenda of malice and wickedness, coupled with equally **extreme ruinous financial policies and extreme foreign policy**, will find its counterpart in the **far-right extremism of Netanyahu’s government**. Ministers like Itamar Ben Gvir and Bezalel Smotrich have supported the terrible Jewish settler violence inflicted on the Palestinians in the West Bank. Itamar Ben Gvir and Bezalel Smotrich have called for the annexation of both Gaza and the West Bank and the deportation of their combined populations of 5 million people, and destruction of those who resist. It is extraordinary that a people who by God’s hand were caused to wander among the nations — where they found no respite and no resting place for the soles their feet, where they were given a trembling heart and failing eyes and a languishing soul, where their life hung in doubt night and day, full of dread with no assurance of life and made to say, “If only it were evening! And at evening, if only it were morning!” (Deuteronomy 28:65 – 67) —that they should now treat so many indiscriminately, the way they had been treated just because they were Jews!

Trump’s designated ambassador to Israel is Mike Huckabee, a Southern Baptist minister with a messianic zeal for Jewish supremacy in the West Bank, and seems to deny the existence of the Palestinian people altogether, revealed the like-minded policies of the coming Trump and Netanyahu administrations which will not only encourage but celebrate each other’s extremism. It is truly remarkable how closely **Jewish extremism is matching what had arisen in Israel’s Commonwealth before the terrible conflagration of AD70;** an extremism that in the end caused more Jews to die by their own hand within Jerusalem than what the Romans inflicted. Trump’s coming administration along with his agenda as **the “peace and safety” crier**, will advance what it sees as a theocratic, expansionist, isolated, authoritarian Israeli state to its Divinely appointed end. (Ironically not unlike how MAGA supporters view their own political messiah and his Administration!)

BUT in the meantime, a window for Israeli action against Iran has presented itself in the final days of the Biden administration and in the early days of the 2nd Trump Administration. Israel may seize this opportunity, as it has been reported that **Trump has told Netanyahu that he wants the wars to conclude by the time he takes office January 20th.** Netanyahu may also be aware that because of Trump’s infatuation with Putin, he could be pressured to magnanimously propose a peace plan that spares and if not, at last include a weakened Iran. Again **“the peace and safety crying” Trump** will be used to reserve Iran as a leading member of Gog’s invasion of Israel at the time appointed, while providing it with all the malice that a long sought merciless retribution alone could satiate.

So, Israel may seize the opportunity to inflict as much pain on Iran as it estimates that it can just before or just after Trump takes office. If war escalates against Israel, the Biden administration has shown time and time again it will not stand by. Biden, who is a **self-proclaimed Zionist**, has supported Israel to an astonishing extent since the October 7th terrorist attacks, even to the detriment of left-wing support in his own party in the recent 2024 presidential election. In parallel, his administration has overseen the best recovery of any country in the world from the pandemic, with remarkable economic growth, record low unemployment, falling inflation which has allowed the Federal reserve to cut interest rates, and a stock market that has been hitting record high after record high during the last 2 years —an achievement that has gone essentially unnoticed by most

Americans. It will be very interesting to compare this with what we believe will be the ruinous state of the economy of the so-called United States by the middle, to the end of Trump's 2nd term.

History will describe Biden, as the greatest defender of Israel by any US president, to have been the **Divine military instrument** which followed **Trump's bombastic self-serving 1st Administration with its comparative hollow peace and safety initiatives**, to have been providentially reserved for one final opportunity to cry "PEACE AND SAFETY" – "aren't I wonderful!" So that Israel will be described, for the first time in 77 years; as *"the land of unwallled villages... the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates... the waste places that are now inhabited, and the people who were gathered from the nations, who have acquired livestock and goods, who dwell at the centre of the earth" (Ezekiel 38:11-12).*

As we review 2024 we have seen the US Democrat administration as the staunch enemy of Russia and the pugnacious supporter of Ukraine without committing to direct Russian territorial confrontation, until very recently, and totally committed to the NATO alliance and of democracy generally. Likewise, it is the unwavering supporter of Israel's right to defend itself, as well as the provider of the means to do so, having spent 22 billion in Middle East, unprecedented Israel support operations in the last year alone, from the **unconditional** arming of Israel, to battling the Houthis and acting as a shield against Iran; and in the final days of the Biden Administration, approving a further 15 Billion military aid package!

Biden has redefined what American support looks like during an Israeli war! **It is now clear that Yahweh providentially removed the incompetent Trump with a pandemic and subsequent sharp economic down turn to place in the White house for a little while a true friend of Israel for this critical "turning point" in Israel's history.** Trump, reserved and emboldened to "messiah" status amongst his sycophants and perhaps more importantly **in his own eyes** as **"the peace and safety" crier** — the ender of wars while empowering the tyrants and autocrats — will be **the instrument that weakens America from within and disrupt its alliances without.** Time magazine rightly stated, *"While there certainly is a time-honored tradition of a 'special relationship' between the U.S. and Israel, Biden has gone where **no other U.S. president ever has gone during one of Israel's wars—not only physically but also politically and strategically.**"*

*"Biden's predecessors have traditionally decided how to handle Arab-Israeli wars by making calculations about geopolitics and American politics. Often they prioritized limiting the impact of these wars on U.S. strategic goals. The domestic political position of each president also shaped his actions. Biden's support for Israel, by contrast, has been **more fulsome and less qualified. It's also less clear that he's acting in a way congruent with U.S. strategy and his own political needs.**"²*

This, as we have already stated, is despite a very vocal left faction of the Democrat party, like the British and Australian Labour parties, which support the Palestinian cause. **The writer vividly recalls correspondence received from the US predicting the imminent demise of the US and abandonment of Israel because of the 2020 election of the "SOCIALIST" Biden/Harris administration!!!** At the time we pointed out that President Biden's long political career set him apart as a **moderate** of his party and in relation to foreign policy, in the mould of the republican President Regan. President Biden would be a staunch defender of Israel so that he along with his vice-president, married to a Jew, would be the friends of Israel in accordance with bible prophecy. **This has wonderfully been proven to be the case.** Yahweh provided a president who despite the most earnest attacks and sustained protests from the left of his party and that in an election year had a detrimental effect on the democrat re-election prospects, remained true to Israel as did Kamala Harris who replaced Biden in the Democratic campaign for president. Seldom if ever do

² "Joe Biden Is Turning Out to Be America's Most Pro-Israel President Ever"; Doug Rossinow professor of history at Metro State University <https://time.com/6340511/biden-israel-history/>

politicians make decisions that are not heavily motivated by their personal political needs. Yahweh provided such a man in president Biden at this critical turning point for Israel.

The former Republican President soon to providentially take power again in the US, **by contrast**, is the wonderous embracer of Tyrants, the enabler of the Russian Autocrat, the apologist of Russian imperialism, the threatened abandoner of Ukraine and NATO, the Insurrectionist who rallied against American democracy, the champion of US isolationism and convicted felon who knows no limits to forcing his will upon any who oppose him. Often hostile to the Jews who live in America, he is the friend of Israel as long as his evangelicals demand it, **and** so long as its prime minister, whose policies have similarly been directed to forestall his own day of judicial and political execution, skilfully employs, like Tertullus (Acts 24: 1-4) every form of cringing flattery to assuage the petulant vain pride of the would-be American Autocrat. Truly, *"God changes times and seasons; **he removes rulers and sets up rulers; He gives wisdom to the wise and knowledge to those who have understanding; He reveals deep and hidden things; he knows what is in the darkness, light dwelt with him.***" *"The sentence is by the decree of the watchers, the decision by the word of the holy ones, **to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will...**"*

The elusiveness of a real peace process under so many US administrations which could provide the tangible state-defining character as set forth in Ezekiel 38: 11-12, has not been obtained because the God of Israel has not decreed it; until at last in this just concluded **consequential year 2024**, Israel has been providentially moved by Yahweh to decisively do what it feared to do in the past, and which hypocritical endless peace processes full of hollow promises failed to achieve. **God has done what the arm of the flesh could not do** —using US-backed Israel to destroy Hamas, weaken Hezbollah, use the US Biden administration's support of Ukraine to undermine Russia's support for Syria, causing that Regime to fall, along with the weakening of the other Iranian proxies. As God destroyed Edom by the hand of his people, "according to my anger and according to my wrath," (Ezekiel 25: 14) so too Israel's inveterate enemy Iran will be made to cower. All of this is but a token for those who have eyes to see of that coming time when all nations will acknowledge:

The voice of Yahweh is over the waters;

the God of glory thunders,

the Lord, over many waters.

The voice of Yahweh is powerful;

the voice of Yahweh is full of majesty.

The voice of Yahweh breaks the cedars;

Yahweh breaks the cedars of Lebanon.

He makes Lebanon to skip like a calf,

and Sirion like a young wild ox.

The voice of Yahweh flashes forth flames of fire.

The voice of the Yahweh shakes the wilderness;

Yahweh shakes the wilderness of Kadesh.

The voice of Yahweh makes the oaks to shake

and strips the forests bare,

and in his temple all cry, "Glory!"

Yahweh sits enthroned over the flood;

Yahweh sits enthroned as king forever.

May Yahweh give strength to his people!

May Yahweh bless his people with peace! (Psalm 29: 3-11).

Israel had “changed the face of the Middle East” - Netanyahu

The long-touted cease fire between Israel and Hamas which its backers hoped would provide a roadmap for a permanent end of hostilities and gradual withdrawal of Israeli forces from Gaza is seen by Israeli Prime minister Netanyahu as a **“temporary ceasefire.”** After the end of the 42-day first phase, he stated, “Israel reserves the right to resume fighting in Gaza with US support”.

Netanyahu’s rejection of an **almost identical plan** in May 2024, which has ensured the deaths of so many of the Jewish hostages and countless Palestinian civilians, has now been agreed to not only because it is expedient to appease domestic and in particular US political criticism, but to also give **Israel time to plan, persuade and ultimately execute something truly historic, and guarantee Netanyahu’s legacy – change the face of the Middle East!**

The terms of the ceasefire agreement, however, have caused considerable tension within the Israeli cabinet and particularly amongst Netanyahu’s extreme right-wing supporters, and would in all probability bring down the government if Netanyahu had not made it abundantly clear that this cessation of hostilities was only “temporary.” With some 800 security personnel having been killed since October 7, there is now a considerable number of Israelis who see decisive victory as the only acceptable return for the sacrifice of hundreds of its young soldiers. Then there is another problem for Netanyahu to realize his personal ambitions — **Trump!**

Netanyahu’s Trump Trouble

Trump does not like Netanyahu, a dislike which only grew after Netanyahu committed the cardinal sin of stating Biden had won the 2020 election!!! Trump sent his Middle East peace envoy to “cajole Netanyahu” into accepting the Biden Administration’s ceasefire framework. This was to create the illusion of a foreign policy win for Trump, which in fact validated a key Biden policy — a policy Netanyahu had rejected in May 2024. Netanyahu however considered it expedient to foster good will with the incoming Trump Administration, whose Middle East policy, as all their foreign policies, remains opaque and totally at the whim of Trump’s “gut feelings,” – a “gut” which requires to be constantly assuaged by the consumption of an inordinate amount of flattery to feed his ego, which Netanyahu, despite what Trump considers his other deficiencies, has mastered as few others have!

In taking full credit for the cease fire deal and showing he prioritises his own deal-making prowess above supporting Israel, Trump stated, *“This epic ceasefire agreement could only have happened as a result of our (MAGA) historic victory in November as it signalled to the entire world that **my administration would seek PEACE and negotiate deals** to ensure the **SAFETY** of all Americans and our allies...”* It is, we believe, Trump’s destiny to be the great **“peace and safety” crier**, promising so much and proving to be a “broken reed... whereon if a man lean, it will go into his hand, and pierce it: so will he be to all that trust in him” (Isaiah 36: 6). His destiny we believe is to be the facilitator of the coming crisis that will allow the Russian Gog to form the feet of its Image empire and will oversee the humbling of the so-called United States of America to be at last a footnote in Bible prophecy of “the time of the end.”

