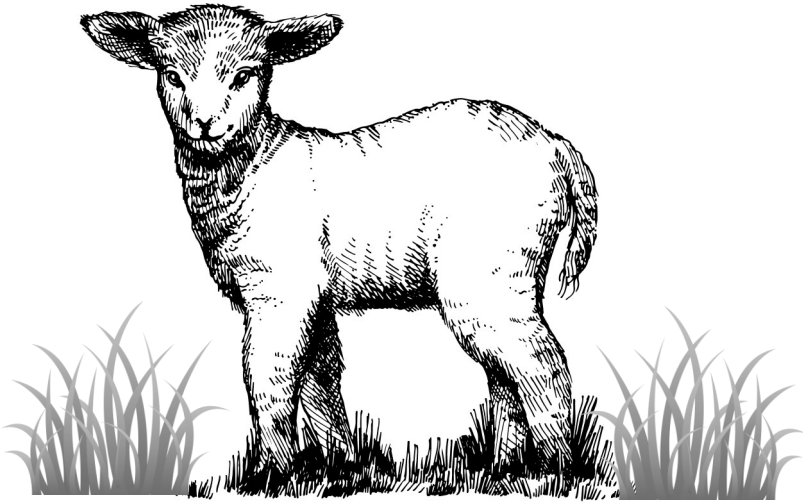


BIBLE STUDY MONTHLY

Volume 96 Issue 2

March / April 2019



Behold, the Lamb of God, who takes away the sin of the world!
(John 1. 29 RSV)

Contents

Thought for the month	42
Meaning in Moses and the Exodus	44
Jehoiada—Priest and Patriot	51
Zechariah—Pt. 8	57
Come let us join our cheerful songs—A Hymn	62
Wonderful Hands	64
If I be lifted up	65
Our humble King	71
One Lamb in the Morning & one at Even	72
Easter and Passover	74
From Emmaus to Paul	76
His Way is Best	77
The Resurrection of the Dead	78
Notices	79

BIBLE STUDY MONTHLY

FOUNDED 1924

The Bible Study Monthly, published to promote knowledge of the Bible, sees the Scriptures as a true record of God's dealings with the human race, needing to be understood in our generation. It stands for the pre-millennial advent of our Lord, and His reign of peace and justice on the earth.

"Speaking the truth in love, we must grow up in every way into him who is the head, into Christ" (Ephesians 4. 15 NRSV).

The Bible Study Monthly is sent free of charge on request to all who are genuinely interested. It should never be sold for money.

Secretary & Treasurer: Nicholas Charcharos



THOUGHT FOR THE MONTH

"Behold the Lamb of God" (John 1. 36)



Springtime evokes many pictures from spring bulbs full of vibrant blues, yellows, oranges and reds. The fields and woods start to appear to produce baby animals and we start to point out lambs in the fresh, green fields. It's a great time to raise livestock as the spring grass is rich with nutrition unlike the autumn grass which may keep growing but does not have the same goodness in it.

Sheep, lambs and shepherds appear often in the Bible despite the climate in the middle east being much different from these islands on the eastern side of the Atlantic ocean. Nevertheless sheep and goats do exist in that region which from a distance would look arid.

The first reference to a lamb being offered to God comes soon after the garden of Eden as Gen. 4. 4 (GNT) says "Abel brought the first lamb born to one of his sheep, killed it, and gave the best parts of it as an offering. The LORD was pleased with Abel and his offering," So, early on the offering of the first lamb was pleasing to God.

Many generations after the days of Noah and the deluge we meet Abraham and his miracle son Isaac. Now a young man Isaac and Abraham set off for Moriah to make an offering. They collected wood and went to where the heavenly Father had told them. Isaac asks the question, "Where is the lamb for a burnt offering?" His father replied "My son, God will

provide himself a lamb for a burnt offering". We all know what happened next and Isaac who is a type or picture of Christ finds himself ready to be offered in the place of the lamb before God provides a suitable animal in replacement.

Over 400 years later we find Moses and the children of Israel in subjection to Egypt under harsh conditions. At this time it is a Passover lamb that features. This lamb was perfect and it was taken from the sheep or the goats. It is killed and the blood placed over the doors to each home so that when the angel passed over as long as the firstborn were under the blood of that home then he lives, leaving the firstborn of Egypt dead. This is full of meaning to the Christian.

After this the Passover was instituted as a feast to be observed annually and this command was left for Israel to follow during the rest of Moses' life through the time of the Judges and Kings. The priests and Levites offered the lambs at the appropriate date and time according to their calendar as they did during the time Jehoiada was active. However because of idol worship and disobedience the nation spent seventy years in captivity.

After the captivity they returned to the land as recorded in Ezra and Zechariah when the Temple was rebuilt. All Israel was looking for the Messiah, "the prophet like unto me" that Moses had prophesied. We meet him in Zechariah's prophecy lowly and riding upon an ass.

John the Baptist met the Messiah, at Jordan and declared "Behold, the Lamb of God, who takes away the sin of the world!" This was the start of his ministry. Three and a half years later we see him riding in to Jerusalem as described by Zechariah. John 12 records Jesus' statement "If I be lifted up I will draw all men unto me."

So it was. He was crucified at 9 o'clock at the time of the morning sacrifice and died at 3 o'clock in the afternoon at the time of the evening sacrifice which was also the time that the Passover lamb was slain.

But it's not just about death but life. Jesus was raised on the third day and began the process of drawing all people to him. He began with the "little flock" and will end with the whole world in due time.

Magazine content. What is published is believed to have a wide interest, but everything printed may not necessarily be the opinion of the editor and his colleagues.

MEANING IN MOSES AND THE EXODUS

To most people the account of the exodus of the Israelites from the land of Egypt appears fantastic and without any significance at all. Even among ecclesiastics the account is held very lightly for they see no special value in it, it has no charm for any such people, except only as an historical event in some quarters and nothing more than that. To others it means nothing at all, for they doubt Bible history so much that they don't want to be troubled with myths as they are pleased to call anything and everything which passes their understanding.

But to the man of God, to the Christian, the narrative of God's dealings with the children of Israel and Pharaoh is full of meaning. God patiently brings the events to come to pass according to plan, and then causing the same to be put on record by the direction of His Spirit through holy righteous men.

There is meaning and there is reason for all the enactments of God. In Exodus we meet Moses. There we find:

- the lamb of the Passover
- the blood
- the unleavened bread
- the eating of the Passover
- the exodus itself
- the crossing of the Red Sea
- Pharaoh and his armies
- the land of Egypt with its plagues

all these, being the workings of God are of great importance to His people.

Moses was born at a time of unusual trouble and his life was saved from death when only a babe through the faith of his parents and by the kind providence of the Almighty. This man, Moses, despised the riches and comforts of palaces in the house of the Pharaohs, because he believed God.

At that time Egypt was a very great nation with a civilization, if one might say so, with organised societies and, certainly a government, not unlike present day governments. Moses, who was brought up as a prince, rose to the right hand of Pharaoh with all the due honours and the pomp of the court and undoubtedly, he was treated as the grandson of Pharaoh. If he wished for anything, the almost illimitable wealth of the treasures of

Egypt was within his reach. This we have from a good authority that Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds. (Acts 7. 22)

Yet he preferred to share the sufferings of his people in their affliction, rather than be called the son of Pharaoh's daughter, and he esteemed it gain to be numbered with the slaves who were the people of God than to be called a prince of the court of Egypt while his brethren were gasping for breath under the heavy yoke of their taskmasters. Moses could not forget that his parents were slaves. He could not forget that the bondmen who were groaning in brickfields beneath the lash of the task-masters were his brethren, and when it came to make a choice, he chose to suffer affliction with the people of God.

What a noble character Moses was! Moses was very meek, above all the men which were upon the face of the earth. He willingly gave up the high and mighty office he held that he may join the slaves and be like one of them, and we are not surprised at that, because in God's providence Moses was serving much higher ideals than the mere service to a people.

A prophetic scripture that cannot be overlooked speaks of one coming like unto Moses. Deut. 18. 15 says that a prophet shall the Lord your God raise up unto you of your brethren, like unto me (Moses). The mighty Moses became a slave, yet "A prophet...like unto me" God will raise, and how true! For He that was rich, says the apostle, became poor for your sakes, that through his poverty ye might become rich. (2 Cor. 8. 9) And again, He "made himself of no reputation, and took upon him the form of a servant, (the form of a slave) and...humbled himself...even unto death". (Phil. 2. 7-8) Thus it is written of Christ of whom Moses wrote so much in advance of the due time.

The writer to the Hebrews (3. 1-2) places the faithfulness of Jesus side by side with the faithfulness of Moses, saying that "Jesus...was faithful to him that appointed him, as also Moses was", with one exception and that is the difference between a master and a servant of a house. Moses the servant, Jesus Christ the Son and heir therefore was counted worthy of more glory than Moses, inasmuch as he who hath built the house hath more honour than the house. This argument of the apostle has brought us now into a closer relationship with Exodus for it is evident that this house where Moses served as a servant and over which Christ is as a Son over his Father's house, "whose house are we" (Heb. 3. 6) is none other than the church of the Gospel Age. Exodus and the church are interlocked.

