

Sydney Study Week 2002

THE GLORY OF GOD

"...in Hope of the
Glory of God..."

Romans 5:2



STUDY WEEK
TWENTY-O-TWO

CONTENTS

	page
INTRODUCTION AND FOREWORD	5
1 THE GLORY IN A NAME	9
2 THE GLORY IN A WORSHIP	23
3 THE GLORY IN A KINGDOM	31
4 THE GLORY IN A MAN	41
5 THE GLORY IN A COMMUNITY	53
6 THE GLORY IN ALL THE EARTH	65

The manifestation of God - past, present & future

THE CHARACTER OF GOD REVEALED

Nowhere in the Bible is there provided a description of God. On the contrary, He is said to dwell in “unapproachable light whom no man hath seen nor can see” (1 Tim 6:16). But everywhere, on every page of the Bible, there is found the impress of His character and purpose. It is stamped in His labours on behalf of Israel in which he is revealed as a Father, a Master, a Redeemer or an Avenger as the case may be. It is shown in the Divine attributes which were proclaimed to Moses in the declaration of the Name to him (Exod 34:6-7). It is revealed in the history of Israel and the nations as they experience either the mercy, love and forgiveness of Yahweh, or else His wrath.

It is possible for us to overlook this feature of the Divine revelation, and view the Bible as a glorified history book. The Bible is not history, either sacred or profane, but a revelation of the character and purpose of its Author. The incidents recorded therein are selected to reveal both. Whether they show Him as educating and protecting Israel, or giving the nations over to judgement and punishment, they have been set down not merely to record the facts, but as exhibiting facets of the Divine character.

(Bro HP Mansfield, Introduction to Bro Thomas's book *Phanerosis*, p.8)

STUDY TIPS

- Before commencing, always make time for prayer to God, seeking guidance and understanding in our preparations.
- Have reverence and make TIME. The Bible is written for those willing to put time and effort into reading it - remember that this is our Heavenly Father speaking to us!
- Remove distractions. This can be one of the most difficult but most important things to do. Careful meditation is so important.
- Speak to friends about the study as much as possible - we all need *help*, *encouragement* and *motivation* to continue (Malachi 3:16).
- We must learn to *develop a need* for our Heavenly Father's Words. If we really love our Father, we will want to listen to what He has to say. Approach the Bible like a child seeking to listen to his Father.
- One of the greatest *motivations* to do study is being able to *help others*. No matter what our abilities may be, all of us can have a positive influence. Jesus gave his whole life to help others rather than serve himself.
- Aim to develop a greater *personal relationship* with God and the Lord Jesus Christ - this should be a major *motivating* factor in our study.
- Learn to be *thankful* for the opportunities we have. Many brethren and sisters in the dark ages were killed because they loved reading their Bibles.
- Read carefully - don't rush! - We cannot speed read the Bible (good Bible reading is good Bible study)
- Read and re-read the section of Scripture - become well acquainted with the record
- Use different Bible versions to help you understand what it is saying
- Look for repeating words or phrases & highlight them. Also highlight key verses that particularly stand out.
- Always ask questions and write them down for future reference
- Ask others for answers (parents, friends, older brothers & sisters)
- Use study tools when your 'reading' is exhausted. Always use more than one study tool. Don't just copy out notes but think carefully about it!
- If using a Concordance, look at how the Scriptures use a certain word or phrase within the context rather than just looking up the meaning of it.
- *Think* about your study *continually* - whenever you have an opportunity! Keep asking yourself questions. Turn it over and over in your mind.
- Always *summarise* what we have learnt from a section of Scripture. Always ask "How does this practically apply to me?"
- On a practical note, make sure you keep all your notes on the one subject together in a clearly marked, easily accessible folder for future reference.
- Mark the cross references *in your Bible* as much as possible. Make summary notes next to other quotes, linking them to the section you are studying. Having notes in your Bible will be an important help in the future.
- Always pray to God *thanking Him* for the opportunities we have to read His Word - Be *thankful* and *rejoice* for what God has done for us!