Netanyahu is also aware of a growing influential current of grassroots MAGA right-wingers who are sceptical of the US alliance with Israel. Their isolationist ideology and inherent antisemitic tendencies fit Trump’s bias against the Jews in the US. Prominent among these is the pro-Trump ideologue Tucker Carlson who is no fan of the Jewish State. There is also Elon Musk who shares Trumps aims of being the great disrupter of the establishment. He has contacts in Iran who helped him see the release of an Italian reporter who had been imprisoned in Iran. The world’s richest

man, ever unpredictable, could shake up the global order if he advises Trump in a surprise move as the “peace and safety crier” to reach his own nuclear deal with Iran, perhaps with the help of their mutual friend Vladimir Putin who has just signed an extensive security agreement with Iran. Netanyahu will want to strike Iran as quickly as he can to ensure his legacy — **God’s instrument to “change the face of the Middle East.”**

By freeing the hostages, mollifying his internal critics, and keeping Trump on his side, Netanyahu’s lengthening of the war enough to gain the support, the capacity, and the strategic initiative to finally pull off something he will be able to proclaim as truly **history-changing — the destruction of Iran’s key assets, and the further devastation of the regime that theorised, planned, armed, and financed the slaughter on October 7th and everything that came after it. Then Israel may be described as “the quiet people who dwell securely, all of them dwelling without walls and having no bars or gates.”**

Yet, in forgetting who in fact gives Israel their victory and having long rejected the gospel of Yahweh’s GREAT SALVATION— “THE MAN OF YOUR RIGHT HAND,” filled now with pride and arrogant boasting in the arm of the flesh— “I have a message for the tyrants of Tehran” said Netanyahu at the UN just before the destruction of Hezbollah’s leadership, “If you strike us, we will strike you. There is no place — there is no place in Iran that **the long arm of Israel** cannot reach.” Truly in boasting of Israel’s omniscience and omnipotence, it makes plain their ignorance and blindness of “the time of the end” in which they providentially are being prepared to play their part; for not **until “that day when my people Israel are dwelling securely, will you not know it?” It is then and only then** “You (Gog) will come from your place out of the **uttermost parts of the north... a great host, a mighty army. You will come up against my people Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, I vindicate my holiness before their eyes” (Ezekiel 38: 14-16)**. Israel, Russia, Europe the Middle East and the Tarshish power with its young lions are being providentially prepared. Israel will be made for a little while to dwell securely and may be **one of the last signs to the household before “the Lord will suddenly come to his temple.”** Israel’s victories, bathed in ruthless indiscriminate, will sow the seeds of their own terrible destruction, when all the violence poured out on their neighbours Yahweh will cause to fall upon their own heads a hundred-fold! Where will be Israel’s boasting of its omniscience and omnipotence in that day when they cry, **“Our bones are dried up, and our hope is lost; we are cut off completely”** (Ezekiel 37: 11); “when the spoil taken from you” says Yahweh, “will be divided in your midst. For I will gather all the nations against Jerusalem to battle” (Zechariah 14: 1-2); then and not until then, Yahweh “will summon a sword against Gog on all his mountains” (Ezekiel 38: 21).

Therefore, our dear brethren and sisters, “you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, **‘There is peace and security,’ then** (and not before then) sudden destruction will come upon them as labour pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him. Therefore encourage one another and build one another up, just as you are doing” (1Thessalonians 5: 2-11).

Behold, the Lord cometh with ten thousands of his saints

"On several notable occasions, God has interfered in the affairs of men. Upon all these occasions, the interference was looked for by a few, and indicated by signs not discernible by the world at large. Our near relation to a greater interference than any, makes it profitable to look back, that we may learn the lessons of a waiting attitude." RR – (Sunday Morning No. 27)

Seth and his posterity

Bro Thomas in Elpis Israel writes, "Cain was a man of Sin; and Abel, an accepted son of God. In these characters, they stood at the head of two divisions of their father's family; and proximately represented the seed of the Serpent, and the seed of the Woman. Cain bruised his brother's heel; but God appointed a substitute for Abel in the person of **Seth; by whom Cain's headship was bruised, and his posterity superseded in the earth**. Eve, says Moses, "bare a son, and called his name Seth: for, said she, God hath appointed ME another seed instead of Abel, whom Cain slew." She had many other sons, but none of them are mentioned except Cain, Abel, and Seth. When, therefore, we are informed, that **Seth was "appointed instead of Abel," and trace the posterity of Seth terminating through a certain line in Jesus of Nazareth, the Son of God**; we are taught, that Cain lost his excellency by sin, and was therefore set aside; and Abel provisionally appointed to be the progenitor of the seed, who is to bruise the Serpent's headship over the world. But, Abel having been bruised in the heel, it became necessary, in order to carry out the divine purpose, and to **answer allegorically the indications of the sentence upon the Serpent**, to appoint another son of Eve in the place of Abel. According to this arrangement, **Abel became the type of Jesus, wounded in the heel**; but whose sprinkled blood speaks better things than Abel's (Heb. 12:24), which cried only for vengeance: while **Seth typifies him in his reappearance among the sons of men to bruise sin under foot; and to exterminate in the course of his reign, the Serpent's seed from the face of the earth** (Part First Chapter 4 subtitle– Cain, Abel, and Seth).

Enoch, Methuselah, Lamech and Noah

Noah in the **line of Seth** was the son of **Lamech**, who was the son of **Methuselah** who was the son of **Enoch** the **seventh from Adam**. Genesis 5 which provides the ages and deaths of the ancient patriarchs records the chronology of promise from Adam through the line of Seth to Noah. **Eight** times, commencing with Adam, Genesis 5 emphasises "**and he died**", "**and he died**" and concludes with Noah whom the apostle Peter says, God in sparing not the old world, "saved Noah the **eighth** person" (2 Peter 2: 5 KJV). Chronologically Noah was the 10th generation from Adam, as Enoch was the 7th. But Noah is spiritually designated **the 8th** in 1 Peter: "a few, that is **8** persons, were brought safely through the water" (1 Peter 3:20 ESV). Eight becomes the number of representation because it was as a result of Noah's righteousness that the 7 others of his household were saved; "Noah found grace in the eyes of the Lord...Noah was a righteous man, blameless in his generation. Noah **walked with God**...Then the Lord said to Noah, "Go into the ark, **you and all your household**, for I have seen that you are righteous before me in this generation." (Genesis 6: 8-10).

Eight is spiritually related to the cutting off the flesh, as under the Law circumcision took place on the 8th day after birth. Circumcision was the token of the Abrahamic covenant, in association with which, Yahweh commanded Abram, "**walk before me, and be blameless**, that I may make my covenant between me and you." Noah therefore is very appropriately "**the 8th**", "a herald of righteousness" to the ancient world before "all flesh" was cut off, but through his preaching "a few" were saved. He is pre-eminently a type of Christ who saved himself that those in him might be saved. Significantly he (Jesus) concluded his first public preaching in Galilee of the gentiles with the exhortation, "Everyone then who hears these words of mine and **does** them will be like a wise man who built his house on the rock. And **the rain fell, and the floods came, and the winds blew and beat on that house**, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on

the sand. And **the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.**"

Genesis 5 begins and ends with a **representative** man and speaks to us that in Adam **all** die, even so **in** the antitypical Noah shall all be made alive (1 Corinthians 15: 22). As Paul says in Romans 5:12, 18 "just as sin came into the world through one man, and death through sin...so the act of righteousness of one leads to justification and life". The universal prevalence of death is emphasised in Genesis 5, even though those mentioned in the line of Seth and no doubt generally among the Antediluvians experienced extraordinary longevity. Paul pointedly notes the fact "death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam." Such can only be as a result of man inheriting from Adam the transgressor, a nature defiled by sin, which subjected man universally to "the law of sin and death". "For if, because of one man's trespass, death reigned through that one man, much more will those **who receive** the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ" (Romans 5: 17). By "one man's trespass, death reigned"—the dominating feature of the cursed earth; "trespass's" consequence of inherited physical defilement leading inevitably to "death;" "spread to all men" (vs 12); so that all who inherited this defiled nature transgressed because of Adam's transgression. The universal futility to which the creation was subjected "not willingly," was however done with purpose; for says Paul it was subjected "in hope; that the creation itself will be set free from its bondage to decay and **obtain** the freedom of the glory of the children of God" (Romans 8: 20-21). Man who has no choice in being born under the dominion of sin and death may choose to come out and be separate from "the world and all that is in the world" to "obtain" and "receive" what Yahweh made a matter of "hope." The Divine condition is that he fear God and respond to his gospel in which he extends a gracious invitation to participate in the salvation he has provided. Those who receive the abundance of grace humbly allow God to work in them, that they may work with God in doing his will to the saving of their household; Noah is illustrative of such a representative man, but the gospel he preached was not his own, for Enoch had prophesied, "**Behold, the Lord cometh with ten thousands of his saints.**"

THE ANTEDILUVIAN APOSTASY.

Bro. Thomas writing in Elpis Israel states, "*The Sethites and the Cainites stood related to one another as the church of God and the world; or, as the woman and the serpent. **So long as the sons of God maintained their integrity, and walked in "the way of the Tree of Life,"** the two communities had no religious association, or family intercourse. The time, however, arrived when the middle wall of partition was about to be laid low by **a general apostasy.** A spirit of liberalism had arisen among the sons and daughters of Seth, the result of an expiring faith, which predisposed them to a **fraternity, or mixed communion,** with the Cainites; who, like their father, were **religionists of a wilful stamp...**the union of the Sethites and Cainites was productive of the worst results. The offspring of this union were "mighty men of renown," whose wickedness "was great in the earth;" for "every imagination of the thoughts of their hearts was only evil continually" (Gen. 6:1-5). Their apostasy, however, was not perfected without remonstrance on the part of God. **There was one eminent man of whom it is testified, that "he pleased God."** He "walked with God" in the way of the Tree of Life, for three hundred years after the birth of Methuselah. His name is Enoch. The spirit of prophecy was in him; and the gigantic wickedness of the Antediluvians aroused him to reprove their iniquity. **Animated by the hope of the promise concerning the woman's seed, he prophesied of the serpents of his own and future time, saying, "Behold, the Lord cometh with myriads of his saints, to dispense justice towards all, and to convict all that are ungodly among them of their ungodly deeds which they have impiously committed; and of all their hard speeches, which ungodly sinners have spoken against him"** (Jude 14-15). But, his expostulation was unheeded; and God graciously "translated him that he should not see death" (Heb. 11:5); thus rewarding him for his **constancy,** and **giving the faithful a notable illustration, and earnest, of "the recompense of the reward"** (Heb. 11:26); and*

of the certainty of the punishment of the world” (Part First Chapter 4 subtitle– The Antediluvian Apostacy).

Enoch’s name is from a Hebrew root **“to narrow”** and personified to his generation the teaching of the Lord Jesus who urged to *“Enter by the narrow gate. For the gate is wide and the way is easy and wide that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few”* (Matthew 7: 13-14). Figuratively Enoch’s name infers *“to discipline, dedicate, to train up”* and manifested to the Antediluvians that God *“disciplines us for our good, that we may **share his holiness**”* (Hebrews 12:10) so that *“everyone when he is **fully trained will be like his teacher**”* (Luke 6: 40) The apostle Paul by inspiration says, *“Enoch was translated that he should not see death, and was **not found**, because God had taken him. Now before he was taken he was commended as having **pleased God**. And without faith it is impossible to please him, for whoever would **draw near to God must believe** that he exists and that he **rewards those who seek him**”* (Hebrews 11:5-6). Twice in the brief Genesis record it states, **“Enoch walked with God”** (Genesis 5:22-24). He did so by walking in faith (Hebrews 11:5) believing in God’s revealed purpose (Hebrews 11:6). He believed in the impending judgement that God’s council spoke of, moved to warn his own wicked generation. This is described by Jude in the very language of how they were swept away while entwining the epochs of AD70 and “the time of the end”; “wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever. It was also about these that Enoch, the seventh from Adam, prophesied, saying, **‘Behold, the Lord comes with ten thousands of his holy ones**, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him”” (Jude v’s 13-15).

Jude wrote after the cataclysm which overthrew Judah’s commonwealth in AD70 confirming the warning which had been pressed upon the ecclesia of God, **to remain separate from the corrupting influences that had arisen according to the inspired warnings of the already martyred apostles James, Peter, and Paul, from within and the defilements of the world without**. Many scoffers had doubted the end of Judah’s Commonwealth and “the coming of the Son of man” (Matthew 24: 27) associated with its destruction because of the 37-year delay between Christ’s accession and his coming with the armies of God to destroy the murderers of His son and to burn their city (Matthew 22: 7). These scoffers had set before them the surety of the prophetic word and therefore the certainty of “the Son of man coming in the clouds of heaven with power and great glory” (Matthew 24: 30) at His apocalypse again at Jerusalem, when “the times of the Gentiles are fulfilled”. Like the Mount Olivet prophecy, Jude’s epistle entwines the judgements of AD70 and “the time of the end”. Enoch’s prophecy, which Jude by inspiration is moved to powerfully quote, entwines the destruction of the Antediluvian world and Christ’s second advent.

“All the days of Enoch were **365 years**. Enoch walked with God, and he was not, for God took him” (Genesis 5:24). The years of Enoch’s life correspond in number to **the fixed time** of a solar year. “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs and for seasons, and for days and years.**” (Genesis 1:14) The Hebrew word for “signs” is from a root which means **“to come”** and therefore has the sense of **“appearing”** and as a **“signal.”** Likewise, the Hebrew for “seasons” is from a root “to fix upon” by implication **“to meet, to summon, to engage (for marriage)**. Therefore the Hebrew for “seasons” which is used to convey the ideas of a **fixed time, an appointed sign, time, place, solemn assembly**, has both a natural application to the appointed times, as governed by the earth’s relation to the sun and the moon, and a **spiritual significance** that speaks to us in the words of Paul, “You have come to **Mount Zion** and to **the city of the living God, the heavenly Jerusalem**, and to innumerable angels in **festal gathering**, and to **the assembly of the firstborn** who are enrolled in heaven, and **to God, the judge of all**, and **to the spirits of the righteous made perfect**, and **to Jesus**, the mediator of a **new covenant**, and to the sprinkled blood that speaks a better word than the blood of Abel” (Hebrews 12:22-24).