Suffice to say now that those things were the forerunners and heralds of some greater things to come.

Now a word about Pharaoh from whose hands God demanded the freedom of his people, that they might be free to serve and to worship Him in the place where He had chosen. This Pharaoh was a new ruler in Egypt who would not follow the traditions of his fathers toward the brethren of Joseph and be kind to them, but instead the hard and cruel king had appointed task-masters to oppress the Israelites with their burdens and made them serve with harshness.

With whom shall we compare this king? And what character does he represent with such tyrannical schemes of oppression and murder? Satan is the being whom Pharaoh represented in this act, for truly Satan is the archenemy of God and man.

Mankind to this day is labouring under this cruel king and the nations are completely under the control of the prince of darkness, whom Jesus called a liar and a murderer. What a tyrant! What an adversary the nations are serving! A deceiver, a murderer! What a cruel ruler has Satan been with his lieutenant, sin—another mighty taskmaster who knows no pity and has no regard for small or great, for the rich or the poor and all bear marks from the lash of this tyrant. Even the man of God who delights in the law of God, sees another law in his members making war against the law of his mind, and brings him into captivity to the law of sin. What a torture, how painful is this thorn of sin to the flesh! Who shall deliver me from the body of this death? O wretched man that I am! Who shall deliver me? Thanks be to God who by the hand of one “like unto Moses” demands the freedom of the race, He demands their liberty that they might go out into the place He has chosen, and as surely as Israel went forth, so shall mankind go forth and be free from all bondage, from sin and death with the final destruction of the anti-typical Pharaoh—that evil one being destroyed in the eternal death, the second death. (Rom. 7. 23-25)

There is then Moses who foreshadowed Christ, there is Pharaoh representing Satan, Israel representing mankind, and Egypt typifying the evil forces, the powers of darkness under whose spell the poor groaning creation is held in bondage. The happenings in Egypt, as far as the account shows, were highly pictorial, and were true types and shadows of things then future.

Continuing, one is impressed with the particularity of the instructions

Moses received concerning the selection of the lamb which brought them their first deliverance. “Your lamb shall be without blemish, a male of the first year”. (Exod. 12. 5) How careful the householders must have been in the selection of their lamb out of the flocks. Any lamb wouldn’t do, for upon the carrying out of the instructions of Moses depended the safety and ultimately the deliverance of their firstborn as well as that of the whole congregation, i.e. the nation. Not the blind, oh no, not the broken or the maimed. Not the bruised or the crushed. No such an offering but one without blemish could be acceptable to God, for there was a very good reason why that should be so.

To the Jews it was just a commandment which they must observe, but God was revealing decisions which dated from the foundation of the world, yet not unto them, but unto us did God minister through them. Affecting not only the earth but the universe also.

It should be noted that the first to receive protection and deliverance from death were the firstborn of Israel, for “I will pass through the land of Egypt...and will smite all the firstborn....and when I see the blood, I will pass over you”. (Exod. 12. 12-13) I hope you can appreciate the antitype, or the substance of this shadow when we say that in Israel and the firstborn of that nation, the members of the Church of God and the rest of the world of mankind are represented respectively and comprehensively.

John the Baptist first pointed at Jesus saying: “Behold the lamb of God, which taketh (beareth) away the sin of the world”. (John 1. 29) He, John, speaks of the Lamb and the world. But their forerunners were the lamb of Exodus and the nation of Israel yet people who like to be called by the name of the Lord dare to say that Exodus is a mythical fantasy which one may or may not believe.

And now listen to Peter who later reminded the brethren with these words saying: “Forasmuch as ye know that ye were not redeemed with corruptible things...But with the precious blood of Christ as of a lamb without blemish and without spot”. (1 Pet. 1. 18-19) Surely the apostle draws his lesson from the firstborn in Egypt and their redemption from the destroyer through the blood, to which he likens the redemption of the firstborn of the gospel age, “the church of the firstborn, whose names are written in heaven.” (Heb. 12. 23 NIV)

The early Christians understood the bond which united their lives with the ancient history of the people of God because they had been led into the

secret of God that salvation is of the Jews, “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom...Christ came”. (Romans 9. 4-5) Everything the apostle names is based on Exodus which the modernists are wont to discredit and ridicule.

Indeed, this part cannot be brought to a finish without quoting the very pivot of the wonderful experiences of the people of God and which the apostle takes from Exodus, when he said “Christ our Passover is sacrificed for us”. (1 Cor. 5. 7)

And the firstborn of Exodus, the firstborn of Israel, holy unto the Lord, no one can fail to identify in them the believer in Jesus, the faithful disciples, brethren, beloved of God, holy unto the Lord.

God having claimed the firstborn, the remainder of the nation typified the residue of the world which the apostle says: “Itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now...waiteth for the manifestation of the sons of God”. (Rom. 8. 21-22, 19) Furthermore the scripture declares that at first “God... did visit the nations (Gentiles) to take out of them a people for His name...After this He saith, I will return, and will build again the tabernacle of David” etc... that the residue of men might seek after the Lord, and all the nations upon whom my name is called, saith the Lord who doeth all these things. (Acts 15. 14-17)

Year after year the Jew was commanded to repeat the performance of rituals and to tell his children what it all meant, and how God brought about their deliverance with an out-stretched arm in the land of Egypt. As the Jew was thus to remember his deliverance from bondage so the Christian is likewise commanded by the Lord Jesus Christ to “this do in remembrance of me”, for the apostle says, “as often as ye eat this bread and drink this cup (of the Lord’s supper), ye do show the Lord’s death till he come”. (1 Cor. 11. –25-26)

The crossing of the Red Sea. The Israelites pursued by the hosts of Egypt came to the shores of the Red Sea. It was an awful plight! In front of them the waters of the Red Sea stretched as far as the eye could see, and from behind the pursuing Egyptian armies were almost on top of them. They lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid. They couldn’t see a way of escape, it was

as if they had already perished in the wilderness.

It is suggested that the Red Sea represents in this instance death itself, the death out of which God will deliver not only the church of the firstborn, but all mankind at the due time by the hand of the greater Moses, Jesus Christ, who has the keys of hell and of death. The time is coming when Jesus will use these keys which symbolise authority and power and will use them both to open the doors of the prison houses of death and of the grave and command the prisoners to come forth and live.

Believeth thou this? The friend of Jesus did! Under His leadership humanity will live no longer in Egypt under Pharaoh, no longer the slaves of Satan, no longer the prisoners of sin and death, but the redeemed of the Lord of the new earth under the new heaven, for the first heaven and earth, represented in Egypt and her rulers, were passed away.

“Fear ye not, stand still, and see the salvation of the LORD...for the Egyptians whom ye have seen today, ye shall see them again no more for ever.” There is a great lesson to be learned from this, and that is that there are times when we must do nothing at all, but just stand still and see the work of the Lord. It is good that a man should both hope and quietly wait for the salvation of the Lord. For the Lord is good unto them that wait for Him. The Israelites stood still and waited. The waters of the Red Sea divided, and the great multitude moved on between two walls of water upon dry land in the midst of the sea. The crossing went on through the night, and the morning dawn revealed one of the most memorable spectacles of history. A nation of slaves, fleeing from their masters, had suddenly become a nation of freemen and stood emancipated upon the shores of a new continent.

Then they sang a song to Jehovah, a song of deliverance and of praise. Does the account of Exodus thrill your heart? What message does the narrative convey? Is it one of hope and trust? And how many songs do you hear the multitude singing?

The song of Moses, yes! But can you hear the song of the Lamb? That sweeter song of a much greater deliverance which is yet to come unto all? Israel sung a song of triumph as led by Moses, but Jesus will have his own choir, not only in heaven but on earth also, to sing songs of praises and glory unto the Lord. “Glory to God in the highest, and on earth peace, good will among men” will soon be sung. For “the ransomed of the LORD shall return, and come to Zion with singing; everlasting joy shall

be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35. 10 RSV)

What a deliverance is awaiting the poor groaning creation! What untold joys shall be to this sin-stricken world in the resurrection morning, when all families reunited once again, will cherish their own under the protection, control and leadership of the Prince of peace who shall then lead them into fountains of living waters that they might live forever.

But for good or for ill one cannot hope to achieve these things at this time, because the prince of this age, like Pharaoh, is holding the nations back in subjection by his cunning devices, thus blinding their eyes, and misrepresenting God, so that few are they which have faith in the Almighty.

Finally, a word about the fears which the children of Israel entertained as to their supplies after the Exodus. Their fears remind me, beside other things, the questions people ask concerning future supplies for the every day needs of the race, if all are going to live for ever! How will the earth support so many millions of souls for ever? How will they be fed, clothed and be cared for? Why, they say people will be eating each other? Well, the language of the scripture says such “do err not knowing the scriptures, nor the power of God”. They are like the murmurers in Israel who said Moses had brought them out of the house of bondage to starve them, and instead of life to give them death. O that God might open their eyes to behold his mighty deeds recorded in his word and revealed in Jesus for their salvation.