At the end of each of the 6 sections in these notes, we have identified a KEY SCRIPTURE which you can use as a foundation for writing notes in your Bibles.

INTRODUCTION

“As truly as I live, all the earth shall be filled with the glory of the LORD”

(Num 14:21; Isa 11:9; Hab 2:14; Psa 72:19; Isa 6:3)

The theme of this Study Week is **the basic first principle** of God’s Purpose with mankind – a fact which is not generally appreciated. In a variety of ways, some of which will be considered in these studies, God impresses upon us that salvation is incidental to His main purpose. That main purpose is the manifestation in flesh of His own excellent qualities. Where these are found, they are worth preserving, and that is why men and women who reveal them will be clothed upon with immortality.

In short, the subject of God manifestation teaches that men and women must be made “worth saving’ before they will experience salvation. This Divine purpose was clearly expressed in the words of Peter: “God did visit the Gentiles to take OUT OF them a people FOR HIS NAME” (**Acts 15:14**).

Peter’s words reduce our theme down to two basic acts: SEPARATION and DEDICATION. Separation is expressed in the words: “To take OUT OF them...” Dedication is implied in the statement: “... a people FOR HIS NAME”. The important teaching of these two statements will be revealed in this week’s study.

Let us first gain an overall view of this subject. The purpose of God is summed up in one sentence that occurs several times throughout Scripture. That sentence is: “As truly as I live, all the earth shall be filled with the glory of the LORD” (**Num 14:21; Isa 11:9; Hab 2:14; Psa 72:19; Isa 6:3**).

Obviously this is not the state of things today. The earth has never been filled with the glory of God, but the very reverse. Preparations for war, quarrelling nations, antagonistic and contrary religions, sin and death everywhere dominant – these things testify to the fact that the flesh is everywhere in charge. A drastic change must come before it can possibly be said that “the Glory of the LORD covers the earth as the waters cover the sea”.

How is this change to be brought about?

It has already commenced in an INDIVIDUAL. We see the MAN – Christ Jesus, who mentally, morally and now physically manifests the Glory of God, for he is to return “in the Glory of His Father”: his words, his character, his very nature – all DIVINE.

The same purpose is being developed in a COMMUNITY. The followers of the Lord Jesus are being moulded for a place in the Kingdom of God. They “rejoice in hope of the Glory of God” (**Rom 5:2**), looking forward to the time when they hope to be “like the Lord Jesus Christ” (**I John 3:2**). When that time comes, there will be a community developed who, like him, will manifest the mental, moral and physical attributes of the Father (see **I Peter 2:9** – margin).

Finally, this purpose will be revealed in ALL THE EARTH. Every enemy will be brought into subjection to Christ, every power and influence that is contrary to God will be destroyed, death itself will be ultimately obliterated, and a perfected creation will be handed over to God, that “He might be “all and in all” (**I Cor 15:28**).

This is the grand purpose of God. We do not see much evidence of it in the world today. But when Christ comes, it will be found that in every generation God has had His faithful witnesses – those who have stepped out of the procession towards an eternal abiding place in the grave, because they have sought to manifest God’s ways.

Introduction (continued....)

The process of God manifestation reverses that which was set in motion in Eden. Man was brought to the grave by three steps – mental, moral and physical degeneration. This process is reversed in Christ. When we learn of the Truth we become mentally cleansed (**John 15:3**), we know right from wrong: when we live the Truth we become morally cleansed: then at the Judgement Seat of Christ we shall be clothed upon with immortality and become physically clean. First mental, then moral, finally physical. And all this was first manifested in a man. Now in a community. Finally in all the earth.

This glorious theme is revealed in the great Name declared by the Creator as His Memorial – the Name of YAHWEH.

The theme is developed in the six succeeding studies. They have been especially designed to aid our understanding of the great purpose of God. Stage by stage the magnificent study is unfolded, until the ultimate – when God may be “ALL AND IN ALL” (**I Cor 15:28**).

The six discussion periods are important:

“Then they that feared YAHWEH spake often one to another; and YAHWEH hearkened, and heard it, and a book of remembrance was written before Him for them that feared YAHWEH, AND THOUGHT UPON HIS NAME. And they shall be mine saith YAHWEH of ARMIES in that day when I make up my jewels: and I will spare them as a man spareth his own son that serveth him”. (**Mal 3:16-17**).