Everything recorded about Enoch sets him forth as “**a signal appointed beforehand**” to warn of God’s judgement at a divinely **fixed time**, to **summon** those with ears to hear, to **gather together at the appointed time into the ark of safety**, before his own personal disappearance from among the Antediluvians,

From Enoch’s translation to Yahweh’s next warning through Noah, 120 years before the total destruction of the ancient world, 549 years were to elapse.

Enoch believed in the promise of his own translation before judgement was to fall upon his generation, believing in the **coming of Christ** as the seed of the woman, the bruiser of the serpent’s head—the subject of God’s first promise in Genesis 3:15, and that his own life as an exemplifier of God’s **narrow way to the tree of life** was an enacted parable of God’s work which was to be made plain in the seed of the woman – God’s son. The antitypical Enoch testified, “I always do the things that are pleasing to the Father” (John 8: 29) and obtained a title to resurrection by perfect obedience, and, by dying, abrogated the law of condemnation for himself and all who should believe and obey him. “For the grace of God has appeared, bringing salvation for all people, **training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ**, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works” (Titus 2: 11-14).

A remnant of Enoch’s family clung to “**the prophetic word**” as set forth by their father, “**to which you will do well to pay attention**” in pleading with “the scoffers who followed their own sinful desires saying, ‘Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation’” (2 Peter 3: 2-4).

No friends! but to the prophetic word pay careful attention.

“As to a **lamp shining in a dark place, until** the day dawns and the morning star rises in your hearts, knowing this first of all, that **no prophecy of Scripture** comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but holy men of old spoke **from God** as they were carried along by the Holy Spirit” (2 Peter 1: 19-21).

Enoch named his own son **Methuselah**, so that the gospel he preached was made flesh to dwell among the Antediluvians, “Behold, **the Lord comes with ten thousands of his holy ones, to execute judgment.**” By inspiration Enoch linked **the death of his own son** as corresponding to the **divine judgement upon the serpent seed**; Methuselah means “**when he dies it shall be sent.**”

In the very year Methuselah died God’s judgement swept away the world that then was—a judgment that Enoch had warned about during the first 300 years of Methuselah’s life before he was translated—but then 669 years were to pass and Methuselah lived on and on to be the oldest of men. His very life of meekness and gentleness spoke of “the long suffering of God waited in the days of Noah,” while the extraordinary message of Enoch’s preaching, faded and passed into legend, and legend into myth. Those who clung to it were branded as eccentric extremists to be avoided, ignored and failing this, persecuted.

In turn Methuselah named his son **Lamech** which some commentators say, in taking its several parts, means “reduced” and, they say, refers to the years of his life being shortened in comparison to all the rest of the chronology of Seth which led to Noah, indicating he would die before the terrible judgement that would overthrow the ancient world. Lamech who died at the age of 777, five years before his father Methuselah, was no doubt assisting in the proclamation of Yahweh’s prophecy through Enoch and then at last by his own son Noah. 120 years before the Antediluvian deluge, Yahweh proclaimed through Noah, and witnessed by Methuselah and Lamech, the approaching end

of the Antediluvian world, “Then Yahweh said, ‘My spirit shall not abide in man for the hidden period (Hebrew Olam), for in their going astray he is flesh: his days shall be 120 years’” (Genesis 6: 3).

We suggest that in keeping with the prophetic word which so moved this family of faith, that Methuselah (when he dies, it shall come) named his son Lamech comprising of 3 parts to indicate; “*From the day when*” (God spoke by the mouth of his prophet Enoch), “*in order that*” (the sons of God may know the days have been shortened then), “*the peoples will drink the cup of judgement*” (Brown-Driver-Briggs Heb. Lexicon).

In calling his son **Noah** (Hebrew rest or comfort), Lamech gave expression to his faith, “**Out of the ground** that the Lord has **cursed** this **one shall bring us relief from our work and from the painful toil** of our hands.” (Genesis 5: 29). Lamech believed, as did all the faithful of old, in the coming of the seed of the woman, who would bruise the serpent power a death blow to the head. In so doing this seed of promise would receive a temporary bruising; obtaining a title to **resurrection by perfect obedience, and, by dying**, abrogate the law of condemnation inherited from Adam, for himself, that all who should exercise faith and obedience in seeking the “narrow gate” to the tree of life and there by enter **God’s rest** of the Olam or Millenium.

Lamech’s faith was memorialized by the years of his life—seven, seven, seven—3 sevens. Three (the number of **resurrection**) and seven (to seven oneself in the Hebrew is to make an oath or **covenant**) are both numbers of completion. Together it expresses “Now may the **God of peace (comfort, rest or Noah)** who **brought again from the dead** our Lord Jesus, the great shepherd of the sheep, **by the blood of the eternal covenant**, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen” (Hebrews 13: 20-21). Through his son Noah, Shem, Abraham, David, to the Seed of the woman; the relief Lamech so longed for, formed the auspicious crowning of the Apocalypse which “the Lord” of Enoch’s gospel, promises his “ten thousands of his holy ones”—**“there shall be no more curse.”**

Bro Thomas in his concluding remarks in Eureka states: “The *conclusion of the whole matter is that there shall be **no more any curse** upon the earth and upon them who inhabit it. The Eternal Wisdom and Power did not create the world that it might be forever under a curse. A curse is only an incidental occurrence, or casualty, in the Divine purpose; which was to erect a splendid habitation here fit for Him to reside in; surrounded by neighbours, all of whom should be intelligent, wise, faithful, and affectionate, sons with whom He could freely associate and enjoy life. This was His ultimate purpose in Creation as He has revealed it in this wonderful prophecy given to the Anointed Jesus... **To abolish the curse, then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things**, by which is introduced an entirely new creation; the basis of which is a nature that neither has nor can transgress — that is, the Divine Nature. **All that comes out of the ground is cursed, and unclean; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing Spirit: which makes every atom of their substance instinct with incorruption and life; in other words, transforms it into Spirit.** In such a removal of curse and uncleanness, a higher nature is developed, which is so clean and pure, that when it is indicated, it is represented by “fine linen, pure and bright,” or “white,” and “pure gold, transparent as crystal”... The new nature is the fine gold, precious stones, and pearls of **the Holy City, developed in the “swallowing up” of the curse; so that, in relation to the saints, “there shall no more be any curse”**. When they are transformed into the New-Jerusalem by the ‘energeia’ (Phil. 3:21) or inworking power, that “descends from the Deity out of heaven,” there is to them entire freedom from everything pertaining to the curse.”*

“This” says bro. Thomas in Elpis Israel, “was the hope of those who **remained faithful of the sons of Seth**. They laboured in hope of **a translation (as symbolized by Enoch)** into a **rest (memorialized**

by Noah) from their labours, when the curse should be removed from the earth.” (Part First Chapter 4 subtitle The Antediluvian Apostacy).

“Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by. For behold, the Lord is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it, and will no more cover its slain” (Isaiah 26: 20-21). No matter how dramatic the message or the circumstances which accompanied it, either of Enoch or of God’s other prophets, such as Isaiah just quoted, the nature of man is so bent towards wickedness that “Because the sentence against an evil deed is **not executed speedily**, the heart of the children of man is **fully set to do evil**” (Ecclesiastes 8:11).

Significant Person	Age at his son's birth	Person's son	Significant event	Year AM*	Methuselah's age	Shem's age
Jared	162	Enoch		622		
Enoch (7th from Adam)	65	Methuselah		687	0	
Methuselah	187	Lamech		874	187	
			death of Adam @ age 930	930	243	
			Enoch is translated @ age 365	987	300	
			death of Seth @ age 912	1042	355	
Lamech	182	Noah		1056	369	
			death of Jared at age 962	1422	735	
			Noah warned 120 years before flood	1536	849	
Noah	500	Japheth (described as "the elder" MS text)		1556	869	
Noah	502	Shem	Shem was 100 years old 2 years after the flood	1558	871	
Noah	504 (?)	Ham		1560	873	

Significant Person	Age at his son's birth	Person's son	Significant event	Year AM*	Methuselah's age	Shem's age
			Noah's sons marry probably just before the flood; sons were born to them after the flood (Genesis 10:1)			
			Ark begins to be built 33.5 years before the flood (?)	1622	935	
			Lamech dies at 777	1651	964	
			Methuselah dies; Noah @ age 600 & God's judgment upon the Antediluvian world; Shem is 98	1656	969	98
			ANTEDILUVIAN FLOOD (refer to flood chronology below)			
			Shem age 98 at flood			98
Shem	100	Arphaxad	2 years after the flood	1658		100
Arphaxad	35	Salah		1693		135
Salah	30	Eber	After whom the fathers are called Hebrews (Genesis 11:14)	1723		
Eber	34	Peleg	In whose days the earth was divided (Genesis 11:16)	1757		
Peleg	30	Reu		1787		
Reu	32	Serug		1819		
Serug	30	Nahor		1849		
Nahor	29	Terah		1878		
Terah	70	Abram		1948		

Significant Person	Age at his son's birth	Person's son	Significant event	Year AM*	Methuselah's age	Shem's age
			Noah dies at age 950 when Abram is 58 years old	2006		448
			Abram leaves Harran at age 75	2023		465
			Abram at age 85; Destruction of the Babylonian host typical of Gog's destruction by the Elohist seed of Abraham at Armageddon, associated with Abram's meeting with Melchizedek 377 years after the flood and the typical confirmation of the everlasting covenant.	2033		475
Abraham	100	Isaac	Birth of Isaac	2048		490
Isaac	30(?)		Isaac (30?) is offered on Mt Moriah in the very area where 45 years before Abram's meeting with Melchizedek had taken place	2078 (?)		520
Isaac	60	Esau & Jacob	Esau and Jacob are born when Abraham is 160 and Isaac is 60	2108		
			Shem lives 502 years after the flood, 35 years after Abraham dies when Isaac is 110 and Jacob is 50 years	2158		600
			CHRONOLOGY OF THE FLOOD			
			<i>Noah's age at the flood = 600; Shem's age = 98</i>			

Significant Person	Age at his son's birth	Person's son	Significant event	Year AM*	Methuselah's age	Shem's age
			Noah and family enter the ark along with the animals etc. 7 days before the floods begin	10/2/16 56		
			Rain begins – 17 th day of 2 nd month	17/2/16 56		
			Rain continues 40 days	27/3/16 56		
			Water prevails 110 days	17/7/16 56		
			Ark rests on Ararat	17/7/16 56		
			73 days later tops of mountains are seen	1/10/16 56		
			40 days later raven and dove sent out	11/11/1 656		
			7 days later dove sent out a second time (returns with leaf)	18/11/1 656		
			7 days later dove sent out (does not return)	25/11/1 656		
			36 days later, covering removed	1/1/165 7		
			56 days later, the earth ready	27/2/16 57		

Total time from Noah & family entering the ark 7 days before the flood plus the flood and land drying is 7 days + 1 year and 10 days = 377 days (Genesis chap. 7:1, 4, 10, 13, 24). On the principal of a day for a year, 377 years would pass from the Flood (Shem at 98) to the typical destruction of the seed of the serpent at Armageddon, the subsequent fellowship of Melchizedek with Abram in sharing the emblems of the everlasting covenant followed by the confirmation of that covenant as pointing forward to what would be accomplished in the sacrificial condemnation of Sin's flesh by Yahweh's Anointed, opening the way for Abraham's Seed's resurrection thus providing the divine assurance and guarantee of eternal inheritance for Enoch, Methuselah, Lamech, Noah, Shem – and all in “the Name” (Genesis 9:27). “To show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy” (Romans 15:8-9). On this notable occasion (Genesis 15) Yahweh also gave Abram a time period, the termination of which judgement would fall upon the nation which afflicted his offspring from whom they would be brought out with great substance.

*AM = anno mundi – year of the world

Enoch, Methuselah, Noah, Shem and Abraham

The above chronology presents to the thoughtful reader much to contemplate. Adam died when Enoch was 308 years old and Methuselah was 243 and Lamech Enoch's grandson 56. So that these men had been given the extraordinary opportunity to converse with the progenitor of the human race whose original creation in the form and likeness of the Elohim was to exercise dominion over the animal world in reflecting the divine attributes. Adam's personal witness of the wonder of Yahweh's creation was exhibited by his extraordinary unique fellowship with the sons of God before sin entered into the world. His personal interaction with the creatures Yahweh brought to him to name when he was free of the curse which later made all creation to groan, cursed for man's sake, until Yahweh determined to destroy all in whose nostrils was the breath of life. Then Yahweh brought a remnant of the creation again to another son, not to be named but to be saved alive! Adam and his companion experienced the blessing and sanctification of the seventh day, moved by Yahweh Elohim's declaration, in the words of bro. Thomas, "on reviewing the stupendous and glorious creation elaborated by the spirit; pronounced it 'VERY GOOD.' Then the Elohim or 'morning stars sang together, and all the sons of God shouted for joy'" (Job 38:4-7). In this fellowship with the Elohim, Adam and his companion delighted in Yahweh and with the sons of God in the ecstasy of their unbridled joy. They were instructed utterly unhindered from the deformity which later defiled body and mind, of the prospect of how they could ride upon the high places of the earth to identify and participate in Yahweh's purpose in creation as set forth by the Elohim who rejoiced before their very eyes in all its unspeakable wonder! Adam was instructed in divine knowledge, imparted to the man, made in the very image and likeness of the Elohim, impressed upon his childlike disposition a belief, motivating love and veneration.