Pharaoh is furious, but the plagues will soon put an end to all that he stands for, and the peoples of the earth shall be freed. Then the Lord shall speak peace to the nations, for He is the Prince of peace whose reign shall be without end.

To finish, “Fear not, stand still, and see the salvation of the LORD”.

NDC



When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice,
I must remember Thee.

J. Montgomery

JEHOIADA—PRIEST AND PATRIOT

The story of Jehoiada is that of a man upright and resolute, fearless in his loyalty to God and ruthless in his hatred of idolatry. To the piety of a priest he added the sagacity of a statesman; by his courage and faith he saved the royal line of David from becoming extinct little more than a century after David's death, and in that became an instrument in the hand of God. His sterling worth shines out from the dramatic narratives in 2 Kings 11. 4 to 13. 9 and 2 Chron. 22. 11 to 24. 25, and the manner in which prosperity or adversity respectively followed the nation's adherence to, or apostasy from, the terms of the Mosaic Covenant forms a colourful background to the story.

Jehoiada was High Priest of the Temple at Jerusalem in the time of Ahaziah and Joash, kings of Judah. He died a few years before the death of Joash at the unusually advanced age of a hundred and thirty years, according to the narrative, and although the credibility of this fact has been questioned, all known sources including Josephus, are unanimous and consistent on the point and there seems no ground on which the statement can be rejected. In such case he must have been born some ten years after the death of Solomon and lived through the reigns of nine monarchs, from Rehoboam to Joash.

The first eighty years of the life of Jehoiada were years of prosperity and peace in Judah. Four successive kings, Rehoboam, Abijah, Asa and Jehoshaphat, were noted for their allegiance, in the main, to the Lord God of Israel and the exaltation of the Covenant. Idolatry was not allowed to flourish, the Temple services continued and the Aaronic priesthood discharged the duties of its office with the support and endorsement of the people. Apart from one lapse into idolatry on the part of Rehoboam, which resulted in Shishak the king of Egypt waging successful warfare against Judah, various attacks by Philistines, Ethiopians, Arabians and even their brethren of the northern ten-tribe kingdom were all easily repulsed, in some cases with signal demonstrations of Divine power. Twice is the statement made that the land "had no more war", once in the reign of Asa and once in that of Jehoshaphat. This was the golden age of Judah's tranquillity when the law of the Lord was observed in the land and the blessings of the covenant came upon the people in consequence—and then good king Jehoshaphat died and his son Jehoram took the throne.

At once the situation changed. Jehoram had married Athaliah the daughter of Ahab and Jezebel, of the ten-tribe kingdom. Athaliah, like her mother,

was a fervent worshipper of Baal, and so, too, was Jehoram. The royal pair immediately began to institute Baal worship in the Kingdom and seduce the people from allegiance to the God of Israel. Jehoram murdered his six brothers, the remaining sons of Jehoshaphat, to eliminate possible rivalry. Whether Jehoiada was High Priest at this time is not known; the records are fragmentary—one Amariah held the office during the reign of Jehoshaphat and may have continued into that of Jehoram, but the time of Jehoiada's entry upon the stage was in any case imminent. In the meantime, Jehoram's reign of twenty-five years, during which the Covenant was repudiated, cost Judah the loss of her Edomite possessions, and various successful invasions of peoples from the east and south, all of whom took considerable spoil culminating in the slaying of all Jehoram's sons except one, Ahaziah. Finally the king himself died a lingering death of a malignant disease and, says the narrator scornfully, "*departed without being desired*". He was denied burial in the tombs of the kings, which showed pretty clearly that the nation had had enough of him and refused him the customary honours at death.

The surviving son, Ahaziah, a young man of twenty-two, already married and the father of several young sons, reigned only one year but managed to crowd into it a considerable amount of villainy. Urged on by his mother Athaliah, "*that wicked woman*" as the Chronicler calls her in 2 Chron. 24. 7, he continued the policy of his father and got himself involved with the ten-tribe kingdom in that nation's wars with Syria, in consequence of which he was first seriously wounded in battle and then finally despatched by Jehu the avenging Israelite who was engaged in the elimination of all royal idolaters with particular emphasis upon the ruling house of the ten-tribe kingdom. Thus Judah was left without a king and the royal heirs were children of only a few years old.

At this point Athaliah, the widow of Jehoram, stepped in. She was a bold, ambitious woman like her mother Jezebel and she had no intention of retiring into obscurity. She had a powerful court party on her side; it seems evident that Baal worship and idolatry was rampant among the nobility and aristocratic circles of the nation although the bulk of the populace were still loyal to God. Athaliah had just lost in death her brother Joram, king of the ten tribes, as well as her husband. Jehu was increasingly victorious in the north and had vowed to destroy idolatry in Israel; by a bold counterstroke Athaliah determined to consolidate idolatry in Judah, by wiping out the Davidic line through whom the Divine promises were to be fulfilled. She had her forces seek out and put to death all the sons of Ahaziah, her own grandchildren, and herself assumed the

title of queen of Judah, reigning supreme over a land which she intended should never again honour the name of the God of Israel.

But she reckoned without Jehoiada.

Jehoiada had married Jehosheba, a daughter of Jehoram, not by Athaliah but one of his other wives, so that Athaliah was her stepmother. She evidently shared her husband's sterling faith, and by a quick-witted stroke whilst the slaughter of Ahaziah's sons was proceeding she rescued the youngest, a baby not more than a few months old, and hid him in an adjunct to the Temple where his presence would not be suspected. There, in concealment, the child lived for six years, and grew, while Athaliah reigned over the land and Jehoiada waited and planned. How many devout souls in Judah at that time must have mourned the calamity that had fallen upon their land and wondered if God had "*forgotten to be gracious*", little dreaming that the means of deliverance was present, unseen, in their own midst and would be revealed in due time.

It is here that the astute statesmanship of Jehoiada becomes evident. Biding his time during those six years, allowing no suspicion of the existence of the lad to arise in any mind, he evidently decided that at seven years of age Joash could be presented to the people as their lawful king. The account in 2 Chron. 23 has all the drama of a typical Eastern palace plot. Five leading officers in the armed forces whom Jehoiada knew to be trustworthy were let into the secret; they in turn went throughout the length and breadth of Judah selecting equally trustworthy Levites and heads of families and brought them to Jerusalem. Weapons which had been stored in the Temple since the days of King David were brought out and with these an armed force was created, posted to guard the approaches to the Temple. That venerable building must have speedily taken on the semblance of a fortress.

When all was ready, the seven-year old Joash was brought from his seclusion into the Temple, closely guarded by a determined body of priests and Levites who alone might enter the sacred precincts. In the outer court were massed a crowd of spectators who had evidently been told what to expect, flanked on either side by serried (tight) ranks of stalwart armed men eager to defend their king. It is evident that a substantial opposition to Athaliah and her paganism existed in Judah and the news that a king possessing right of lineal descent from David still lived and was now to be crowned met with very general approbation among the people in general. So well had Jehoiada laid and executed his

plans that it seems no one of the Baal party knew anything of what was afoot until it was too late. With all solemnity the High Priest placed the crown upon the head of Joash, anointed him and put into his hand a copy of the Law of Moses. The trumpets sounded and the cry went up “God save the King”. It is an interesting point to notice that this expression, so familiar to us as a tribute of loyalty and respect to the British monarchy should have had its origin at this dramatic moment in the history of the “People of the Book”.

Athaliah heard the shouting and the music from the royal palace, which occupied a position almost adjacent to the Temple, and came out immediately to investigate. According to 2 Chron. 23. 13 there were trumpets and musical instruments and choral singing so that she could hardly have failed to realise that something very unusual was transpiring in the usually quiet and deserted Temple. She only had time to see the boy-king standing arrayed in all the regalia of his office before being seized, together with apparently a small body of her compatriots in idolatry, and hurried to the valley of the Kidron below the Temple walls, where without further ceremony she was put to death. They were savage days and passions ran high, and the followers of the Everliving had suffered a great deal at the hands of the idolaters; their patriotism too had been affronted by the manner in which their nation had been made almost a subservient province of Phoenicia—for Jezebel was a daughter of the famous King Ethbaal of Tyre and for generations Tyre had exercised a strong influence in Israel’s affairs. Now that the opportunity was theirs the people of Judah vented their pent-up resentment on all that had to do with the hated foreigners and their alien religion. The great Temple of Baal at Jerusalem, which stood alongside Solomon’s Temple, was completely destroyed, Mattan, its high priest, slain in front of his own altar, and all the images and instruments of Baal worship in the land broken into pieces and dispersed. In a solemn ceremony, presided over by Jehoiada, the people and the king pledged themselves to each other “*that they should be the Lord’s people*”, implying a formal avowal of loyalty to the Mosaic Covenant and renunciation of all that was not in accord therewith.