It is absolutely necessary that preparation takes place now before the Study Week commences. We urge you to make a thorough examination of the Notes. Consistent study and meditation on the theme for Study Week is vitally important. The value will be seen firstly in yourself and then in the Study Groups – they depend upon each individual entering fully into the discussion.

It is felt that, in order to obtain the utmost benefit from the notes and the Study Groups, the following suggestions will help:

1. Before you commence your studies each time, engage in prayer to our Father in Heaven (**James 1:5-6**), giving thanks, seeking wisdom, guidance and understanding
2. Read and re-read the sections:
 - (a) underline the important points
 - (b) look up every quotation, carefully examining it in its context. See how and where it is used in the Scriptures by both Prophets and Apostles. Meditate on the meaning and application and note it.
3. Read the relevant passages from “Further Readings” suggested
4. Make your OWN NOTES on the whole of the study in the spaces provided.
5. Finally MARK YOUR BIBLES on the matters that you have studied.

That each one will “REJOICE in hope of the Glory of God” (**Rom 5:2**) is the desired result of the Study Groups. That these Notes will glorify the Name of Yahweh and cause Him to be continually elevated and extolled amongst us is the desire of the Study Week Committee.

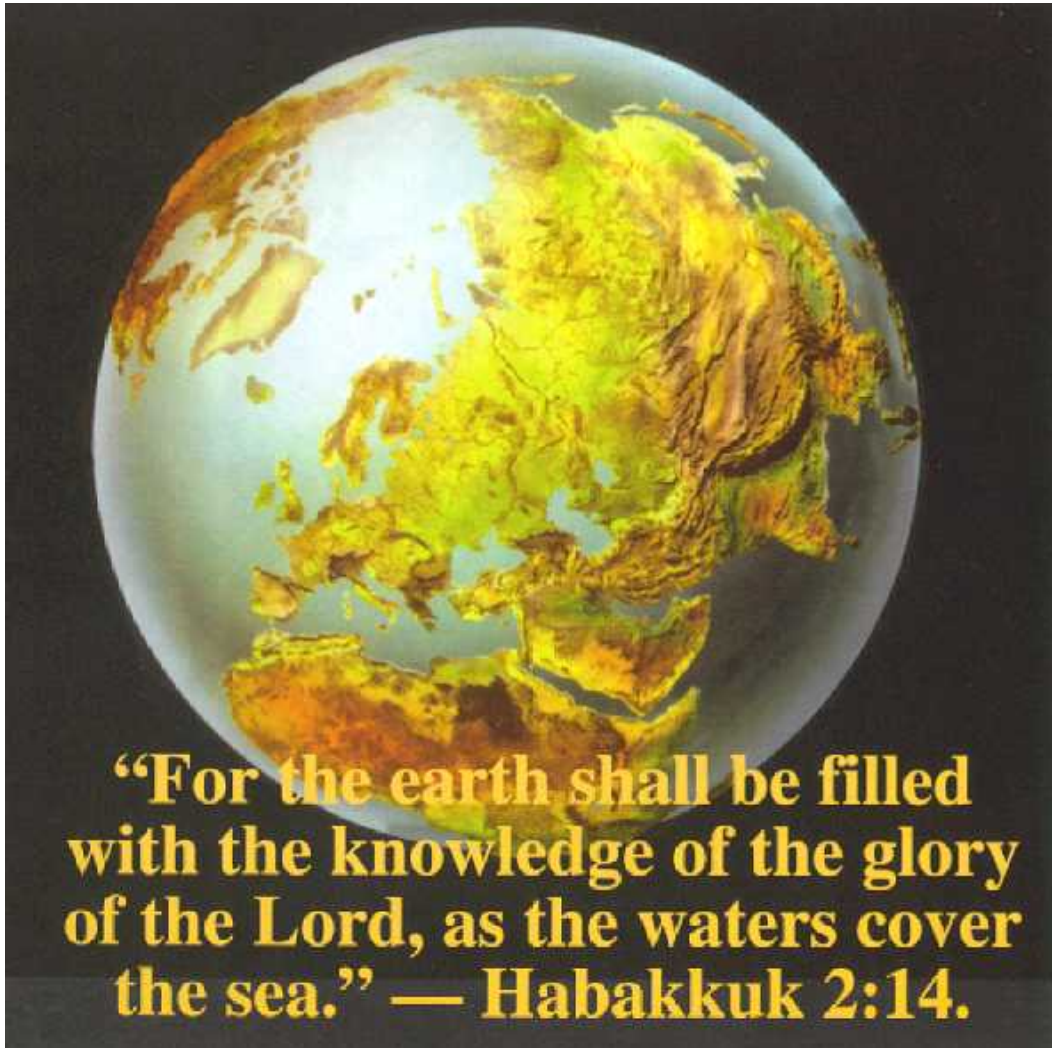
THE COMMITTEE

“In Hope of the Glory of God”

(Rom 5:2)

These notes were originally prepared for the 1961 Youth Conference in Adelaide, South Australia. They are reprinted here with only a small number of very minor changes. The above introduction is taken from the forward to the notes as issued in 1961. Throughout the notes, various quotations, summaries and pictures have been *added* (mainly in ‘box form’) to the original study to enhance our understanding and appreciation of the subject. Many of the charts and pictures are from various issues of *The Bible Magazine*, edited by Bro Paul Billington.

The Glory of God



“His Name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory: Amen and Amen.”

(Psalm 72v17-19)

Study 1

THE GLORY IN A NAME

Summary

The Purpose of God
 The Hope of Glory Revealed in a Name
 Family Characteristics of God's Household
 The Goodness and Severity of God
 "One LORD and His Name One"

THE PURPOSE OF GOD

"Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on earth, and in so doing to develop a Divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood".