Bro. Thomas asks, "*Whence had **Adam** all his knowledge? From Revelation. All he knew antecedent to observation and experience must have been communicated by the Deity. What he knew he could impart to **Lamech**, the father of **Noah**, who was 56 years contemporary with Adam. Noah was the third link of the sevenfold chain (leading to Moses) and conversed with his father 595 years. Noah was 58 years contemporary with **Abraham**. Then comes Noah's son **Shem**, who, as the fourth link, was contemporary with Abraham, **Issac** and **Jacob**, the last of whom was 50 years old at the end of Shem's earthly career. These fathers were the fifth. After them **Joseph**, the sixth, who died 74 years before the birth of **Moses** and 154 years before the Exodus. And lastly, the Elders in Egypt to the time of Moses*" (Chronology of the Scriptures pg.11).

Bro Roberts comments on the expectation of a remnant of Jacob's descendants who lived when the time period given to Jacob's grandfather was drawing to an end: "*Some of the more intelligent of his descendants began to look up. They began to speak one to another of the time of the fulfilment of the promises having drawn near, when they would no longer serve the stranger, but come out from him with substance, and return to the land of their fathers, to which Joseph, dying, had commanded them to carry his bones. Knowing the time was near, they were intent upon the signs of the times. They looked for something happening that would lead to the promised redemption.*"

The world at large saw nothing, knew nothing, suspected nothing. The bulk of Israel were equally unintelligent in the matter...those who looked only on the surface were lulled by the apparent absence of indication. To such as were instructed, there were broad features characteristic of the situation and indicative of the divine purpose. There was, in the first place, Israel in Egypt; in the next place, Israel had been there a long time. In the minds of the discerning, these facts led to the expectation of Israel's deliverance from Egypt, because they were part of a known programme, of which that would be the upshot. Upon the undiscerning, the opposite effect was produced. Israel's presence in Egypt, in the capacity of bondsmen, was a familiar fact of long standing. It was to them a matter of course, a something they had known from childhood, and which brought with it no token of approaching change. They knew the Hebrews as a race of bondmen, and as a race of bondmen expected they would remain.

A very little band in Egypt were looking on with very different eyes...They were, doubtless, of those who treasured the word spoken by Joseph before he died. He said— “God shall surely visit you; ye shall carry up my bones from hence.” They treasured up that prophetic tradition, and they united with Moses and others in expectancy. But there was nothing beyond general expectancy. God had not spoken, and in the light they had, there was no revelation of details. God had revealed nothing beyond the great fact that deliverance would come at a certain time broadly indicated” (Sunday Morning No. 27).

We observe that the inspired revelation through God’s servant Moses—**the divine chronologer** of the highly significant time of the patriarchs from **Adam to Noah and Noah to Moses**—should **culminate in Moses’s own salvation as a child called out of Egypt**, using the **very same word for the ark** in which he was so tenderly placed, as that into which **Noah entered**, the only other occasion this Hebrew word is used. **Moses as Israel’s appointed deliverer and mediator should himself first be saved by water before Israel were baptized into Moses in the cloud and in the sea—the very waters which saved Noah and condemned the antediluvian world, saved Israel and covered the chariots and horsemen of Pharoah’s army.** *“When the waters saw you, O God, when the waters saw you, they were afraid; indeed, the deep trembled. The clouds poured out water; the skies gave forth thunder; your arrows flashed on every side. The crash of your thunder was in the whirlwind; your lightnings lighted up the world; the earth trembled and shook. Your way was through the sea, your path through the great waters; yet your footprints were unknown. You led your people like a flock by the hand of Moses and Aaron” (Psalm 77: 16-20).*

Just as in Noah’s deliverance from the Divine wrath poured out upon all flesh in whose nostrils was the breath of lives, so Moses similarly states regarding Israel’s enemy, *“not one of them remained”* (Exodus 14: 28). *“Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea”* (Exodus 15: 21). When John was permitted to behold the **finishing of the wrath of God poured out** by “the Lord” the subject of **the gospel preached by the 7th from Adam, he says:**

*“I saw a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. And they sing **the song of Moses, the servant of God, and the song of the Lamb**, saying,*

‘Great and amazing are your deeds,

He Who will be Mighty Ones of Armies! (Enoch’s “ten thousands of his saints”)

Just and true are your ways,

O King of the nations!

Who will not fear, O Lord,

and glorify your name?

For you alone are holy.

All nations will come

and worship you,

for your righteous acts have been revealed.” (Revelation 15: 2-4).

Although few generational links were in fact required in the patriarchal age to span to **2033 AM (the year of the world)**, we note that in the two above chronologies—that of **Enoch’s before and of Noah’s after the flood, only two men traverse the time and convey the knowledge and revelation of Yahweh Elohim from the gate of Eden and the placement of the cherubim to guard the way to the tree of life, to the tabernacle of Shem/Melchizedek at Zion.** It is most likely from Melchisedek’s tabernacle that Abram was conducted to “Behold the heavens and number the stars” —the very sight Adam had beheld, in the 7th day Celestial rejoicings of the sons of God,

rehearsed by the priest of the most high God, who was only one person removed in its retelling from Adam himself! **“So shall your seed be.”**

We can only imagine the extraordinary conversations between the priest of the most high God and Abram the friend of God. Not only could Shem elaborate the gospel Enoch had faithfully preached before his translation, as retold by the living witness Methuselah to the very year of the flood, but of the very conversations this son of Enoch had in sitting down on various occasions over the course of some 200 years with Adam himself. As his father Noah, Shem uniquely traversed the old and new worlds and witnessed the rapid decline again into rebellious godlessness. The one difference was that whereas the Antediluvians abandoned the way to the tree of life, consumed with self, the new world invented an apostasy in defiance of the God of Shem.

Again we can only imagine the fellowship Abram enjoyed with Shem, of whom bro. Thomas reminds us, “It nowhere says in scripture that Shem died... He is the *Melchi*, King of *Zedek*, righteousness, of whom Paul says ‘it is testified that he liveth’ (Hebrew 7:8); he is a very fit and proper type of ‘the apostle and high priest of our confession’” (Hebrews 3:1 Chronology of the Scriptures pg.13). So that Shem was to the faithful of the new world, what Enoch was to the faithful of the line of Seth before the flood. Jewish tradition says that Shem had slain Nimrod the founder of the Babylonian mysteries and Abram in returning from the slaughter of the Babylonian host, partook of what would become the emblems of the everlasting covenant which pointed forward to the promised Seed’s sacrificial bruising of the serpent’s head, laying the foundation that he might possess the gate of his enemies.

It is little wonder that when Abraham’s faith was put to the test 45 years later, he who had been commanded to walk before his God and be perfect just as Enoch and Noah had done before him, immediately responded and once again being guided to the vicinity of the tabernacle of Melchizedek, to a mountain which he later called “*Yahweh – Yireh: as it is said to this day – in the mount of Yahweh it shall be seen*” – “*he saw my day*” says Christ, “*and left for joy*” – “*I saw, and behold in the midst of the throne, and of the four living one’s, and in the midst of the elders, a Lamb standing as if it had been slain, having seven horns and seven eyes, which are the seven spirits of the Deity sent forth into all the earth*” (Revelation 5:6). The Lamb of God is seen **enthroned** as it is written, “*As for me, I have set my King on Zion, my holy hill*” (Psalm 2:6). He is represented as a living lamb that had been slain but had been resurrected from his temporary death wounding; just as Abraham “*who had received the promises being in the act of offering up his only son, of whom it was said, ‘Through Issac shall your seed be named,’ considered that God was able even to raise him from the dead, from which in an enacted parable, he received him back*” (Hebrews 11:17-19).

The sacrificial man, Jesus, is the apocalyptic lamb, “*slain from the foundation of the world*” (Revelation 13:8) as Adam had been instructed both by promise and in sacrificial representation. Methuselah who was contemporary with Adam for over 200 years, son of Enoch, son of he who “*was taken up...and was not found*” (Hebrews 11: 5; John 8:21); this Methuselah—a living testimony of his father’s witness of the coming Seed and his judgement on the serpent power, imparted to Shem this gospel, who became the Melchizedek “*priest of the most high God,*” and in “*receiving tithes from Abraham, blessed him who had the promises*” (Hebrews 7:1-3, 6). Abraham, when called upon to demonstrate whether he was “*ashamed of the gospel*” taught to him (Galatians 3: 8), that “*it is the power of God for salvation to everyone who believes...For in it the righteousness of God is revealed by faith for faith*”, laid the wood of sacrifice on his son’s back, as Jesus bore the cross, and together went to Golgotha’s hill. Abraham made plain that the righteousness of God is **seen** out of faith. By the **eye of faith** God’s righteousness is **seen** in the earth through his work in Christ – “*the faithfulness of Christ*” (Galatians 2:16) “*even unto the death of the cross,*” as a declaration of the righteousness of God, by the necessary condemnation of sin in the flesh, through the lifting up of the body of Jesus once for all, who though wearing the condemned nature of Abraham, would obtain a title to Resurrection by perfect obedience and by death abrogate the law of condemnation for himself and for all who believe and obey him.

Abraham **saw** this righteousness out of faith and said “in the mount of Yahweh **it shall be seen.**” His faith not only comprehended God’s righteousness, but transformed him to be like the God he worshipped with whom he walked, so that “*the one who by faith is righteous shall live*” – eternally; when the resurrected slain Lamb “*with seven horns and seven eyes*” i.e. invested with all power and all-knowing is enthroned on Mount Zion with his 144,000. “*Out of Zion the perfection of beauty Elohim shined forth. Our Elohim shall come, and not keep silence. A fire before him shall devour, and it shall be very tempestuous around him. He will make proclamation to the heavens from above, and to the earth for to vindicate his people: saying, gather ye to me my saints, the separate ones of my covenant by the sacrifice. And the heavens shall declare his righteousness; for he, the Elohim, is judge. Selah*” (Psalm 50). Amongst these approved saints, separated from the world by the blood of the everlasting covenant and the obedience of faith, will be Moses, Joseph, Jacob, Issac, Abraham, Shem, Noah, Lamech, Methuselah, and Enoch declaring triumphantly, “*The Lord has come with ten thousands of his saints*”.

But He has not come yet. What is the spiritual attitude of our waiting? There were few indeed in chastened expectation when the prophet like to Moses came into the world in the humblest of circumstances. These circumstances in fact ensured that when the Lord’s public ministry began the nation’s expectations were of a very different deliverer. Though these expectations for a time were aroused by Moses like signs and wonders, the people’s disappointment and spiritual apathy provided the circumstances of the rejection of their Messiah, as Yahweh’s prophets had foretold. The little remnant who had waited in expectation because of the 70-week prophecy (Daniel 9) were, after the fact, to understand the Divine means of the “bringing in of everlasting righteousness” (Daniel 9: 24) and its associated “perfection” (Hebrews 7: 11). This was obtained from a priest, in contrast to that of the Aaronic priesthood, “*by the power of an indestructible life. For it is witnessed of him, ‘You are a priest for ever, after the order of Melchizedek’*” (Hebrews 7: 16-17).

The necessary condemnation of sin’s flesh as the universal source of all rebellion against God’s law required its condemnation in a representative man, who though a wearer of that condemned nature as a descendant of Abraham and David, obtained a title to resurrection by a life of perfect obedience, and by death, abrogated the law of condemnation for himself and all those who believe and obey him. This condemnation was associated inevitably by such an outbreak of lawlessness against Yahweh and His anointed that a further necessary judgement was required before the restoring of all things which God spoke of by the mouth of His holy prophets—something the faithful of the 1st century waited for, carefully watching the signs of the times to which they stood related.