So Joash began his reign and he reigned forty years in Jerusalem. For the first twenty years or so of that period Jehoiada was undoubtedly the power behind the throne, in effect the uncrowned king of the land, guiding and instructing the young lad until he was mature enough to assume the duties of kingship himself. It is rather puzzling to note that during this twenty year period, when Jehoiada was the acknowledged

director of the nation's destinies, there seems to have been singularly little progress made in restoring the Temple, rescuing it from the neglect of the past three reigns, and making it again the centre of national worship. The impulse to restore the Temple seems to have come, not from the High Priest, but from the king, and this could hardly have been before he was a young man in his late teens. In fact, so late as the twenty-third year of his reign the work had not been completed and it was the king who called Jehoiada to account over this and instructed him to expedite and finish the work. It might be charitable to conclude that the advancing age of the High Priest, now more than a century old, is the explanation of this apparent shortcoming, although he seems to have been vigorous enough in affairs of state. It might on the other hand have been that, after all, he was a better statesman than priest, that the secular cares which had devolved upon him for so many years left insufficient time and energy for his sacred duties. If so, Jehoiada would not be the only one in history to whom that has happened, and it is a lesson to all of us. "*Seek ye first the Kingdom of God*" is always a sound injunction, and all other things must take second place.

The saddest commentary on the story is that immediately following Jehoiada's death the whole of his work was undone. The king's new youthful advisers had scant sympathy for the old priest's piety and reforms. The rising generation neglected the Temple and forgot the Covenant. Idolatry came back and the idol shrines once more desecrated the land. Prophets of the Lord raised their voices in protest and were unheeded; Zechariah the son and successor of Jehoiada in the priesthood publicly rebuked the offenders, and by the king's command was stoned to death in the court of the Temple. At once the Divine protection that had been over Judah was withdrawn; the penalty of the covenant came into effect. The armies of Syria invaded the land, slew all the leaders—those same leaders who had advised the king to his idolatrous course—laid the land under tribute and took great spoil back to Damascus. The disasters coming upon the nation led to a palace plot which resulted in the murder of the king. As with his father and grandfather, he was not buried in the tombs of the kings of Judah, being deemed unworthy of that honour; it is worthy of notice that Jehoiada, although not of royal lineage, was in fact buried in the tombs of the kings "*because he had done good in Israel, both toward God, and toward his house*" (2 Chron. 24. 16). Throughout those troubled times, this venerable old High Priest was the true king of Israel; under the hand of God he preserved the Davidic line from extinction and he struck idolatry in Judah a blow from which it never really recovered. In after years there were periods of idolatry under Ahaz

and Manasseh, but not to the extent of former times. The contribution which Jehoiada made to the outworking purpose of God was a valid and a lasting contribution, even although his personal work may seem to have been nullified at his death. It takes more than a temporary resurgence of evil to cancel good that has already been done, for good is enduring; it may be temporarily overlaid with evil but cannot be destroyed by it. A lesson for those of us who may be faced with similar situations in our own lives and in our own days is that the faithfulness and untiring service of Jehoiada bore its real fruitage, not in his own day and lifetime, but eight centuries later when the Lord of glory came to a people, a “remnant”, who were the heirs and successors of all that he had done and for which he stood. Something of the faith and hope he instilled into men’s hearts in those dark days was passed on through the generations until it emerged in the lives of those at the First Advent who “looked for deliverance” in Jerusalem, and, seeing Jesus, recognised him indeed as “He that should come”.

AOH



If a sheep should stray and be found by another shepherd, the owner has to redeem it within three days and pay for its full value, otherwise it becomes the property of the other shepherd. “He restoreth (or redeemeth) my soul.”

Customs and Costumes in Bible Days
I E D Gollmick

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

ZECHARIAH, PROPHET OF THE RESTORATION

8. Foreview of History

The six final chapters of Zechariah's prophecy are so markedly different in style and contents from the earlier ones that it is evident they constitute a separate book, or at least a separate part. The difference in style is accounted for by concluding that Zechariah composed these chapters in his old age, some fifty years later than the earlier visions, in the days of Nehemiah when it was becoming evident that a long span of history must run its course before the long-looked for day should dawn. Hence these chapters, nine to fourteen, comprise a vivid—and so far as they have already become history, a remarkably accurate—foreview of the outworking of God's purposes with Israel and with all men, from a time following the close of Zechariah's ministry to the establishment of the Kingdom of God upon earth. In these six chapters there is a contrast drawn between the political power of the great kings of this world and the overriding power of the Lord Christ: the one is pictured in all the pomp and panoply of human greed and brute force, the other in the selflessness, the devotion and moral power of the Good Shepherd. The conflict between the two continues and accelerates to the final clash and, as in so many of the prophetic Scriptures, in the stress of the conflict many lose faith and apostasise, but a remnant are steadfast and win through at the end. The doctrine of the "Remnant" is very prominent in this second part of Zechariah's prophecy.

The first eight verses of chapter 9 picture the events surrounding the transfer of dominion from Persia to Greece, the silver of Daniel's image to the copper (A.V. brass). The remarkable correspondence between the details in these verses and the incidents attendant on Alexander the Great's invasion of Asia in 332 B.C. has been realised by practically every commentator of note and the application is reasonably conclusive. Hadrach (the Hatarika of Assyrian inscriptions), Damascus and Hamath (modern Hama) were leading districts and cities of Syria: Alexander's first move was to subdue Syria and capture Damascus, which he did without difficulty. Hence verse 1 "*The word of the LORD is against the land of Hadrach and will rest upon Damascus*" (RSV) and "*Hamath also, which borders thereon*". (v. 2) His next move was against Tyre and Sidon, twin commercial cities of Phoenicia; Tyre held out for seven months but fell in 332. Verses 2 and 3 speak of this and add the information that Tyre had built herself a "*strong hold*" but the Lord would smite her power "*in the sea*" (v. 4) and she would be consumed by fire. This is a remarkable statement, for at the time of Alexander the Tyrians had abandoned their seaside city and built a new one on a small island just off the coast which

they had fortified and surrounded with a wall a hundred and fifty feet high. They considered themselves impregnable. Alexander built a causeway across the intervening water and so captured the city. Having thus secured his position he drove southward towards Egypt through the land of the Philistines, capturing Gaza and executing its king, destroying Ashkelon completely, and making Ashdod and Ekron tributary. All of this is stated plainly in verses 5-6 *“Ashkelon shall see it, and be afraid; Gaza too, and shall writhe in anguish; Ekron also, because its hopes are confounded. The king shall perish from Gaza; Ashkelon shall be uninhabited; a mongrel people shall dwell in Ashdod; and I will make an end of the pride of Philistia”* (RSV). Up to this point the Scriptural narrative corresponds in every detail with the progress of Alexander and his Greeks in that momentous year 332. Now in verse 7 the Lord says that there shall no longer be a Philistine nation; it will be absorbed into Judah. The expression *“he that remaineth”* refers to the remnant of the Philistines who survived Alexander’s invasion; that remnant shall *“be for our God”*; the word rendered “governor” means a family chief or tribal leader; *“Ekron shall be as Jebus”* (not “as a Jebusite”). All these expressions indicate the complete coalescence of the Philistines into the Jewish nation, just as the Jebusites were coalesced in the time of David. This is what happened. The Philistines as a national entity drop out of history after the time of Alexander; what was left of them became indistinguishable from Jews and their land became part of Judea.

This was not the end. Verse 8 declares the Divine intention *“I will encamp about mine house because of the army, because of him...that returneth: and no oppressor shall pass through them any more”*. The army here referred to is the Greek army. Alexander had sent a message to Jerusalem demanding the submission of the Jews. Jaddua, the High Priest, principal citizen of the nation, had refused on the ground that he had sworn allegiance to Persia. Immediately after the fall of Gaza therefore, Alexander marched to Jerusalem to take vengeance. The outcome is recorded by the historian Flavius Josephus. Unable to offer armed resistance, the High Priest, instructed by Heaven, arrayed himself in the splendid robes of his office as Head of the Levitical priesthood and went out to meet the conqueror, followed by the priests and citizens in white. To the astonishment of his own officers, Alexander, instead of giving orders to attack, went forward alone, made obeisance to the sacred Name emblazoned on the High Priest’s mitre, and then saluted Jaddua with every appearance of respect and friendliness. His principal general, Parmenio, ventured to ask the reason for this unexpected behaviour, whereupon Alexander explained that when originally contemplating the

invasion of Asia he had seen in a dream a person attired in this same regalia who had assured him that he should embark upon his project and that it would be crowned with success by the defeat of Persia. Never having seen or heard of such a man before, he was convinced that this was the one who had appeared to him in his dream of years past. So saying, he walked with the High Priest into the city and was conducted to the Temple, where Jaddua showed him the prophecies of Daniel which declared that a Greek would overthrow Persia. Thus was Judea saved from the fate that had overtaken Syria, Phoenicia and Philistia, even as verse 8 states in a few telling words.