Bro John Thomas – "The Herald of the Kingdom" 1858

A. THE PURPOSE OF GOD

The Scriptures express this purpose in many places of which **Acts 15:14** is an outstanding example: "God did visit the Gentiles to take out of them a people for His Name."

To claim to be part of such a people implies great responsibilities. Isaiah shows how great these are. He declared: "Every one that is called by MY NAME..... I have created for MY GLORY" (**Isa 43:7, 21**).

A "people for His Name" therefore implies a people for His Glory. What does this involve?

If we carefully examine God's dealings with Israel, we will not only appreciate better the important words of **Acts 15:14**, but will understand more completely what God desires of us.

The story of the deliverance of Israel from Egypt is well known to us. Why did God extend Himself to save this people who had become idolatrous in the land of the enemy? Was it merely to save them?

There was something more in it than that, and the quotation from Bro. Thomas at the head of this section explains it. If God merely wanted to save the Israelites He could have done it by the simple extension of His power. But though they were the Covenant people, made so by descent from Abraham, they first had to be made WORTH SAVING.

A people "worth saving" is a people "worth preserving"; salvation must come automatically to such.

It was comparatively easy to save the people; it was much more difficult to make them **worth saving**. This was something in which God needed the cooperation of the people. When that cooperation was not extended, and the people refused to heed God's instructions, that generation perished – they were not worth saving.

In the case of Israel, as with us, this involved the dual requirements of SEPARATION and DEDICATION. The people were constantly reminded of this. They were taught to repeat the following words:

“We were Pharaoh’s bondmen in Egypt; and the LORD brought us OUT OF EGYPT with a mighty hand... He brought us OUT FROM THENCE, that He might BRING US IN...” (**Deut 6:21-23**)

First “slaves in Egypt”, then “taken out” of the Gentiles, then “brought in”.

We too, are slaves in our natural state (**Rom 6:16-17**). We inherit from Adam a physical heritage of sin and death, but we are invited to “come out from among them (Gentiles) and be separate” (**2 Cor 6:17**). We enter into Covenant relationship with God by baptism (**Rom 6**), we commence a process that will ultimately deliver us from the body of death (**Rom 7:24,25**), and clothe us with immortality.