“*They well knew*” says bro. Roberts, “*that the ministration of Moses, as existing in the system of the law must pass away before that of the Messiah could come into force; therefore, it was to the disciples a practical expectancy, this looking for the passing away of the then existing constitution of things. It was a something for which they looked before the kingdom of God could come...Time went on; things took their course, and as Jesus had predicted, the love of many waxed cold. Business, family cares, persecution, and one thing and another, began to cool the ardour of many who started well; iniquity abounded, hate came into play, social chaos prevailed, to the discouragement and subverting of such as had no root in themselves, and were not root in themselves, and were not training themselves in spiritual development. The number of the faithful became comparatively few; the signs of the times thickened; and the hand of God appeared, but only to such as discerned...*”

There had been many incidents between the troublesome Jews in Jerusalem and the Roman garrison stationed in the country but what had begun like so many incidents before it, fell on this occasion to the Jews advantage, which caused the defeat of the pro-Roman civic leaders, the local Roman garrison, and the forces of King Agrippa to flee. Subsequent attempts by King Agrippa to quell the insurrection caused only further deterioration, so that soon the whole contrary was in revolt. Cestius, the inexperienced newly appointed commander of the Roman legions in Syria, was forced to lead an army against Jerusalem, only to suffer heavy losses as they negotiated the pass at Beth-

Horon. Then at the initial siege of Jerusalem, on the verge of undermining the wall of the Upper city, the historian Josephus records that Cestius decides to “withdraw without any reason.” The 12th legion’s retreat was marred by the rebels’ devastating attacks upon the Army’s flanks, and then in attempting to again pass through Beth-Horon, thousands are massacred with only a remnant escaping. Beth-Horon had been the location of Judas Maccabees’ miraculous defeat with only a small company of men of the great army of the Seleucids. Likewise, the same location witnessed the great day of God Almighty when he fought for Israel under Joshua and miraculously overthrew the kings of the Amorites (Joshua 10:10 - 13). To the Jews, the defeat of an entire Roman Legion, augmented with auxiliary troops, seemed like a miracle. There can be hardly any doubt that the false prophets that cooperated with the revolutionaries saw the hand of Heaven in the sudden and inexplicable retreat of Cestius, who had seemed on the verge of taking the city. Josephus records, “This reverse of Cestius proved disastrous to our whole nation; for those who were bent on war were thereby still more elated and, having once defeated the Romans, hope to continue victorious to the end.”

There was the belief among the zealots that it was a religious duty, in fact it was their destiny, to overthrow the occupying Roman power and to assist a king anointed by heaven—a Messiah, not only in renewing the independence of a God-governed Jewish state, but as Josephus states: “At about that time, one from their country would become ruler of the habitable world”. This had been the cause of sporadic insurrection since the time of Judas the Galilean 60 years before and found its “last days” iteration in men like his grandson, Menahem.

Peter warned of the false prophets who seized the apparent temporary victory of the Jews over the Romans to decry the apostolic teaching received from the Lord that Jerusalem and the Jewish state would be overthrown by divine judgement. He drew on the parallel of the scoffing which preceded the Noahic deluge: “*You should remember the predictions of the holy prophets and the commandment of the Lord and Saviour through your apostles, knowing this first of all, that scoffers will come **in the last days** with scoffing, following their own sinful desires. They will say, ‘Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.’ For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgement and destruction of the ungodly*” (2 Peter 3: 3-7).

*“Unbelief said ‘There! This is very like what you were looking for, isn’t it; where is the destruction of Jerusalem? Where is the promise of His coming?’ But the faithful reasoned the other way. They took warning from the fact of Jerusalem having been surrounded. They took this as the sign, and quietly retired; they as much as said this, ‘the Jews are successful now, for which we were not looking, but the city has been surrounded, and we know what that means.’ And they accordingly left the city. Three years afterwards, events showed they were right. At the expiration of that time, the very thing that Jesus had foretold occurred; Jerusalem was hemmed in and destroyed, and the faithless perished with her... **a lesson for us who live in the neighbourhood of the most interesting manifestation of all.**”* (bro. Roberts, Sunday Morning No. 27)

In the above quote from 2 Peter, bro Thomas shows in “The last days of Judah’s commonwealth,” that “*the last days*” relates to those days immediately preceding the destruction of the Jewish state in A.D. 70 (Hebrews 1: 2) or “*the end of the world*” (KJV), translated more intelligibly by the ESV “*end of the ages*” (Hebrews 9:26), referring to the end of the Mosaic age. As the Lord Jesus referred to Daniel 8 in the Mount Olivet prophecy (Matthew 24; Luke 21) entwining the coming of the little horn of the goat or Roman power against Jerusalem at two epochs treated as a **singularity**, so too does the conditions within the guilty nation of “the last days” have their **counterpart in Israel today and in the gentile powers which have a bearing on the development of the crisis of “the**

time of the end". The last days of Judah's commonwealth was characterised by political and national unrest, rebellions, and political-power plays.

The Roman empire had grown weak in the last days of Emperor Nero. The provinces of the Roman empire were increasingly uneasy, oppressed by exactions to cover Nero's extravagant excesses, terrible cruelty and corruption, spawned revolts of which Judea was the longest and bloodiest. The little horn of the goat's invasion and siege of Jerusalem provided the prophetic synergy with "the time of the end" (Daniel 8; 10-12) the foreshadowing of which the apostle Peter could find no truer comparison, then or now, than with **the days of Noah** and that judgement which fell upon the world **1656** years after sin had entered the world. The earth was filled with violence and a shameless seeking for power at any cost by the giants of the Antediluvian world, destitute of any morality, the **creator of every lie**, which caused a general degeneracy characterising them as **lovers of lies**. The sons of God were generally deceived by the deception, and a marked decline some 120 years before Yahweh's judgement witnessed the ever-increasing **mocking rejection of the gospel proclaimed by Enoch and Noah**.

If there was a mocking disbelief of "the coming of the Son of man" (Matthew 24 :27) and that which was "ready to vanish away" (Hebrews 8: 13—the Mosaic system) by God's judgement upon Judah and Jerusalem in AD70—after the lapse of **1697** years from the Exodus and the giving of the law—what would be the state of the gentile world **2000** years after the bruising of the serpent's head through the lifting up of the body of Jesus once for all, when he comes again, so that the Father may put all things in subjection under his feet? The drawing to the end of the times of the Gentiles will be characterized by the formation of the feet of Gog's image empire enabling it to stand united by means of the same war-like policy—Russia, Europe and its false prophet against Israel.

What will Israel's mockers be like, who 2000 years after rejecting Yahweh's Anointed, have re-established their commonwealth in the midst of the earth, having partially returned in unbelief and blasphemy of "Yahweh and his Anointed", possessing Jerusalem again for a little while, becoming the greatest military power in the Middle East—a nuclear power!—so they think, untouchable, having cowered all their neighbours, destroying Hamas and Hezbollah, the collapse of the Syrian regime, standing atop of Mt Hermon and Iran to fearful to challenge the might of Israel! They too will be "**willingly ignorant**" of Yahweh's past judgements upon the rebellious nation—so terrible were the judgements that it stopped the mouths of even their enemies who witnessed it! "*Then the anger of the Lord was kindled against his people, and he abhorred his heritage; he gave them into the hand of the nations, so that those who hated them ruled over them. Their enemies oppressed them, and they were brought into subjection under their power. Many times he delivered them, but they were rebellious in their purposes and were brought low through their iniquity. Nevertheless, he looked upon their distress, when he heard their cry. For their sake he remembered his covenant, and relented according to the abundance of his steadfast love. He caused them to be pitied by all those who held them captive.*" (Psalm 106: 40-46).

Though Yahweh caused them to be pitied by all those who oppressed them they have not pitied the sojourner in their midst but have killed tens of thousands of women and children, the widowed and the fatherless. Their fathers had been commanded not to oppress the sojourner in the land Yahweh gave them, "*for you were sojourners in the land of Egypt*" (Exodus 22: 21-24, 23: 9). They again became sojourners in all the nations because of their wickedness and at last in being allowed to return to the land in preparation for the unlooked for coming of the Son of man in clouds of heaven with power and great glory; they have wilfully forgotten when they had "*no respite, and there was no resting-place for the sole of their feet, when they had a trembling heart and failing eyes and a languishing soul.*" They wilfully forgot that their life hung in doubt, and night and day they were in dread and had no assurance of their life. In the morning, they said, '*If only it were evening!*' and at evening they said, '*If only it were morning!*' because of the dread that their heart felt, and for the sight that their eyes beheld, and **will yet behold**.

What of the scoffers of the household of God, many of whom have long rejected the necessity of the righteous condemnation of sin's flesh, as the source of all rebellion against God's holiness, in a representative man, who though wearing the condemned nature of Abraham and David, obtained a right to resurrection by perfect obedience, and by dying, abrogated the law of condemnation for himself and all who believe and obey him. As in the days of Noah and the Roman empire leading to AD70, the world was filled with defiling immorality, an excess of everything, except the fear of God and therefore a world without wisdom. Nations of prosperity, especially the latter-day Tyre (the so-called United States of America), boasting of the highest gross national product, their populations not troubled by a need to practice God's wisdom; political narcissists full of pride and nauseating arrogance, **deceiving with endless lies**; all of which has cultivated a Laodicean blindness and spiritual stupor. Devoid of that anxiety of working out their salvation in fear and trembling—the industrious application of God's mind in a life of being like their Lord, they are wilfully ignorant that **obedience only will secure a saint's acceptance at the judgment seat of Christ**, where the time of judgement begins; *"and if it begins with us, what will be the outcome for those who do not obey the gospel of God?" (1 Peter 4: 17).*

Bro. Roberts answers in that most remarkable year of 1871:

*"In the prophet Daniel, we have indications of the time and the purpose for which Jesus will reappear viz: —for the destruction of the political system represented by the fourth beast of Daniel 7., at the end of the career of that element of the system represented by the Little Horn. These indications have been made intelligible by the unlocking power of history, and we know we are near the great culmination, when the Lord will be manifested as the little stone to smite Nebuchadnezzar's image upon its clay and iron feet, bringing about the disruption of the great despotisms of the earth, substituting His own authority over all. The time has gone drearily on; the fourth beast has slowly developed itself in history. Its most remarkable feature has been shining conspicuously in the political heaven for twelve centuries past—the **Little Horn with eyes**; and the most remarkable predicted performance of the Little Horn is of recent occurrence. It has opened **its blasphemous mouth**, and spoken "great words" which have stunned the world with their audacity and been followed by terrible calamity. It has declared the old infatuated occupant of "St. Peter's chair," to be the incarnation of divine wisdom in the earth, whose individual opinion is to be taken as the settlement of all religious questions.*

*Then have we not seen the great sign that Jesus indicated to his servant, John, in the Isle of Patmos, eighteen hundred years ago; the activity of the frog-power towards the European nations, causing war...we see the result in the present complicated state of European politics—the present confused state of the world—the present armed condition of the nations. Then during the past year, we have seen Europe plunged into war, in the midst of a cry of "**peace, peace**," through the machinations of the same power."*

Bro. Thomas in Exposition of Daniel writing of the series of events which formed this Little Horn of the West with its eyes and blasphemous mouth states it was the plucking up by the roots of the Lombard kingdom by Charlemagne—"by the spoliation of the Lombards and the emperor of Constantinople, to the dimensions of an earthly kingdom" that constituted "the Eye and Mouth-ship proper of the Roman god" (pg. 70). **By this plucking up by the roots of the Lombard kingdom the eyes and mouth were inserted in the little horn of the west. This occurred, says bro. Thomas, in AD 774.** If we add the 1260 years of Daniel 7 to this significant date, we come to the year **2034 AD**, when we pray, as we have often said during our earliest visits to PNG in discussing God's prophecy through Daniel, the Ancient of days will take his throne at Jerusalem, from where *"A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books (national judgements) were opened."*

Just as **2033** years passed from sin entering the world by the first Adam to the destruction of the Babylonian host by the hand of Abram and his trained household—typical of Gog's destruction at

Armageddon then Abram's meeting with Melchizedek, "priest of God Most High," their partaking of the emblems of the everlasting covenant near Zion, followed by the typical confirmation of that covenant—so too a similar period of **2033** years will elapse from Gabriel's words to Mary concerning the seed of the woman to when "the root of Jesse will come, even he who arises to rule the Gentiles". As the Lord said to his disciples "I even I covenant for you, as my Father has covenanted for me, a kingdom; that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke 22: 29-30).

After the type of Noah entering the ark **7 days** before God's judgement fell upon the Antediluvians (Genesis 7: 7: 1,10), and if the 1260 from AD 774 witnesses the Lord coming in 2034 to Jerusalem **with ten thousands of his saints**, then on the scriptural principle of a day for a year, **7 years before 2034, i.e. 2027**, the Lord Jesus will command, "*Gather to me my saints, the separate ones of my covenant by the sacrifice!*"; "*Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by. For behold, the Lord is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it, and will no more cover its slain*" (Psalm 50: 5; Isaiah 26: 20-21).

Now some may counsel that I should "manage expectations." But, we **must** consider the type set forth under the Mosaic shadow (Leviticus 23: 24-28). The day of Atonement was preceded by a memorial blowing of trumpets and a calling of the people together to offer to Yahweh that which had been appointed and receive forgiveness of sins. This prefigured the great day of Atonement for believers when the responsible dead will be resurrected and with living believers called together for judgement and reward. This seventh month was heralded by the sounding of trumpets that followed **ten days later**, on the day of Atonement, with the sound of a trumpet throughout the land proclaiming liberty unto all the inhabitants (Leviticus 25: 9).

This memorial blowing of trumpets is taken up in other significant prophecies and pre-eminently in the Apocalypse. In fact, in the introductory vision which conveys John by the spirit to "the Lord's Day" he is caused to hear "behind" him "**a loud voice like a trumpet**" and turning to see the embodiment of this voice, he sees "one like the son of man"—the resurrected multitudinous Christ; "his voice was like the sound of many waters" (Revelation 1: 10). This loud voice "like a trumpet" is referred to in a subsequent vision; "After this I looked, and behold, a door opened in the heaven! And **that first voice, which I had heard speaking to me like a trumpet**, said, 'Come up here, and I will show you what must take place after this'" (Revelation 4: 1).