It has, of course, been suggested by some authorities that Josephus was romancing a little when he recounted this story but there is really reasonable circumstantial evidence for its truth. It is a fact that after Alexander's visit to Jerusalem he conferred favours upon the Jews that were not conferred upon any other of his conquered nations. Something must have happened to avert the horrors of massacre and pillage which had been the invader's intention for Judea as for the other lands he subdued, and to change him into a beneficent patron instead. In any case, the terms of verse 8 were met; God had averted the threat of the army. With that the picture in Zechariah comes to an end. In history Alexander went on his way, besieged and took Babylon, overthrew the Persian dominion, continued in India, and finally met his death, but of all that no notice is taken here. Zechariah recorded sufficient to indicate the first outstanding event to concern Judea in times yet to come—the transfer of dominion from Persia to Greece, another step in the progress of the Divine Plan, eventually to culminate in the Kingdom of God.

The prophet now skips some three centuries and lights upon the days of the First Advent. He sees another King presenting himself to Israel for acceptance, not coming as did Alexander with all the pomp and pageantry of military power to establish his rule by force, but in peace to establish a rule founded upon love and persuasion. "*Rejoice greatly, O daughter of Zion*" he cries in verse 9 "*Thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, upon a colt the foal of an ass*". It may be as is sometimes stated, that the traditional manner in which the kings of Israel entered upon their office was to ride into Jerusalem upon a white ass, although there is no specific instance of such a custom in the Old Testament. Asses were more common than horses in the earlier years of Israel's national existence, but by the time of David and onward horses were used for ceremonial purposes. Riding upon an ass might well be intended more as a symbol of humility—"lowly, riding

upon an ass". The remarkable correspondence between this verse and the action of Jesus just before his arrest justifies its application and therefore the ensuing passage to the First Advent and the reactions of Israel at that time. Verse 10 defines the peacefulness of his reign and its ultimate conquest—the war-chariot, the warhorse, the battle-bow shall be cut off; *"he shall speak peace to the heathen (nations): and his dominion shall be from sea even to sea, and from the river even to the ends of the earth"*—universal. This was the promise brought to the men of that day when He presented himself to them. *"By the blood of thy covenant"* said the Lord *"I have sent forth thy prisoners out of the pit wherein is no water"* (verse 11). This is addressed to that generation and the first impulse perhaps is to apply these words to the Mosaic Covenant, sealed at Mount Sinai fourteen centuries previously with the blood of sacrificed animals and now due to come to an end with the institution of something better on the basis of the death of Jesus Christ. But the Mosaic Covenant effected no release of prisoners, either at the First Advent or at any other time. It was in fact the failure of that Covenant to effect any real deliverance for Israel which paved the way for God's promise of a New Covenant that would achieve success where the old one had failed. Now although the real work of that New Covenant, the writing of God's laws in the hearts of men and their wholesale turning to him in repentance and dedication, is the work of the coming Millennial Age, it is true that Jesus referred to his coming death as the *"blood of the new covenant, ...shed for many for the remission of sins"* (Matt. 26. 28) and that by virtue of this same sacrificial death there is deliverance here and now, and has been since Pentecost, for all, whether Jew or Gentile, who believe. It may well be therefore that verse 11 is a reference to this fact, and that the "blood of the Covenant" there mentioned is a symbol of the death of Christ, the "Ransom for all". Those who did accept him at his First Advent are the prisoners who were delivered from the empty well or reservoir (this is the meaning of "pit" here) of the old system of Judaism.

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man" (Zech. 9. 12-13). This is the only instance in the Old Testament where the word "hope" has the definite article: the expression is properly "prisoners of the hope". St. Paul was a "prisoner of the hope". *"For the hope of Israel I am bound with this chain"* said he to the Jews of Rome (Acts 28. 20); *"Now I stand and am judged for the hope of the promise"* when before Agrippa (Acts 26. 6). These "prisoners of the hope" were the men of Israel at the

First Advent, subject to alien powers but in their bondage directed to the stronghold of God's promise and the hope that one day their servitude would end and their mission as God's ambassadors to the nations be realised. Hence the promise that God would render to them "double"—not "*shenayim*" which means a double portion, but "*mishneh*" which means the second part, the complement of what has gone before. In the past they had endured sorrow and adversity, but in the future they would experience joy and prosperity. Isaiah voiced the same principle when he said "*For your shame ye shall have double...in their land they shall possess the double: everlasting joy shall be unto them*" (Isa. 61. 7). And with this stirring exhortation the prophecy leaves the First Advent behind and passes unrestrained into the mighty deeds of the Kingdom in power, the days of the Second Advent and the Millennial reign. Verse 13 marks the transition. "*When I have bent Judah for me...*" and so on. The time of the promised "double" is governed by that "when". A day is to come when God takes Israel—a restored and purified Israel—as his instrument. Using a military metaphor, He likens Judah to his bow, Ephraim the arrows, the sons of Greece to the armed might of this world, and the sons of Zion to the Holy Nation. But the Lord himself is the leader and his power is irresistible. Verses 14-17 declare that the Lord shall be seen among his people, implying full acceptance in faith and loyalty; His arrows go as lightning, his whirlwinds devastate the enemy. He defends his people, and the victory is so overwhelming that their rejoicing is as that of a feast of wine and their praises to God as though they had brought so many sacrifices to his altar that the bowls were brimming over with blood and flooding the horns (A.V. "corners") of the altar—a vivid metaphor taken from the ancient Levitical ritual. So the Lord their God will save them and Israel will be as the precious stones ornamenting the diadem upon his head or an ensign, a display lifted up for all to see. "*For how great is his goodness, and how great is his beauty!*" cries the prophet. "*corn shall make the young men cheerful, and new wine the maids*" (v. 17).

(To be continued)

AOH



Ride on, ride on in majesty!
Hark, all the tribes, 'Hosanna!' cry,
O Saviour meek, pursue Your road
with palms and scattered garments strowed.

Ride on, ride on in majesty!
in lowly pomp ride on to die:
O Christ, Your triumphs now begin
o'er captive death and conquered sin.

Henry Hart Milman

COME, LET US JOIN OUR CHEERFUL SONGS

With angels round the throne;
 Ten thousand thousand are their tongues,
 But all their joys are one.



Worthy the Lamb that died, they cry,
 To be exalted thus:
 Worthy the Lamb, our hearts reply
 For He was slain for us.



Jesus is worthy to receive
 Honour and power divine;
 And blessings, more than we can give,
 Be, Lord, for ever Thine.



Let all creation join in one
 To bless the sacred Name
 Of Him that sits upon the throne,
 And to adore the Lamb.

This hymn first appeared in ‘Hymns and Sacred Songs’ as long ago as 1707 by an Englishman named Isaac Watts. He was born in 1674 in Southampton into a non-conformist family and his father was twice imprisoned for his religious viewpoints. As early as 1698 Watts was a minister in an Independent church. His work was first published in 1705 and he left a huge body of work when he died in the London area in 1748. Hymns such as ‘When I survey the wondrous cross’ and ‘O God, our help in ages past’ have left a memorial as do more obvious memorials such as the one in Westminster Abbey.

The following verses in the Bible could have been in the mind of the writer:

Psalm 95. 1-2 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Daniel 7. 10 Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

John 1. 29 (NKJV) John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!”

Hebrews 1. 1-4 God...hath in these last days spoken unto us by his Son,

whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 2. 7-10 Thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet...But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Rev. 5. 8-14 Four and twenty elders fell down before the Lamb, having every one of them harps, ...And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; ...And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Rev. 7. 9-12 Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Rev. 15. 3-4 They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee.

A common tune for this hymn is Nativity which was written by Henry Lahee, born Chelsea 1826, died Croydon 1912.

WONDERFUL HANDS



A jockey commenting upon the entry of Jesus into Jerusalem said what wonderful hands Jesus must have had. From long experience he knew what it takes to control a sensitive animal amid a shouting crowd. The hands of Jesus laid upon the neck of the donkey which carried Him were able to control the animal amid deafening noise, waving branches and the continuous movement of people around Him. And this colt was ‘unbroken’. How did He do it? Those hands had developed in the carpenter’s shop of Nazareth, cutting roof beams and shaping yokes. Those sensitive fingers had touched sightless eyes of the blind and the burning hand of Peter’s mother-in-law. Those strong but tender hands had lifted a child for blessing. With those hands He had broken bread at the Supper with the disciples. The disciples had seen those hands, which had done so much for so many, torn by cruel nails on the cross, so that we might be healed from our sin. It was for us that “He hung and suffered there.”

Then on that resurrection day, the unbelieving disciples saw those hands again. In various ways He had made Himself known to His followers; in a familiar voice that called one by name, in the breaking of bread and in a miracle by Galilee Lake; but none could have been so charged with meaningful emotion as when in that upper room unbelieving eyes looked upon the nail pierced hands. “*Then were the disciples glad, when they saw the Lord.*” (John 20. 20) What joy thrilled their hearts as they saw those wonderful hands once more, lifted up in blessing His disciples at His departure on Olivet. Should we not greet each other as brothers and sisters did of old, “Hallelujah—the Lord is risen”—“The Lord is risen indeed”?