The word “Ecclesia” is expressive of God’s purpose to take out of the Gentiles a people for His Name. It means “called out ones”. Israel was “the ecclesia in the wilderness” (**Acts 7:38**), because they had been “called out” of Egypt.

He brought them out for a purpose, namely “that they might be unto Me for a people, a name, a praise, a glory” (**Jer 13:11**). Moses declared: “The LORD shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in His ways. And all people of the earth SHALL SEE THAT THOU ART CALLED BY THE NAME OF THE LORD” (**Deut 28:9-10; Deut 4:6-8**).

They became the “People of the Name”, that is, the people created for “MY GLORY”. This required that they must LEARN THE TRUTH, then ACT THE TRUTH, and finally be CHANGED BY THE TRUTH.

A people living these principles reflect glory to God for they must subordinate the flesh to obey His will.

Israel failed to measure up to the lofty standard required of them. God brought them to the borders of the Promised Land (**Num 13&14**): the spies were sent out and returned with the information that the land was outstanding in fertility and beauty – but with this good report there also came the statement that there were tremendous difficulties to face. The inhabitants were physically strong. In type, the flesh was powerful, and Israel felt their inadequacy to grapple successfully with such a foe. So reasoned the spies on their return (**Num 13:17-33**). Their words were true to this extent, that Israel unaided certainly could not have succeeded: but were they expected to enter the land unaided? Had not God helped them every day, supplying their need, defending them against their enemies, caring for them as a Father does His children? Had He not shown them by these things, that He would assist them against their enemies?

- They forgot His goodness, they thought only of these problems.
- They complained to Moses and threatened to kill him.
- They mocked at the faith of Caleb and Joshua and made ready to stone them.
- They tempted Him, proved Him, having seen His words forty years.
- An angry God repudiated an ungrateful people.
- Moses interceded, pleading with God on the basis of His MERCY, His LONGSUFFERING, His GOODNESS – in short, His CHARACTER – to pardon the transgression of the people.

They were pardoned to the extent that God did not destroy them out of hand, but it was obvious that they were not worthy of being saved unto eternal life (**Heb 3:7-19; 4:1-2**). Therefore, they were condemned to die in the desert (**Num 14:28, 29; Heb 3:17**). Only faithful individuals out of that Godless generation were saved. But that did not mean that God’s purpose would not be

fulfilled. To Moses there came the first of several declarations throughout Scripture proclaiming the Divine purpose: "BUT AS TRULY AS I LIVE, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD" (**Num 14:21**).

The word "but" expresses reassurance. One generation had failed, but in spite of this, God's purpose would not fail!

Notice also that in this verse there are two words in italics. This means that they do not appear in the original. Eliminate them, and God's statement becomes "But truly I LIVE, (and) all the earth shall be filled with the Glory of the LORD".

"I LIVE"!

The Israelites had been acting as though He did not live. They had complained of difficulties, as though God did not know of them: they had said the problems were too great, as though He were dead and could not solve them. They had spoken as though they must overcome all things in their own strength, as though they could not derive strength from Him. They had acted as though He were no greater than the idols of the nations – inanimate gods that could not hear or save.

Israel failed because the people neglected the means that could have given them the victory. They brought discredit on God's Name, which they bore (**Ezek 36:22**) instead of Glory as was intended (**Deut 28:58**).

Now He reminds Moses that "HE LIVES" and His purpose would be fulfilled.

Does HE LIVE in our lives?

Let us remember these words and learn the lesson that we cannot fight the fight of faith alone, in our own strength, but only through the means that He can and will provide.

B. THE HOPE OF GLORY REVEALED IN A NAME

Bible names have a significance far transcending that of modern names. Today, names are usually selected because parents like the sound of the word, but in ancient times it was not so. Then a name was given because of the significance or meaning of the word. It might commemorate the circumstances of the birth, the character of the one so named, or his mission in life.

Frequently, names were changed as the child grew to manhood and the circumstances of life altered. Thus the word "Nabal" means "a fool", and Nabal's wife, in talking to David, said: "As is his name, so is his nature" (**I Sam 25:25**).