Bro. Thomas in Eureka Vol.2 "The First Voice as of a Trumpet"

*"The **first voice**, then, he heard behind him as the loud sound of a trumpet, was a symbolical voice of the **seventh trumpet period**, which will awake him from his death-sleep; for it is under the **seventh**, which is also the last, that **the dead are raised**, the prophets and saints are rewarded, the day of the Lord is **introduced**, and **the Satan ejected from the heaven**, bound hand and foot, and shut down in the bottomless profound there to remain for the thousand years ensuing — Revelation 11:18."*

We note that it is under the 7th trumpet period that (1) **the dead are raised** (2) the prophets and saints are rewarded, (3) "the day of the Lord" is **introduced**, under the connected symbology of Revelation 4: 1 by a door being opened in the political heavens by which world power and authority begins to be wrested from the nations in the battle of Armageddon when Abraham with his household stand with the King/Priest after the order of Melchizedek on Mt Zion; and (4) **the Satan ejected from the heaven** is bound hand and foot.

*"Now, in John having referred us in ch. 4:1, to the first voice of ch. 1:10, it was equivalent to telling us, that the **first and second hearing** of the same voice related to the same epoch ...the **first voice awoke him to life and action**; and afterwards the same voice invited him to ascend to the heaven and to inherit the kingdom established there."*

If it is asked how long a time will pass between the awaking of the saints to life and action to them ascending the heaven to inherit the land promised to Abraham and his Seed and take possession of the kingdom covenanted to David and his Son for ever, the 10 prophetic day/years of that 7th month heralded by "the memorial of the blowing of trumpets" until the 10th day—the day of Atonement is the divine foreshadowing. The first 7 years after the Noahic type will in all probability be for the purpose of judgement and the last 3 years of these ten, the rewarding of the faithful and in the seclusion of Sinai, the joining in love and joy unspeakable of Christ with his bride, the revelation to them of the divine plan of subduing the earth (7 thunder judgements John was not permitted to reveal—Revelation 10) and the final providential manipulation of the nations to assemble them to the great day of God almighty, which witnesses the necessary humbling of Judah and Jerusalem in preparation for their salvation, transformation and redemption when:

*"Yahweh came in from Sinai and dawned from Seir upon us (the Jews at Jerusalem) he shone forth from Mount Paran; he came from **the ten thousands of holy ones**, with a fiery mandate."* Thus Elohim (mighty ones—the immortal saints) shall arise, their enemies shall be scattered; and those who hate Yahweh shall flee before the multitudinous man of the one! *"As smoke is driven away, so you shall drive them away; as wax melts before fire, so the wicked shall perish before God! But the righteous shall be glad; they shall exult before God; they shall be jubilant with joy! Sing to God, sing praises to his name; lift up a song to him who rides through the deserts; his name is Yahweh; exult before him... The chariots of God are twice ten thousand, thousands upon thousands; Yahweh has come from Sinai, into his sanctuary"* (Deuteronomy 33: 2; Psalm 68: 1-4, 17).

If Christ is to come with his immortal saints to establish his throne of judgement as the Ancient of days at Jerusalem 1260 years from the placing of the eyes and mouth into the little horn of the west AD774 (Daniel 7: 25-26) then 10 years before (i.e. **2024**) has witnessed not only remarkable signs but a fevered frequency, could 2025 be the year when those who are responsible will be summoned?

Bro. Roberts in the exhortation we quoted at the beginning of this article reminds us, *"We do not know the exact time when the Lord will come, any more than the disciples at the beginning of the Christian era knew when Jerusalem was to be destroyed. The details are not revealed, but we do know that we have **reached just that point of time when He may come any day**. Every true heart will say with John,*

"Come Lord Jesus, come quickly!"

"Blessed is that servant whom his Lord, when he cometh, shall find watching."

Taken from: - "The Christadelphian" of 1871 Seasons of Comfort No. 27; pp. 142-145

In further explanation of the trumpet voice of Revelation 1:10 and 4:1, bro. Thomas states, *"The trumpet to which this "loud," "first voice" belongs, is that represented in "the memorial of the blowing of trumpets," on the first day of the seventh month — Lev. 23:24. It is that sounding by which the princes, heads of the thousands of Israel, are summoned to gather themselves together unto Christ, the King of Israel — Num. 10:4. **It precedes the sounding on the tenth of the seventh month, which proclaims liberty throughout the land unto all the inhabitants thereof — Lev. 25:9.** The saints are first raised and exalted to the heaven; in other words, "meet the Lord in the air," as symbolized in this fourth chapter (i.e. as a result of the battle of Armageddon Christ and his saints reign from Zion); and then afterward "the Great Trumpet" of the Jubilee is blown by YAHWEH Elohim, who in the "lightnings and thunders which proceed out of the throne" (v. 5), goes forth with the whirlwind of the south — Zech. 9:14.*

The "first voice," then, is the apocalyptic antitype of the Mosaic ordinance of the memorial of the blowing of the two silver trumpets, which were blown for the calling of the assembly, a holy convocation; and for the journeying of the camps. This "first voice" is heard by the class of which John is the apocalyptic representative, before the pouring out of the Seventh Vial "INTO THE AIR;" by which

a breach is made, through which, as "a door," the saints, who are raised under the Sixth Vial — "the kings which are from the Sun's risings" — who hear the first voice as of a trumpet speaking to them, enter into the heaven. Raised under the Sixth Vial...They await the smiting of the Nebuchadnezzar Image upon the feet, which is to manifest the temple of the Deity in the open heaven; and in the midst of that temple of holy ones, the Messianic Ark of his Covenant, whose propitiatory or mercy seat, is the crucified Nazarene — ch. 11:19."

The Lord Jesus gave his disciples the sign that Judah's commonwealth was about to be dissolved in flaming fire— *"when you see the abomination of desolation spoken by Daniel the prophet" (Matthew 24: 15)* standing where it ought not; as a warning to escape the *"immediate"* (vs 29) consequence of the little horn of the goat's siege of Jerusalem AD70. The next event in the Mount Olivet prophecy of great significance in **relation to Israel** will be the coming against Judah and Jerusalem of **the same little horn of the goat** (i.e. the assembling of nations under the Russian/latter day Assyrian head of Nebuchadrezzar's Image issuing its commands from the seat of the Dragon— Constantinople). This appearance of *"the sign of the Son of man"* in the political *"heaven"* of Gog's confederacy pitched between the seas in the glorious holy mount (Daniel 11: 45) will herald the imminent revealing of *"the Son of man coming in the clouds with power and great glory"* (Matthew 24: 30). The *"clouds"* symbolic of the immortal saints (Hebrews 12: 1; Revelation 1: 7) resurrected to life by the sound of the trumpet voice (1Thessalonians 4: 16) some 7-10 years previously will, with the chief Eloah, have at last, *"come from Sinai, into his sanctuary"*.

It is from this position of power after the smiting of Nebuchadnezzar's image but before its shattered coalition is ground to powder when Yahweh will be still and be without fear in his dwelling place (Jerusalem) as dry heat in impending lighting and like a cloud of dew in the heat of harvest (Isaiah 18: 4) that his messengers *"with a loud trumpet call, will gather his elect (Israel scattered amongst the nations) from the four winds, from one end of heaven to the other"* (Matthew 24: 31); *"In that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the Lord on the holy mountain at Jerusalem"* (Isaiah 27: 13); *"I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth"* (Isaiah 43: 6); *"I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name... When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Yahweh their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there"* (Ezekiel 39: 25-28).

These events will also constitute part of the 7th trumpet described in Revelation 11: 15-19). Thus the *"great sound of a trumpet"* in Matthew 24:31 will call Israel out of the wilderness of the peoples (Ezekiel 30: 33-38).

The European nations which comprise *"the Beast and the kings of the earth,"* (Revelation 19: 19; Psalm 2: 2) as we write, are **being providentially caused by Russia's invasion of Ukraine to arm themselves to the teeth, to prepare them, after Armageddon, to "make war on the Lamb"** (Revelation 17:12-14). They will only be temporarily stunned by the smiting of the Image (Daniel 2: 34) and the overthrow of its confederacy. In defiance of the mid-heaven proclamation (Revelation 14: 6-7) they will turn against and persecute their Jewish populations. Having been restrained for a little while by Gog's destruction on the mountains of Israel and the ultimatum sent from Jerusalem, they will be driven to despair by the destruction of *"Babylon the great"* — **"the great city that has dominion over the kings of the earth"** (Psalm 2:2; Revelation 17: 5, 18; 18: 8-9) which just precedes the Apocalyptic *"one hour"* or 30 years granted to them, *"to hand over their power and authority to the beast."* Being *"enraged"* by the destruction of the whore—which so recently had sat upon and controlled the beast and with whom **the kings of the earth** had committed fornication (Psalm 2: 1; Revelation 17: 3-5; 19: 9-10) and being stirred up by their Papal *"false prophet,"* whose

blasphemous, deceiving order, survives Rome's prediction — they reject the Divine decree (Revelation 19: 20) of Psalm 2: 7-9, declaring it the vain and fanatical utterances of the antichrist! They reject it just as savagely as the Jews had done when they cried out "Crucify him, crucify him!" In their blind madness there is not a moment's parley with such a proposition "*Serve Yahweh with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little*" (Psalm 2: 11-12).

"The kings of the earth set themselves, and the rulers take counsel together, against the Yahweh, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2; Revelation 19: 15,19).

In concluding this article which began with the gospel preached by Enoch warning the Antediluvians of Yahweh's coming judgement in the very terms of that which will befall the world of the latter days, which like the Mount Olivet prophecy entwines two epochs, we can do no better than to identify with the apostle John in hearing and beholding these things which made plain to him God's unsearchable judgements, inscrutable ways and the glory indescribable. He fell down to worship before the feet of the messenger which had shown him these things. In the very language of **the gospel preached by the 7th from Adam** the messenger said, "*See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and **whosoever loveth and maketh a lie**" (Revelation 22: 9-15).*

A WORD IN SEASON – Psalms of the degrees - "Peace be within you" (Psalm 122)

My dear brethren and sisters, we have been using the 15 Psalms of the degrees, comprised of 5 sets of 3 psalms which speak to us of how God's children may be the receipts of His **grace**. This 5 fold emphasis makes plain the spiritual pattern of experiencing "**distress**" that we "may share His holiness" (Hebrews 12: 10), a discipline which creates "**trust**" in Yahweh's power of deliverance and how such trust and its corresponding faith leads to "blessing and peace."

It is important to remember the structure of the Psalms of the degrees and how that structure relates to **the sundial of Ahaz**, important because Ahaz, by this allusion, is reintroduced into the story of Hezekiah in a dramatic way, when the Assyrian was encamped outside the walls of Jerusalem. "*In those days Hezekiah was sick unto death.*" We have the deliverance of Judah and Jerusalem from the hand of the Assyrian, directly linked to Hezekiah's own typical death and resurrection, so that we see that these things speak to us of God's great work in Christ. He came to destroy that which has the power of death, to bruise the serpent a fatal blow to the head, a work that he accomplished in himself, by which God's righteousness was publicly declared outside the walls of this very place that our thoughts are so much centred as we go through these Psalms of degrees. It was there that

Yahweh chose to lift up His son upon the cross so that all those who have eyes to see can acknowledge that “the body of sin” that he shared with those he came to save, that body had to be publicly destroyed because in it resided all the principles of rebellion against God. It pleased the father that it should be so publicly declared in the death of one who never succumbed to sin’s temptation mentally or morally, so that he could be righteously raised on the 3rd day to become our king and high priest, after the order of Melchizedek.

These things begun in Christ, do not have their fulfilment in him. He did not come and simply die for himself. This bruising of the serpent’s head continues at Christ’s coming for those who have exercised faith in what God has promised to the fathers of old, both in relation to the land promised to Abraham, the throne covenanted to David and to his seed the Lord Jesus Christ. Those who are Christ’s are reassuringly described as Abraham’s seed and heirs according to the same promises. Intrinsic to those promises is the work of the seed of promise – to bruise the serpent in the head to open that way of salvation, something we cannot do, God had to provide but which we are called upon to exercise faith in and by love abide in God so that “as He is so are we in this world” (1 John 4: 17). Through that faith and in following our dear Lord’s example we strive to be a part of his household manifesting the spiritual characteristics of his family. In the gospel according to Mathew he talks about those who do the will of God as being his brother, sister and mother; by doing this we become a part of the family of God. Those very terms are taken up in Psalm 122 as we shall see. The next phase of how this family is eternally constituted begins at Christ’s return to the earth. Judgment begins with the household of God. A separation of honourable and dishonourable vessels takes place based on those who have cleansed themselves of what is dishonourable, who have set themselves apart as holy, useful to the master of the house, will be ready for every good work (2 Timothy 2:20-21). They readied themselves in the day of probation with much earnest application and will be strengthened for the master’s work in the Kingdom age by glorification; those who are chosen and faithful. In them the serpent power will be bruised a fatal blow – they will be given immortality. They will accompany the Lord Jesus whithersoever he goes as his army, arrayed in fine linen, white and pure (Revelation 19:11-14). First, they go forth to destroy the latter-day Assyrian, who will at that time be ensconced between the sea and Jerusalem; Armageddon takes place, so that latter day Assyrian is destroyed, just as the Assyrian in ancient times in the days of Hezekiah. This great work of bruising the serpent power extends to all the nations who won’t submit to Christ’s rule, and to Daniel’s forth beast system. This great work continues until Yahweh causes all the enemies of the Lord Jesus to become his footstool as Psalm 2 depicts.