DN

*God is so interested in us that he
takes us one by one and arranges
for every detail of our life.
To him there are no little things.
The God of the infinite is the God of
the infinitesimal.
He cannot forget the saints whom
he has engraven on the palms of
his hands.*

songs of the nightingale

IF I BE LIFTED UP

“If I be lifted up from the earth, will draw all men unto me.” (John 12. 32)

The triumphant entry of Jesus into Jerusalem (Matt. 21. 1-9) came not long after the raising of Lazarus at Bethany. It was no wonder a great crowd followed him especially as the Passover was just 5 days away thus swelling the crowds. Without fail year after year this ordinance of Jehovah was to be kept as a reminder of deliverance and salvation under the protection of the blood. How the people acknowledged Jesus as he rode upon the colt of an ass, an incident unusual in itself by our Lord's authority over nature, unbroken and still with its mother. It was perhaps no surprise to the disciples, hadn't the Lord stilled the angry sea and wind, and commanded the first fish that was caught to have a coin (tribute money) in its mouth? (Matt. 17. 24-27)

Old Testament Prophecy

One wonders how many if any would have been aware of the Zechariah prophecy (Zech. 9. 9) as the crowd spread their garments and palm branches before Jesus as he rode by:-

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.” The inhabitants of Jerusalem (“Zion's Daughter”) indeed all of Israel were promised a king and the people lived in expectation. But was their King the kind that Zechariah and Isaiah sees? Behold “Thy king”, who comes to her—to Zion, for the good of the people of Jerusalem, to Israel he is just, and righteous, without sin and not only so, but as Isaiah (32. 1) describes “Behold, a king shall reign in righteousness”. He comes having “salvation”—a Saviour King—Deliverer and Redeemer.

Rejoicing

Therefore, there was real cause for rejoicing “Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest” (Matt. 21. 9). Hosanna meaning ‘save us, bestow blessing’. Had the people not acknowledged him, and had they listened to the Pharisees who complained and not done so the very stones would have shouted out in celebration so that the prophecy be fulfilled, in every jot and tittle.

Coming from the Mount of Olives approaching the city from the East, our Lord it is said entered by way of the ‘sheep gate’, that which sheep and goats came in for sacrifice and market. How fitting this seems. However,

as the people rejoiced and spread palm fronds the Prince of Peace knew his triumph would be short-lived.

Shutting up the Kingdom

Indeed, Jesus wept for the glorious city, and for the people misled by those who should have taught them in the ways of God, the Scribes and Pharisees. There were seven woes indicted upon the Pharisees (Matt. 23) by our Lord. They had been so quick to criticize him for sitting down with publicans and sinners, and felt they had no need of a spiritual physician themselves. All too often the words of Jesus are treated as just historical, the first of the woes is a case in question *“woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in”* (v. 13)

John (12. 42-43) also comments on the adverse influence of the Pharisees. *“among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God”*.

Gospel message

Which phase of the kingdom is this? And can some still enter in? Jesus says, *“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”* (Luke 16. 16) And we can see the connection with the apostle John’s testimony of our Saviour *“as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”*. (John 1. 12) *“He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”* (John 5. 24)

Recent shutting up

In recent times there has been a doctrine which has closed the door i.e. *“shut up the Kingdom of heaven against (to) men (many)”* (Matt. 23. 13) howbeit perhaps not in the harsh manner of the Pharisees. Nevertheless, we are assured that it is impossible to *“shut up the kingdom of heaven”*, but like the Pharisees it is possible to hinder some who would believe and press to enter the kingdom. No outside agency would have prevented the apostle Paul from *“pressing toward the mark for the prize of the high calling of God in Christ Jesus.”*

There is only one hope of the Gospel and even if an angel from heaven

preach any other gospel let him be anathema. (Gal. 1. 8) Strong words. However, the Adversary may here have tried to prevent the ‘promised seed’, the Lord Jesus Christ and God’s purpose to separate to Himself a people for His name. It shall not fail for they are the very inheritance of God Himself.

Acts and residue of men

Acts 15. 17 uses the phrase the “residue of men”. This was the occasion that a Christian council was convened at Jerusalem to discuss certain important matters, that at first it seemed would split the church, but was wonderfully and harmoniously resolved and with good spirit.

It is to this occasion that the apostle Paul refers to in Galatians 2: when he says he went with Barnabas and Titus, and says “I went up by revelation” (v. 2) i.e. The Lord sent him with special revelations to communicate His will concerning Jew and Gentile. The Holy Spirit speaking through Paul and Barnabas so convinces the assembly that James was compelled to respond and makes one think that all these things were already there in scripture, ready to be brought out in the Lord’s due time (Amos 9. 11-15; Acts 15. 14-18)

What a powerful statement this is and for the first time a body of people are enlightened to the purpose of God respecting the nations. And the key expression “after this” (v. 16) i.e. after the work and the purpose of the Gospel age is completed and the fulness of the Gentiles come in, then and only then Israel returns to favour again.

It’s not only Israel’s ‘residue’ who have missed the call of this age, but all the Gentiles will have opportunity to call and seek after the Lord, and so receive of His wondrous grace. (Isa. 2. 3) Acts 3. 19-21 talks of a time of “refreshing” from the presence of the Lord. *“And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”*

Restitution for all

Restitution is not a new message; it is one that runs through from Genesis to Revelation as does the efficacy of the Red thread, both of which have their glorious fulfilment in Christ Jesus our Lord. Our risen Lord alone was worthy to receive the Revelation from God. The only one worthy to open the book and to break the seven seals. i.e. within which was hid the mystery of the will of God. That in the dispensation of the fulness of

times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him. (Eph. 1. 10)

When might this be? It is hidden but it will be as is preordained of God. So much of the unsearchable riches of Christ our Lord has been made known to those obedient to him. Our Lord's epistle is his Epistle to you and to me; his service to the things which must shortly come to pass, because it is only in recent times things pertaining to the end times have been revealed. Having received it from the Lord Jesus the angel revealed the things therein to John.

Revelation 7

From the great crowd prophesied, rejoicing at the coming of Messiah and spreading palms before the Lord Jesus, one is drawn to another wonderful prophecy, and occasion, similar in that this great crowd also have palms in their hands. (Rev. 7. 9-17) These things are an enlargement of those things revealed by the Holy Spirit at the council at Jerusalem. The apostle John after describing the sealed ones, the true 'Israel of God' and the specific number of 144,000 also mentioned in Rev. 14. 3 that he seals and is thus able to record the 'seed of the promise' since Pentecost. "Redeemed from among men, firstfruits unto God and to the Lamb." (v. 4) The work for the sealing of God's servants is finished and another work follows it. After this John says he sees a great crowd of all nations and kindreds and people and tongues which no man could number! The multitude are clothed in white robes and carry palm branches in their hands; tokens of triumph for they have every cause for thanksgiving and rejoicing.

First fruits & after fruits

The same James the brother of Jesus who spoke for the assembly at the council in his epistle (1. 18) when speaking of God, the Father "of His own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." If there are first fruits, there must be as it were 'after-fruits'. Indeed, these after fruits are dependent upon the first fruits being harvested not forgetting the ancient and faithful worthies of Hebrews 11. Those "God having provided some better thing for us, that they without us should not be made perfect." (v. 40)

Feast of Tabernacles

The scene reminds one of the Feast of Tabernacles, commemorating God's care and the gratitude of God's people for the harvest each year. For seven days the feast lasted, during which time the people took to

living in booths (tents), which were made of palm branches and olive and myrtle. All these natural things were for all; whether high born or not, as a reminder how they were dependent on the Lord when he brought them out of Egypt, when they lived in tents.

The 8th day was very special, a 'holy convocation'. 19 times we see this word in the Pentateuch, and it is always called 'holy'—a holy assembly or holy calling together—because it was the feast of the Lord. The feast appears so typical of the millennium when all enter into full blessing and that great 8th day a communion of the earth and heaven itself! Zech. 14. 16 reads *“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.”* One can hardly imagine so many billions actually there, but every nation represented, restored to harmony which was broken in Eden. The human race is a Residue.

John in his vision sees the new Jerusalem—and hears also a great voice out of heaven. *“Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”* (Rev. 21. 3)

In Rev. 20. 12 it says, *“I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”* Also, with the same thought in mind in Matt. 25. 31-32 and similar language *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”*

Vision in Isaiah

This vision is beautifully expressed by Isa. 49. 9-12: *“They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.”* The remotest part perhaps China.

From the earliest it was God's wish and design to create man and that His tabernacle might be with them. In the garden God communed with Adam until such time as sin separated that ultimate relationship. But God had a way and a purpose to bring up his creation out of the miry pit, by the intervention and sacrifice of His only begotten Son the Lord Jesus Christ.