If such names had meaning, how much more would those which God bestowed! He changed the name of Abram (Lofty Father) to Abraham (Father of Many Nations), because the latter name expressed His purpose with the patriarch (**Gen 17:5**). The name, Abraham, is a constant reminder or memorial to us of God's purpose through him.

God also has a Name!

It was proclaimed for the first time in dramatic circumstances.

The people of Israel were slaves in Egypt, without hope: Moses had been driven from Egypt in fear of his life and had taken refuge in the land of Midian. He married, settled down, and forty years passed in these peaceful conditions. He became a shepherd, and was used to leading his flocks to the isolated valleys close to Horeb.

Suddenly, the peace was broken.

An unusual sight met the eyes of Moses in the valley close to Mount Sinai: a bush flamed with fire, and yet, as Moses observed it closely, it was not consumed.



The burning bush - above drawing from Verse by Verse notes on Exodus, by Bro HP Mansfield, p.67

This remarkable sight was followed by a remarkable declaration. The voice of an angel was heard speaking from the bush, instructing Moses that he must return to Egypt to deliver the people. Moses hesitated – He had no confidence in the people nor in himself: moreover, what was God’s purpose in thus delivering them?

“Behold”, said Moses, “when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is His Name? What shall I say unto them?” (**Exod 3:13**).

Why should Moses be concerned about the Name of God?

The heathen gods all had distinguishing names that defined their supposed position or power. We meet with many of their names in Scripture: Molech, Astarte, Baal-zebub, Hadad, etc. Jezebel worshipped Astarte, the goddess of love, which caused her to make war on the Truth in Israel; Ahab worshipped Apollo (Baal), the god of light and fire, which probably was the reason for Elijah challenging them with the words: “The God that answereth by fire, let him be God.” (**I Kings 18:24**).

What was the Name of the God of Israel?

What was His character or purpose?

“God said unto Moses, “**I AM THAT I AM**” and He said, “Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you”. (**Exod 3:14**).

Let us grasp the significance of this important declaration.

“I AM” is a translation of the Hebrew, “Ehyeh”, which is the first person, future tense of the verb, “I will be”. One writer had declared: “Out of over 40 other occurrences of this first person singular number of the future tense of the verb in such a grammatical comparison with this verse, there is only one instance of “Ehyeh” being rendered “I Am” in the Authorised Version. We have “I will be” 27 times, and the remaining occurrences represented by “will I be”, and “I shall be”, “shall I be”, “though I be”, etc. (eg. **Exod 3:12, Hos 13:10, 14** etc.).

So what God declared was really: **I WILL BE WHO I WILL BE**, as it is in fact rendered in the margin of the Revised Version, and in other translations.

What does it all mean?

First notice that it is PROPHETIC – it points to the future.

I WILL BE WHO I WILL BE signifies that God will be manifested in those selected for that purpose.

This name proclaimed His purpose in moving for the deliverance of Israel; it was that His Glory might be revealed in the nation. The burning bush that was not consumed was a symbol. It showed that in spite of the fire of persecution Israel might experience, the nation would not be utterly consumed. (**Mal 3:6**). Associated with this symbol was the declaration of God's Name which revealed Yahweh's purpose in preserving the nation – that His Glory might be revealed in it.

That purpose will one day be fully revealed (**Jer 33:8-9**).

It is because Israel has been exclusively selected for such a manifestation of Divine Glory that those who follow the Truth claimed to be the true Israel.

Meanwhile, EHYEH – I WILL BE – became the Name of God when He spake of Himself: but in the mouth of Moses and others, the first person "Ehyeh" became changed into the third person, "YAHWEH – "HE WHO WILL BE", or "HE WILL BE". Whenever this Name was invoked by a truly spiritual Israelite, the complete purpose of God to fill the earth with Glory would flash before his mind.

The Name, Yahweh, has been translated both "LORD" and "GOD". It occurs frequently in the Scripture, and the translators have arranged for these words to be printed in small capitals. As examples, compare the way the word "Lord" is printed in **Ezek 37:28** with **Ezek 38:3**, and the word "God" in **Ezek 37:27** with the word in **Ezek 38:3**. Wherever "LORD" or "GOD" appears in small capitals, the Name is "YAHWEH".