These are the stupendous thoughts that form the great background to the Psalms of the Degrees. It’s the Psalms of the Degrees because it links the Emmanuel prophecy with the incident here of the coming of the Assyrian to Jerusalem. They are linked clearly in Hezekiah’s language when he alludes to the Emmanuel prophecy. With the dial of Ahaz being particularly emphasized in this story, we have an allusion to that man who rejected the opportunity to take a sign from Yahweh that was to prove that Yahweh would in fact destroy the coalition of Israel and Syria that came against Ahaz in the days when Hezekiah was a young boy; he rejected the sign that Yahweh would give either in the depths of the earth or the heavens above (Isaiah 7: 11-14). Yahweh gave the house of David a sign, the sign of Emmanuel. Hezekiah was not a faithless man as his father. He took the opportunity to request a sign; he requested it in the heavens above because it is that heavenly power, or **intervention in the affairs of man**, that lie at the very basis of our salvation– the Lord Jesus who was raised from the dead early in the morning on the 3rd day. The dial of Ahaz was turned back, the shadow is made to retreat 10 steps or 10 hours, so we are taken back, as it were, to a brand-new day, the very beginning of the day early in the morning, the resurrection morning as it were. How real was that morning for Hezekiah! “If Christ be not raised you are yet in your sins” (1 Corinthians 15: 17). This is the great background to all these Psalms of degrees.

If we look at the overall structure or picture, we note there are several ways we can look at the Psalms of degrees. One of the simple ways is it’s a grouping of 5 lots of 3 Psalms. Five speaks to us, as the apostle Peter says, of the **grace** that will be brought at the revelation of Jesus Christ, which he

says we ought to **fix our hearts on** (1Peter 1: 13-16). When we look at this structure, each set of 3 is divided into **three themes**. The **first** speaks to us of **Distress** as illustrated in Psalm 120, we read “in my **distress** I cried unto Yahweh”. When you look at the background to Hezekiah’s distress it was the blasphemy of Rabshakeh and his threats. The Lord Jesus in talking about the characteristics of the multitudinous Christ in the application of the heavenly characteristics in the life of the disciple he says, “Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my name’s sake. Rejoice and be exceedingly glad, for so persecuted they the prophets that were before you.” He may have been talking about Hezekiah, or Isaiah, the most quoted prophet in the NT. With each of these Psalms that begin this series of three we have a Psalm that really talk about that principle, the application of Christ’s commands in our lives and what happens when you try to be a man or woman who applies those principles. It is followed then by a Psalm of **trust**, but really, they are better described as Psalms of deliverance and resurrection. For example in Psalm 121, “I lift up my eyes to the hills. From where does my help come? My help comes from the Lord, who made heaven and earth.” (Psalm 121:1-2). That’s where the deliverance comes from. It finishes with “The Lord will keep you from all evil; he will keep your life. The Lord will keep your going out and your coming in from this time forth and forevermore.” (verses 7-8). This is **eternal life**. Each of the 2nd of these series of Psalms speak to us of **deliverance and resurrection**. The third, which we are looking at in Psalm 122, speaks to us of **the kingdom age and the blessing and peace** this hope provides. This Psalm was originally composed by David but arranged in this spiritual collection by Hezekiah.

We must appreciate that David was moved by the holy spirit to write the things that he wrote that went far beyond his experiences and himself. It was the spirit of Christ in these men that the apostle Peter tells us, caused them to speak of a time that far transcended their immediate experience and in fact even of their own person (1Peter 1: 10-11). We suggest that each of the third Psalms in these 5 groupings transport us to the kingdom age. Reading through Psalm 122 we note that it is ‘A song of **the** degrees’, or A Song of Ascents (ESV). The ascents are steps. The sundial of Ahaz was a stepped formation, and there would be a pole at the top that would cast a shadow down the steps. The way in which they would align the step perhaps represents an hour of time. The first 2 Psalms in this series were by Hezekiah and this is the 1st of the Psalms of David; there is 4 of them in the 15, which is interesting because four is the number of the faces of cherubim, and speaks to us of those who lived by the spirit and walked by the spirit, **a new creation, upon whom rests peace and mercy**, upon “**the Israel of God**” (Galatians 5: 25; 6:16).

“I was glad when they said to me, ‘Let us go to the house of the Lord!’” (Psalm 122: 1). Note the word ‘glad,’ which is an understatement according to how we use the word ‘glad.’ What we mean is illustrated when the Lord Jesus speaks of Abraham’s comprehension of God’s great salvation, “Abraham saw my day and he (in the Greek) leapt for joy”. It refers to an ecstasy of joy. “Let us go to the house of Yahweh”. Who is us? Further on in verse 8 we read, “For my brothers and companion’s sake I will say, ‘Peace be within you’”. Here are family and close associates of David, the beloved. If we think of passages like Mathew 12:50 where the Lord Jesus speaks of family, they are those who **do** the will of the father. This is the family of the beloved. David had a family, and he had close associates, many of whom were gentiles whom he had gathered to Jerusalem. Verse 8 is important because this clearly is who the ‘us’ is. In verse 2 (ESV) “Our feet have been standing within your gates, O Jerusalem” (past tense). In the KJV our feet shall stand within thy gates O Jerusalem.” That is not right according to the Hebrew. This is significant. Bible commentators will say this is about the pilgrim that is anticipating his journey to Jerusalem. The Psalm is not anticipating a journey. What it paints is a journey **finished, concluded; the end of probation. Its hope is realized, standing in the gates of Jerusalem.**

Verse 3 ESV, “Jerusalem—built as a city that is bound firmly together...”, or compacted together, a city that is unified. Jerusalem is not unified today is it, far from it! Especially amongst the Jews there is no unity. Was there a Jerusalem in the past that was unified? Perhaps, under David, but these times were fleeting as we know even during his life. Under Hezekiah there may have been unity,

particularly after the destruction of the Assyrian. This is why Hezekiah chose this Psalm to talk about the things he does here, because there were elements that rang true. There is a clear association between Hezekiah and David regarding their spirituality. They shared the same longings and desires.

Verse 4 “to which the tribes go up, the tribes of Yahweh...”. It does not say the tribes of Israel. Here is what Paul refers to “**the Israel of God.**” They are a city compact together because they are of **one mind**. They uphold the righteousness of God, and as such they experience the peace of God which Paul tells us in Philippians 4:7 “surpasses all understanding.”

“...as was decreed for Israel, to give thanks to **the name of Yahweh**, as was decreed for Israel,” They were commanded to go up and worship three times a year (Deuteronomy 16), to give thanks to the name of Yahweh. These 3 feasts contemplate the whole purpose of God as comprehended in the Name of Yahweh which begins in the Passover lamb and concludes in the final ingathering when Yahweh “may be all in all” (1 Corinthians 15: 23-28).

Verse 5 “There thrones for judgment were set, the thrones of the house of David.” This emphasizes a multiplicity of thrones, it’s not just the throne of David or a single throne, or the throne of David in the days of Hezekiah or the throne of Jesus that the Lord Jesus would sit upon. Here we have the idea of thrones for judgment. Thrones speak to us of a **sharing of royal dignity or royal privilege or royal judgment**. Thinking of well-known passages in Revelations 5 and 20 that speak to us of the great promise “we shall rule with Christ as king priests” “for a thousand years.” So there is the idea of a sharing of those great privileges and power that the Lord will extend to his saints when they are granted to sit with him on his throne (Revelation 3:21). When we picture the temple, the house of prayer for all nations, in that circular part is where Ezekiel shows us the nations will be judged by the immortal saints. We have a picture of the kingdom age, and it’s Christ’s spiritual family, like the family of David in times past where his sons would have been princes and judges in Israel. In the kingdom age it is the family of Christ, Jew and Gentiles who have strived to manifest the character of the Lord Jesus in their own lives, and will be highly exalted in that day. Jesus specifically promised his 12 disciples that they will sit upon thrones judging the 12 tribes of Israel. From these hints we can see why this third of this first set of Psalms conveys us to the kingdom age and provides us a **key how to interpret the other 3rd psalms which conclude each set of 5**.

With this wonderful picture that is presented, we then are encouraged by David in verse 6 to “Pray for the **peace of Jerusalem!** May they be secure who love you! **Peace** be within your walls and security within your towers!” Before peace comes **righteousness**. Before we read in Verses 6-9. “Pray for the **peace of Jerusalem!**” in verse 5 we read, “Thrones for **judgment** were set, the thrones of the house of David”.

Thrones refer to God’s righteousness. In Isaiah 26:8 we read “In the path of your judgments O Yahweh we wait for you. Your name and remembrance are the desire of our soul. My soul yearns for you in the night (i.e. the Gentile dominion). My spirit within me earnestly seek you. For when your **judgments are in the earth, the inhabitants of the world learn righteousness.**” This is what judgments are for, **learning about righteousness**. When we think about the kingship or the king priests of the age to come, Paul tells us that it is related to the priesthood of Melchizedek. In Hebrews 6 & 7 we are told that in regard to this great theme of the Psalms of the Degrees which have to do with distress, followed by deliverance and resurrection followed by a Psalm that has to do with the kingdom age, Paul in Hebrews 6:19-20 says, “We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.” He explains this Melchizedek in chapter 7:1 “For this Melchizedek, king of Salem (i.e. Jerusalem), priest of the most High God, met Abraham returning from the slaughter of the kings and blessed him”. Another slaughter of the kings in the same place! Verse 2-3 “and to him Abraham apportioned a tenth part of everything. He is **first**, by translation of his name, king of **righteousness**, and then he

is also king of Salem, that is, king of **peace**. He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever." It is very appropriate that when we are contemplating the Psalms of the kingdom age and the great king priest, is a priest forever after the order of Melchisedek, which as Paul says, is first by interpretation, king of **righteousness** and then king of **peace** or Salem. After this pattern in Psalm 122 we have this great principle, 'thrones of judgment are set,' judgment has to do with **righteousness**, and then David encourages those who contemplate this to pray for the **peace of Jerusalem**.

The order is very important. It is not something that is haphazard. It is the principle that was set forth by God's work in Christ which is acknowledged by those who are his companions, the brethren of the beloved, and find its remembrance eternally in all Yahweh's arrangements. When we contemplate what Yahweh's righteousness required, how it was accomplished, and what it will at last achieve in all the earth, it is most appropriate that Christ's family should pray for **the peace of Jerusalem**. It is not the Jerusalem of today. It is not the Jews of today. **It is the righteousness and the peace that relate to the vision that Psalm 122 speaks to us of.** It is the time when the thrones of judgment i.e. of righteousness will be set in Jerusalem in the house of prayer for all nations, when the glory of Yahweh will enter from the eastern side when Christ is accompanied by his immortal king priests who are also after the order of Melchisedek. If the Lord Jesus is a great king priest he has others who are king priests of that "order". That is what Rev 5 says, we will be king priests ruling with him. Righteousness first followed by peace has to do with **Jerusalem**, which Paul speaks of; it is that Jerusalem which becomes a symbol of **their hope**. Those things which are promised are peculiarly related to **that Jerusalem which is from above**, which represents the new Jerusalem or the men and women who will be given immortality, because they have manifested the qualities of Melchisedek in their own lives. The Jerusalem of the age to come is a physical place that will enshrine in its ordinances, worship and governance what is totally barren in the world today; **righteousness and peace that is based upon God's principles**.

"May they be secure who love you!" In another beautiful Isaiah quote; Isaiah 62: 1 (ESV) we read: "For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet, until her **righteousness** goes forth as brightness, and her salvation as a burning torch. The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of Yahweh will give. You shall be a crown of beauty in the hand of Yahweh, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, (Hepsibah) and your land Married (Beulah) for the Lord delights in you, and your land shall be married." You can see the times to which this belongs. It is not what is happening in Israel today, but what is going to happen there, which is all David's salvation and all his desire. Continuing in Isaiah 62:5 "For as a young man marries a young woman, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. On your walls, O Jerusalem, I have set watchmen;" Isaiah was such a watchman, as we have seen from the opening verses of Isaiah 62, taken up again in verse 6. "All the day and all the night they shall never be silent. You who put the Lord in remembrance, take no rest, and give him no rest until he establishes Jerusalem and makes it a praise in the earth." That is why we pray for the peace of Jerusalem.

David therefore exclaims, "Peace be within your walls and security within your towers!" Within Jerusalem's walls – within the towers of the palaces speaks to us of the intimate confines that will be reserved for the family of the Lord Jesus Christ, his immortal saints. And what peace! What extraordinary peace will the servants of God have in that day! It is something to contemplate as a great hope and can help us deal with our present problems.