Work committed to the Lord Jesus Christ

The work of Restoration is committed to the Lord Jesus Christ because God has ordained it in that *“he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”* (Acts 17. 31) Especially at this time we are reminded of the authority vested in the Lord Jesus. The apostle Paul said, *“This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (no more purification for sin) from henceforth expecting till his enemies be made his footstool.”* (Heb. 10. 12-13)

2,000 years ago, this work began at our Lord's resurrection. Since that time, he has been winning the hearts and minds of people indeed who look upon Jesus as Saviour, friend and brother, having sat down because of the one offering for sin, the work of subduing his enemies began. All were enemies and under sentence because there were “none righteous, no, not one”! (Rom. 3. 10) “For when we were yet without strength, in due time Christ died for the ungodly” (Rom. 5. 6) Yes, at one time we were without Christ aliens with no hope and without God in the world. (Eph. 2. 12)

Even the Jews who were never without Christ, Messiah of whom all the prophets spoke, they had all the oracles of God. They became enemies by their disloyalty as constant law breakers and even put to death their king, the Prince of Peace. “Yet now hath he reconciled”! (Col. 1. 21) Both Jew and Gentile. And “the time is come that judgement must begin at the house of God” (1 Pet. 4. 17). While our Lord remains seated on the right hand of the Father “waiting” for his enemies to be his footstool, the work for his people, his church, has been going on—that silent chiselling of each member; as advocate and Great Shepherd leading his brethren and helping them to “finish their course and keep the faith” that they might also gain the victory.

There is yet more work to do, in blessing the nations. Remember his promise “If I be lifted up I will draw all men unto me”. This is the work of a victorious and faithful Lamb of God, who came to save even those who spitefully used him. John 3.16 tells us that this was the great and

marvellous love of God for His creation. So that the lifting up of the Son on the cross for all, made possible the fulfilment of the promise concerning the blessing of every nation.

Similarly the apostle Peter, teaching in the name of Jesus of the resurrection, said “The God of our fathers raised up Jesus, whom you slew and hanged on a tree. Him hath God exalted (i.e. lifted up – same word) with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5. 30-31

Many still gaze upon the ‘lifted up’ Saviour and see the way of life, and are cured of the guilt of sin and its sting, and endeavour to “run the race that is set before them.” So then all who accept the message of the Gospel of grace, are and should be very eager to enter the kingdom.

ANC



OUR HUMBLE KING ISA. 53. 3

Not in a coach of gold and glass
The Master—he came riding past;
But he chose a humble beast,
Our reigning King—the Prince of
Peace.

They spread their cloaks upon the
ground,
And there was gladness all around;
They waved a palm branch—every
one,
All in homage—to God’s Son.

As to Jerus’lem he drew near
All the people—they did cheer;
They little knew, what they would do,
Before this special week was through.

For on that sad and bitter day,
They all did turn their face away;
They all deserted—left alone—
The Great Messiah—for God’s throne.

He came with love—he came to give,
He gave his life—that we might live;
Yet—multitudes, they knew him not,
So very few—a little flock.

Yes, carriages of gold and glass,
Belong to quite a different class;
For like the Master—we must be,
And follow in humility

*Where Eagles Gather
Rosemary Page*



ONE LAMB IN THE MORNING & ONE AT EVEN

At this time of the year the thoughts of the Christian are often on the death of our Lord Jesus and one attempts for some moments at least to reflect upon the hours on the cross, the pain and getting to the point of death. Mark, the first of the gospels to be written records (15. 25) “it was the third hour, and they crucified him”. This is a plain statement from someone who it seems likely lived around Jerusalem and watched the events in real time. From verse 33 of the same chapter its clear there was darkness from the sixth hour to the ninth hour and at the ninth hour Jesus cried out uttering the words “my God, why hast thou forsaken me” was given a sponge of vinegar to drink and shouted once more and expired.

This account provides the most detailed account of the time of the crucifixion and the time he died. Is there any parallel in the Old Testament?

Exodus 29. 38-39 records when two lambs were to be sacrificed every day, it says “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.”

This pair of sacrifices are mentioned later on in the Bible such as in Num. 28. 3-4. In the days of King David before Solomon’s Temple the morning and evening sacrifices are recorded as taking place while Zadok the priest officiated where the ark of the covenant was (1 Chron. 16 39-40). 2 Chron. 13. 11 establishes it was still being respected in the days of King Jeroboam and King Abijah. However it was necessary for King Hezekiah to appoint priests for the morning and evening sacrifices which indicates that it was not respected all the days of the kings. (2 Chron. 31. 3) The destruction of Solomon’s Temple and the 70 years of captivity would have removed this pair of sacrifices. This was not to last and Ezra (3. 3) records the restoration of the altar and the burnt offerings of the morning and evening sacrifices.

What time of day were these made? In Biblical times in places much closer to the equator each day remains about the same length of daylight. The first hour then would have begun at 6 o’clock in the morning. Unlike time in Britain where sunrise in London can be as late as 8.06 a.m. (G.M.T.) in winter to 3.42 a.m. (G.M.T.) and sunset can be as late as 9.21 p.m. when the sun sinks slowly during British Summer or Daylight Saving Time.

Josephus says, it was about the ninth hour, or three o'clock in the afternoon, that the daily sacrifice was offered. Others record that the evening lamb was slain at about 2.30 p.m. and placed on the altar at 3 p.m. as Mark records. This matches the time that Jesus died on the cross. Jesus Christ is the Lamb of God that takes away the sin of the world.

The paschal lamb according to Exodus 12. 5-6 (RSV) was a lamb without blemish, a male a year old from the sheep or from the goats and it was kept until the fourteenth day of this month, when the whole assembly of the congregation of Israel would kill their lambs in the evening. Josephus says they slew the Passover lamb from the ninth to the eleventh hour. The RSV footnote says that means in the Hebrew "*between the two evenings*". Gill states this as between when the sun begins to decline and when it sets. The sun begins to decline at noon and sets at 6 p.m. Therefore this means at about 3 p.m.

But what time was the morning sacrifice? Adam Clarke in his notes in his Bible in 1832 states the morning sacrifice was at 9 o'clock in the morning. This corresponds with the time stated by Mark that Jesus was lifted up on the cross.

Therefore this suggests a symmetry between the times the morning and evening sacrifice were placed on the altar with the time Jesus was placed on the cross and when he died on the cross as a sacrifice.



SACRIFICES AND OFFERINGS. An Act of worship expressing submission to the deity and seeking his favour; in the biblical context the sacrifice was also atoning for his sins. The Hebrew word for sacrifice comes from the root meaning "to approach" and signified that which is brought near, or offered, to God. The nations surrounding the Israelites made human sacrifices but the story of Isaac was to show God's displeasure with such practice. Sacrifice is first mentioned in the story of Cain and Abel while for Noah and the patriarchs, it was an accepted form of worship. In those times, every religious cult included sacrifice and until the time of the Deuteronomic code, the only animals slaughtered by the Israelites were for that purpose. Once in their own land, the Israelites concentrated sacrifice in the Jerusalem Temple.

The Illustrated Dictionary & Concordance of the Bible
Wigoder

EASTER AND PASSOVER

The Greek word *pascha* “mistranslated “Easter” in Acts 12. 4 (AV) denotes the Passover (RV) The phrase “after the Passover” signifies after the whole festival was at an end. The term “Easter” is not of Christian origin. It is another form of *Astarte*, one of the titles of the Chaldean goddess, the queen of heaven. The festival of Pasch held by Christians in post-apostolic times was a continuation of the Jewish feast, but was not instituted by Christ. From this Pasch the pagan festival of “Easter” was quite distinct and was introduced into the apostate Western religion, as part of the attempt to adapt Pagan festivals to Christianity.” *Pascha* is “the Greek spelling of the Aramaic word for the Passover from the Hebrew *pasach*, “to pass over, to spare,” a feast instituted by God in commemoration of the deliverance of Israel from Egypt, and anticipatory of the expiatory sacrifice of Christ”. (W. E. Vine)

Passover is used in various senses in the New Testament: of (1) the whole festival (John 2. 13; Heb. 11. 28); (2) the Paschal “Supper” (Matt. 26. 18-19); (3) the Paschal lamb (Mark 14. 12; compare Exod. 12. 21) and (4) Christ Himself (1 Cor. 5. 7). But it is that which stemmed from the Passover supper which particularly concerns us as Christians. While Luke’s gospel records Jesus having a special desire to keep what He knew would be His last Passover supper celebration as a Jew, He afterwards gave the elements which were then used a new significance. (Luke 22. 19-20.) The unleavened bread, He said, represented His body which was being given for them, and asked them to partake in future with this new meaning in mind—in remembrance of Him. The cup of wine, He said, represented the new covenant in His Blood, about to be shed for them—for the remission of sins (Matt. 26. 28).

Meeting annually at the season when the Jews are still celebrating their Passover, is not to remember the deliverance of Israel from Egypt but to remember Christ *our* passover, whom the Passover lamb typified. His sacrifice will in due time have accomplished a far greater deliverance for all mankind than the deliverance of the one nation from Egypt. Memorialising Him who in yielding up His life unto death did so that we might be delivered from sin and death unto eternal life.