The Name is associated with the promises to Abraham. Moses was told: "Thus shalt thou say unto the children of Israel, The LORD God (Yahweh Elohim) of your fathers, the God (Elohim) of Abraham, Isaac, and Jacob, hath sent me unto you; this is My Name for ever, and this is My Memorial unto all generations" (**Exod 3:15**).

The word "God" in this declaration is the Hebrew word "Elohim" signifying "Mighty Ones". It is a word that is used for angels, for the leaders of Israel, for the administrators of God's law. Yahweh Elohim (LORD God) of Abraham, signifies – "He Who Will be Mighty Ones of Abraham...".

We know who Abraham is. He is the one to whom the Covenant was made. The "Mighty Ones" of Abraham constitute his true seed defined in **Galatians 3:28**. They are truly Mighty Ones because God has been manifested in them. They are the people for "THE NAME", a people chosen out of all nations for His Glory. When the prophetic Name is fulfilled, Yahweh will be revealed in them mentally, morally and physically. In the glorious company of immortals will be revealed the fulfilment of the prophetic Name of God: "Yahweh Elohim of Abraham, Isaac and Israel".

Moses was told, "This is My Memorial unto all generations". The Name, Yahweh, is a constant reminder, a memorial, of His purpose. It is not used idly just to distinguish Him from other gods, but to firmly set before men His great purpose.

In proclaiming His Name as "Ehyeh" (Yahweh) – I will be, or I will become, - God was declaring His intention to extend Himself in order to create many sons in whom His Glory would be revealed. These sons find themselves expressed in the word "who" in the declaration "I will be **who** I will be". The channel of this manifestation was to be Israel: thus associated with the declaration are the names of Abraham, Isaac and Israel.

The proclamation of His Covenant Name of Yahweh, sets the God of Israel before all mankind as the great Divine Father in the Heavens, whose characteristics will be revealed in His children (**Matt 5:44-45**) on earth. As the members of a family owe their life, their family characteristics to their parents, so there must be a common family likeness in the family of God, that reflects the Divine character. Thus Christ could say: "He that hath seen me hath seen the Father", and Paul could write of "Christ in us, the hope of glory".

Have we any of the family characteristics of the Family of God?

Do we reflect in any degree the excellent qualities of the Father? Consider how these were revealed in men such as Abraham, David, etc.

C. FAMILY CHARACTERISTICS OF GOD'S HOUSEHOLD

Israel was delivered from Egyptian bondage. By a mighty display of power, the terrible plagues poured out upon a rebellious people, and the destruction of Pharaoh's army in the Red Sea, showed that Yahweh was not to be trifled with. At the same time, His tender care for His people, the extension of His power in bringing them safely across the ocean and caring for them in the wilderness, spoke of His love.

So, on the one hand there was punishment for guilty Egypt, and on the other hand, mercy for Israel who had appealed for help.



Exodus from Egypt - above drawing from Christadelphian Sunday School Association notes (9-12yrs), Stage 1 of 5, p.2

But Israel proved disobedient. When Moses was in the Mount receiving the Law, the people forgot their Covenant with Yahweh, and turned to other gods, deriding the One who had brought them out of Egypt and cared for them in the wilderness. Moses returned to a disobedient people to supervise the terrible punishment that was meted out to them, and then to return to the Mount to plead the mercy of the Father to overlook the sin of the nation.

He was worn out, weary and dispirited with the burden of leading the people, and in need of spiritual stimulation. How could he receive it? Only by gazing at the Glory set before him. He prayed to Yahweh: "Show me Thy Glory" (**Exod 33:18**). The reply came: "I will declare My Name, I will cause My Goodness to pass before thee". Glory, Name, Goodness are used almost synonymously. The Glory declared in the Name is manifested in Yahweh's Goodness.

Moses ascended the Mount for this purpose. On the top of Sinai, hid in a cleft of the rock, covered by the angel's hand, he had the unspeakable privilege of beholding the Glory of Yahweh, and of hearing the declaration of His character.