David says: "For my brothers and companions' sake I will say, 'Peace be within you!' For the sake of the house of Yahweh our God, I will seek your good." There are many passages that speak of the peace of God. In Philippians Paul tells us (chap 4:4-7) "Rejoice in the Lord always; again I will say,

rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And **the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.** Finally, brothers, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable (i.e. of good report), if there is any excellence, if there is anything worthy of praise, **think** about these things. What you have learned and received and heard and seen in me—**practice** these things, and the **God of peace** will be with you.” Righteousness and peace are thus made plain in the experience of God’s children.

“Peace be within your walls and security” (ESV). In the KJV it says prosperity, which is similar to the word prosper in verse 6 ‘may they prosper’. The idea of the word prosper is to be quiet, at ease, to be tranquil — regarding the saints – eternal peace, think of an existence that is free of any worry! That is something we cannot comprehend in this mortal existence. It is a peace that we can try to emulate in our lives now, but can never achieve to any degree apart from God’s righteousness clearly understood and humbly acknowledged so that its transforming effect may have its perfect work. It is always in and through the power of God’s word that we find that peace. Likewise, the word “prosperity” in verse 7 is very similar to the word “prosper” in verse 6. The lesson of this Psalm is that if we pray for the peace of Jerusalem, having been thoroughly and transformatively exercised by God’s righteousness, we will in part experience the peace and tranquillity that the Psalm speaks to us of. It is a wonderful exercise to use such Psalms, to meditate upon them, and set our minds at ease through Psalms like this especially in the time of trial.

Verse 8: “For my brothers and companions’ sake I will say, ‘Peace be within you!’” That is within the walls of Zion. In Psalm 87 we read, “On the holy mount stands the city he founded; Yahweh loves the gates of Zion more than all the dwelling places of Jacob. Glorious things of you are spoken, O city of God. *Selah*. Among those who know me I mention Rahab (people from Egypt) and Babylon; behold, Philistia and Tyre, with Cush (Ethiopians) ‘This one was born there,’ they say.” Here are the beloved’s brethren and companions. “And of Zion it shall be said, ‘This one and that one were born in her’”. This is the divine enrolment of the children of God, those who are particularly associated with Zion and Jerusalem. It is a wonderful contemplation that we can be said to have been born in her because of the hope that we have, but more telling because of the “Zion” disposition that we manifest. What is that disposition? It is expressed in Psalm 24: 3-6,

“Who shall ascend the hill of the Lord? And who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. He will receive **blessing from the Lord and righteousness from the God of his salvation. Such is the generation of those who seek him, who seek the face of the God of Jacob, who seek your face.**” Psalm 87 continues, “For the Most High himself will establish her. Yahweh records as he registers the peoples, ‘This one was born there.’ Singers and dancers alike say, ‘All my springs are in you.’” It is that circular part of the house of prayer for all nations that is particularly referred to as the chambers of the singers. That is where the great praise will ring out in the Jerusalem of the age to come from the generation of those who sought the face of the God of Jacob.

Verse 9: “For the sake of the house of the Lord our God, I will seek your good”. We are said to be the house of God (2 Corinthians 6: 16- 7:1). Paul says that Yahweh walks amongst His people, and we should be aware of that. God is a **holy God**, and if we strive to “**cleanse ourselves from every defilement of the flesh and spirit, bringing holiness to completion in the fear of God**”, then there is a wonderful blessing to be received. It is the 7th blessing of the Apocalypse in chapter 22. “Blessed are those who wash their robes.” (ESV; the margin rendering is “**Blessed are those who do his commandments**”) “so that they may have the right to the tree of life and that they may enter the city by the gates.” Psalm 122 begins with David, the beloved and his companions’ journey or pilgrimage to the gates of Jerusalem; “I was glad when they said to me ‘let us go up to the house of Yahweh.’” Rev 22:14 contemplates the final blessing of the Apocalypse in the terms of Davids

contemplation of at last **entering** those gates, not merely accompanying the ark of the covenant but as one eternally with the Father and His Son, they have the right to enter the city, New Jerusalem, which descends from God out of heaven. It is a symbol of the Israel of God in Psalm 122, the multitudinous Christ, the immortal saints who enter by the gates. There are symbolically 12 gates, again speaking to us of “the Israel of God,” in whom Yahweh’s judgment and praise will be manifest in perfect peace. It brings together all the things that Psalm 122 would have us constantly focus upon, even more so as we are enveloped in the terrible darkness which must precede the arising of Zion’s light. “Yahweh will rise upon Zion and His glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising” (Isaiah 60: 1-3).

John Thomas and his rediscovery of Bible truth (continued)

The True Christian Hope

The connection between this understanding of the Kingdom of God with Thomas’s earlier discovery concerning the true Christian hope was clear. The “hope of Israel restored” was the “hope of the resurrection”³. A dead Abraham would be raised from the dust and given the land of Israel, the land of the Kingdom, as his inheritance. A dead David would be raised to see his “son” Jesus reigning from the Kingdom’s capital city, Jerusalem. The apostles would be raised and rewarded with thrones ruling over the house of Israel⁴. The faithful would share in the same promises: they could “fall asleep” believing that God would one day raise them from their graves and let them inherit the earth.

The reason why the New Testament writers stressed the resurrection and the return of Christ now became obvious. Such emphasis would be meaningless if the faithful went to heaven when they died, but very meaningful if sleeping saints were waiting for their entrance into the Kingdom. Moreover, the thrice stated⁵ purpose of God to fill the earth with men and women in His image and for His glory now had both a rationale and a mechanism. Mortal sinful man could not enter the Kingdom of God. A mortal had to be made immortal so that he could no longer die. The sinner had to be made incorruptible so that he could no longer be tempted to sin⁶. Jesus Christ came to bring this hope of immortality and incorruptibility to light through the Gospel. Those who believed in him and who continued firm in their faith until they died carried with them the guarantee of a resurrection and a bestowal of the divine nature⁷. Immortality was a gift to be given later as the means of entrance into the Kingdom of God, not an attribute to be continued on immediately at death. This was the true Gospel and hope of eternal life.

Criticism from the Reformists

As can be imagined, Thomas’s radically new thinking did not go over well with his associates. Their criticism was fierce. In response, Thomas pointed out that he was only following a basic principle of the Reformation itself: the Bible alone was the ultimate authority and men were required to be humbled by their understanding of God’s Word and to change their lives and thinking accordingly.

A quotation from Thomas himself best describes the controversy in terms of the Campbellite charge and his reaction:

³ Acts 28:20; 26:6-8; 24:14-15

⁴ Matt 19:28-29; Rev. 2:26-27; Gal. 3:28

⁵ Num. 14:21, Isa. 11:9, Hab. 2:14

⁶ 1Cor. 15:50-55

⁷ 2Tim. 1:10; Jn 6:40; 2Pet. 1:3-4

"I am accused of Anabaptism, of Materialism, of having turned away to speculation, of having ceased from the good work of pulling down the apostacy, of forsaking the building-up of the temple of the Most High, of teaching re-immersion for the remission of sins, of barricading the avenues to the unseen world, of being a Sadducee, of affirming that the grave is only Paradise, and I know not what else beside. I need not say to those who read the *Advocate* unbiasedly, or who hear me speak, that these insinuations are founded only in the distempered views of my dissentient friends. When I obeyed the gospel, I knew nothing of the 'Reformation,' or the topics of conversation between it and its numerous opponents. Having been thoroughly disgusted with Sectarianism in England, I determined to maintain my independence of all religious sects in America; and in this resolution I find myself this day. Christ, and not the Reformation, is my Lord. The spirit of liberty, based upon the law of faith, is the spirit of Christ; and this Spirit all the sons of God are privileged to possess, and having it, to breathe. I claim the right of exercising this privilege, as well as my contemporaries; and I require of them that they should do to me as *once* they loudly required others to do to them. If I have turned away from the faith, as some of the insinuations charge me, I am amenable to the law of Christ, and to the congregation in this city. I ought not to be represented to the brethren at large as guilty until proved so; and this proof can be received only as a matter of fact, and not as matter of opinion. Having *purified my soul (life) by obeying the truth*, I assumed the truth as my sole instructor. By *the truth*, I understand the Holy Spirit speaking in the writings of the apostles and prophets. All other writings are subordinate to these. None are fallible save the Scriptures. The opinions of the world, that is of mankind, whether readers, writers, or Editors, are none of them so sacred but they may be examined and discarded or retained, as *evidence* may determine.

For some time, I thought this was the golden attribute of the Reformation, but I must confess myself deceived. I find that liberty is granted to discuss everything under certain conditions, which, in truth, nullify the privilege, or rather right, *in toto*. You may discuss all topics, *except some*, and these are called *speculative*, if they happen not to have come within the range of popular view. A thing is speculative in a bad sense when it happens to jeopardize the integrity of my opinions! You may 'prove *all* things,' but you may not 'hold fast that which is good,' unless we say so! You may have more light than all men, but not more than we! The zig-zag of our belief is to be the bound of your liberty! You may do and say what you please, only don't condemn us. This is the spurious liberty with which Christ did not make his people free; I fear it is the liberty of this reformation to a considerable extent. The treatment I have experienced from various sources, satisfies me that this is true. I once thought that the errorists was to be silenced by argument: Paul acted thus, but not so my brethren. The *Harbinger* seems to act as though it thought that its opinion was the authority by which all controversies among us were to be resolved; and subscribers to our periodicals who succumb to this, deign not to convince us of our error, but summarily attempt to put us down by withdrawing their subscriptions.

This is the argument of force, not the force of argument."

(to be continued)

Closing Hymn

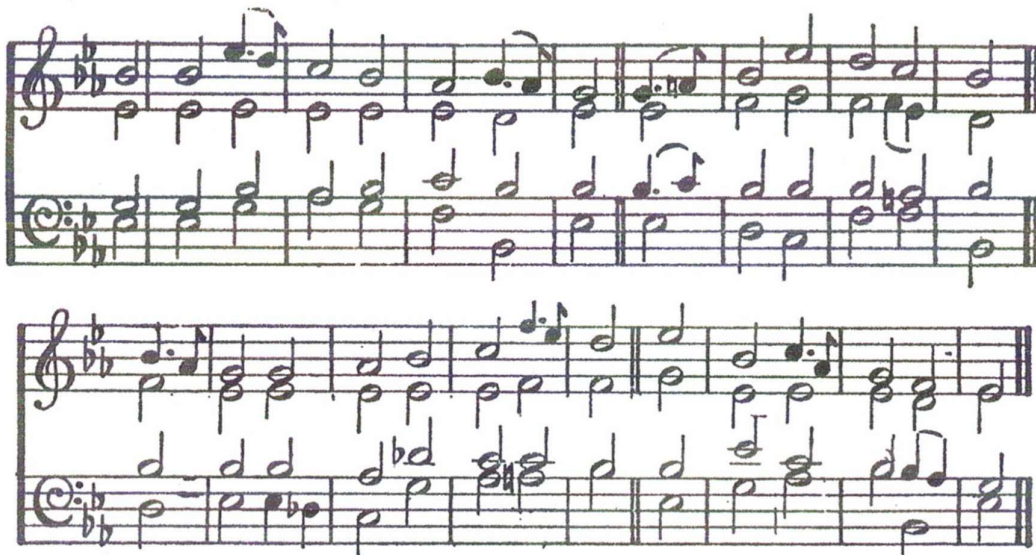
During our studies in Lae and Port Moresby, we began and ended each session with a hymn. It was particularly notable the beautiful voices of the children in Lae, and their ability to sing all verses of the selected hymns without the need for hymnbooks.

We asked the children and some of the sisters to choose their favourite hymns, and without hesitation they readily selected hymns by the number, and they all knew the words without needing to refer to hymn books. This is a testament to the wonderful work that sisters Carol and Nancy have done in teaching the children the hymns as part of their Sunday School program, although they do not have access to the recordings of the hymns to assist with hymn practice.

For the benefit of those who did not have hymn books, we wrote out the words to the selected hymns in PowerPoint, which was projected up on the screen for each hymn singing session. At the start of each session, we asked the children to come forward and lead the singing, which they happily did. It was a joy to hear their beautiful voices lifted up in praise to our Heavenly Father, and a great encouragement to all present to do likewise. Their smiles did not fade even after the end of the hymn, and some continued to hum and sing even during the study breaks.

We are reminded of the Lord's admonition to his disciples where he said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven." (Matthew 19:14).

Our closing hymn for this issue of the Berean Waters of Shiloh is the favourite hymn of sis. Nancy's son Michael, Hymn 50.



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THY goodness, Lord, our souls confess
Thy goodness we adore,
A spring whose blessings never fail,
A sea without a shore.

Sun, moon, and stars, Thy love attest,
In every golden ray:
*Love draws the curtain of the night,
And love brings back the day.*

Thy bounty every season crowns
With all the bliss it yields;
With joyful clusters loads the vines—
With strength'ning grain, the fields.

BUT CHIEFLY THY COMPASSION, LORD,
Is in the GOSPEL SEEN;
THERE, LIKE A SUN, THY MERCY SHINES,
WITHOUT A CLOUD BETWEEN.

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