In following the Jewish calendar many will meet in the evening after 6 p.m. for a commemoration of our Lord’s death. This date precedes Good Friday and Easter Sunday which also provides special reminders of Him who not only died but rose again. We by no means limit the significance

of Easter Sunday as on every other day, the Lord is risen and ever lives as our great High Priest to make intercession for us. And, as believers, we are risen with Christ and because of this are exhorted to set our affections on things above. May we enter more fully into our resurrection-life in Christ as we—

*“Extol the Lamb of God
The all-atoning Lamb”.*

By proclaiming the glorious fact that Jesus died for us and that it is our great and continual privilege to do this “until He come” when—

*“.....near thy heart upon the throne
Thy ransomed bride shall see
What grace was in the spotless Lamb
Who died to make her free.”*

Forest Gate Bible Monthly

JESUS is the LAMB of GOD. He, the only perfect innocent One, allowed Himself to be helpless, to be taken ...and cruelly killed so that through receiving the sacrifice of His life's blood we could be cleansed before God. JESUS says...

Freely My blood poured out for you. Cover yourself with it so that the trusting, innocent nature of the Lamb of God will replace your old, rotten nature. As you stand in the stream of forgiveness, you will find it a joy to forgive others...



“...conduct yourselves in fear during the time of your stay on earth; knowing that you were...redeemed...with precious blood, as of a lamb unblemished...the blood of Christ.”

(1 Peter 1.17-19 NASB)

*At the Name of Jesus
Sarah Hornsby*

FROM EMMAUS TO PAUL

On the road to Emmaus those two disciples when they realised that their master had been raised from the dead and especially when they realised his death was a necessary part of the Divine Plan for the salvation of man declared “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures,” (Luke 24. 13-32). All these things the prophets of old had spoken. So also today hearts burn for learning the real significance of Jesus’ death.

“A little while, and ye shall not see me: and again, a little while, and ye shall see me...ye shall be sorrowful, but your sorrow shall be turned into joy... I will see you again, and your heart shall rejoice, and your joy no man taketh from you” (John 16. 19-22) “Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” (John 14. 19) Never man spake like this man! (John 7. 46)

His shed blood was necessary that from the fallen condition we might be restored to life, those that see who is the author of salvation by the giving of the Passover Lamb. In partaking of broken-bread the Christian memorializes the purity of the sinlessness of one who gave himself a ransom price for all mankind.

There is a blessing from this sacrifice offered to us during this Gospel age (Christian era) to all who have a hearing ear and an appreciative heart. And yet further favour to all who turn from sin and accept by faith the grace of God in Christ to walk in the footsteps of Jesus, and become overcomers to be associated with him in his millennial kingdom. In partaking of the bread, the merit from our Lord, the Christian appropriates to themselves the perfection of Jesus, which covers their imperfections. By faith then the new natures are justified by faith in His Son. We are given the privilege of partaking of our Lord’s cup for such is the grace of God who has called us up to a fellowship with the Lord Jesus. The same spirit which Jesus had to do the Father’s will must be in each one if they would be joint heirs with him. As Jesus said all who would sit with him must drink of his cup, deny self and be immersed into his death.

Jesus (John 6) clearly stated that he was the true Bread, which came down from heaven and extended the invitation to be part of that Loaf. In breaking the bread those symbolize the Lord’s broken body, so as to remember that the Church is too. The Loaf which we break is referred to in 1 Cor. 10. 16-17 which says “The cup of blessing which we bless, is it not the

communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.”

The cup of the vine is the life of our Lord laid down for us, and in becoming His disciples we accept the invitation to drink of His cup, to remain faithful unto death. For it was the Father’s Plan that the Lord Jesus should have many brethren and that they were known from before the foundation of the world. Do we really appreciate this? And all these would present themselves as living sacrifices to God. (Rom. 12. 1)

May we even more appreciate the memorial that it expresses the Divine love of God all love excelling which God had in His heart from the beginning, which is beyond understanding.

ANC

HIS WAY IS BEST

JUST why I suffer loss
I cannot know;
I only know my Father
Wills it so.

He leads in paths I cannot understand:
But all the way, I know, is wisely planned.

My life is only mine
That I may use
The gifts He lendeth me
As He may choose.
And, if in love some boon He doth recall,
I know that unto Him belongeth all.

I am his child, and I
Can safely trust;
He loves me, and I know
That He is just;
Within His love I can securely rest,
Assured that what He does for me is best.

Poems of Dawn

THE RESURRECTION OF THE DEAD

The first to experience resurrection to eternal life will be the Church, that assembly of dedicated Christians to the formation of which this Age has been devoted. These are to be the associates of Christ in the evangelical work of the next Age and on this account they must be with Him in the celestial world when that Age commences. Hence the first work of the Lord at the Second Advent, before the Messianic Age is inaugurated, is the raising to conscious life all Christian believers who have been laid aside in death in the past. *“The Lord himself shall descend from heaven with a shout”* says the Apostle *“and the dead in Christ shall rise first”* (1 Thess. 4. 16). Lest there should be any misunderstanding as to the nature of this momentous event the same Apostle explains in 1 Cor. 15 and in 2 Cor. 5 that we must not expect this resurrection to be to human nature upon the earth. The hope of those who aspire to membership of the Church is that they shall be with their Lord in the celestial realm and this implies resurrection in celestial bodies adapted to that realm. John stresses this when he says *“It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is”*. (1 John 3. 2). The resurrection of the “dead in Christ”, therefore, takes place in heaven and not upon earth: the first conscious perception of those risen ones is of celestial surroundings and not earthly ones and the bodies through which they find expression are celestial and not terrestrial.

The resurrection of the Church thus accomplished, and the work of the Second Advent having progressed to the point where the “kingdoms of this world” have become the kingdom of Christ (Rev. 11. 15), the Lord Christ having asserted His power and taken control of earth’s affairs, and the Messianic Age initiated, nothing hinders the commencement of the general resurrection of mankind. In the more metaphorical of the Scriptural passages describing the resurrection this is pictured as the raising of the dead to stand before the “great white Throne” and be judged worthy either of everlasting life or irremediable condemnation; what must be realised is that this judgment is a process. Before the final decision is made, the irrevocable judicial decree enunciated, there must first be the bringing of each individual to a clear perception of the issues involved, and an opportunity to choose, untrammelled by the ignorance and misunderstanding which is the lot of virtually all in this present life. That there is definitely such a resurrection is abundantly clear from several sayings of Jesus. *“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago...I say unto you, it shall be*

NOTICES

For the benefit of those who wish to keep the memorial of our Lord's death at the time nearest the anniversary, it is suggested that Thursday 18 April after 6 p.m. is the appropriate date and time.

**BIBLE STUDENTS SEMINAR DAY
SATURDAY 6 APRIL 2019**

STUDHAM VILLAGE HALL
2 Dunstable Road, Studham, Nr. Dunstable,
LU6 2QG

11 a.m.—5 p.m.

All Welcome

For information, please email nick.charcharos@btinternet.com
Or by post 12 Stanley Gardens, Tring, HP23 4BS

DVDs now available of "The Photo-Drama of Creation" suitable for PCs in 4 disks.
Please email mailing@biblefellowshipunion.co.uk or by post to the address on the back page.

BIBLE STUDENTS SEMINAR DAY

SATURDAY 8 JUNE 2019

BIBLE STUDENTS FELLOWSHIP CONFERENCE

FRIDAY 16—TUESDAY 20 AUGUST 2019

**FELDEN LODGE CONFERENCE CENTRE, FELDEN,
HEMEL HEMPSTEAD, HP3 0BL**

THEME: SALVATION (PHIL. 2. 12)

Please note the dates, which differ from those previously advertised!

Thanks to the anonymous donor.

more tolerable for Tyre and Sidon at the day of judgment, than for you...it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11. 21-24). The Day of Judgment is consistently allied with the time that the Son of Man takes his seat upon the throne of His glory and gathers all nations before Him (Matt. 25; Rev. 20) but Jesus calls this same era the regeneration ("*in the regeneration when the Son of man shall sit on the throne of his glory*" Matt. 19. 28 RV) and this word regeneration means the giving of new life. Thus the resurrection is the giving of new life to men with the opportunity to have it merge into everlasting life and this is why Jesus said that of all those who will hear His voice and come forth from the grave in that day, some will rise to a resurrection to life and some to a resurrection to judgment. There are those who make use of this day of judgment to become sons of God by faith in Jesus Christ and those who never do depart from their sin; this is shown in the respective destinies of the "sheep" and "goats" in the picture of the Last Judgment outlined in Matt. 25. Similarly in the vision of the Throne in Rev. 20 the dead, small and great, stand before God and are judged from the things written in the books; only those found worthy are permitted eventually to enter the Holy City.

Extract from '*The Resurrection of the Dead*' available free and on request from B.F.U.

In a flock with a good shepherd it is a strange fact that every sheep seems to feel the need every day of a few minutes' contact and fellowship with the shepherd. First one and then another will come out from the flock and stand beside the shepherd, sometimes rubbing its head against his knee while the shepherd fondles him, and this is repeated by every sheep in the flock. If sheep feel this need of fellowship with their master, how much more should we feel the need of daily contact with our Good Shepherd, who longs to pour out His love to us and to give us all the riches of His abundant grace.

Customs and Costumes in Bible Days
I E D Gollmick



Published by the Bible Fellowship Union
12 Stanley Gardens, Tring, HP23 4BS, U.K.

email—editor@biblefellowshipunion.co.uk
www.biblefellowshipunion.co.uk