It was Yahweh's Glory manifested through an angel of course (see **Num 12:8**), and Moses was only permitted to see the back of the angel, for the shining forth of full glory from the face even an angel would have been too much for mortal flesh (cp. **Matt 28:3-4**). Here was the Glory of Divine Nature, far transcending that of flesh.

Then came the declaration of Yahweh's character. He was revealed to Moses as the POWERFUL ONE, whose mercy is greater than His vengeance.



The Name of Yahweh was proclaimed in the following fashion:-

YAHWEH, YAHWEH GOD

(Hebrew – “El” – “Power”. Thus: “He Who Shall Be Revealed in Power”)

**Merciful and Gracious
 Longsuffering
 Abundant in goodness and truth
 Keeping mercy for thousands
 Forgiving iniquity & transgression & sin.**

BUT

**By no means clearing the guilty;
 Visiting the iniquity of the fathers upon the children
 Unto the third and fourth generation.**

These are two sides to Yahweh’s Character – MERCY and VENGEANCE.

Paul therefore warns us: “Behold the goodness and severity of God; on them that fell severity, but goodness to those who continue in His goodness” (**Rom 11:22**).

D. THE GOODNESS AND SEVERITY OF GOD

If we see these two sides to Yahweh’s character, we have a balanced picture, the worthies of old manifested them. They are revealed in the life of Moses. He was meek (**Num 12:3, 11:28-29**), yet uncompromising (**Exod 11:8**). He was longsuffering and forgiving (**Num 14:17-19, Num 12:11-13**), yet by no means prepared to clear the guilty of such as Korah, Dathan and Abiram (**Num 16:28-30**) or Balaam (**Num 31:3, 8**).

Paul’s beautiful chapter on love (**I Cor 13**), must be read in conjunction with his stern, public denunciation of Peter (**Gal 2:11**). The mercy of the Lord, is found side by side with his bitter condemnation of the Pharisees (**Matt 23:23-33**). The “goodness and severity” revealed by these men manifest characteristics of the Father.

It is revealed in the ministry of the Lord. Some 1900 years ago he appeared as the Lamb of God for the sin of the world, to “bind up the brokenhearted, to proclaim liberty to the captives, the opening of the prison to them that are bound; to proclaim the acceptable year of Yahweh” (**Isa 61:1-2**). He comes **the second time** to inaugurate “the day of vengeance of our God” (**Isa 61:2**).

1900 years ago MERCY; the second coming, the day of VENGEANCE - “Behold the GOODNESS and SEVERITY of God”.

What a hopeless condition if Yahweh’s character was all mercy and no vengeance. It would mean that sins would go unchecked; that He would never intervene to put down the present Rule and establish the Kingdom of God; that the saints would never triumph in the earth.

We must blend those two aspects of Yahweh's character in our lives – love of the Truth, mercy and goodness to our fellows – hatred of error, repudiation of sin. We must match our love of the things of the Truth with our hatred of the things that are against the Truth.

The revelation of the Divine Character to Moses set side by side these two aspects of GOODNESS and SEVERITY. Moses knew of various examples illustrating this:

Goodness	Severity
Promise of Redemption	Sentence of death on Adam
Preservation of Noah	Destruction of the world of the ungodly
Call of Abraham	Destruction of Sodom, etc.
Deliverance of Israel	Judgement on Egypt
The blessings of the Law	The cursings of the Law

But in all this we see His goodness greater than His severity: mercy more powerful than vengeance. Yahweh has extended Mercy in many ways, though principally in His plan of Redemption. Man's reaction to His mercy determines whether He will bestow goodness or severity. He must learn by experience that the wisdom from above is "first pure, then peaceable".

What is "the Glory of God"?

Incredible as it may seem to the mortal mind, the **true** glory of Yahweh is **not** displayed in His physical presence, or His limitless power, but in **His character**.

So what did Moses actually see?

Exodus 34:5-7

*"And the LORD descended in the cloud, and stood with Moses there, and proclaimed the name of the LORD. And the LORD passed by before Moses, and **proclaimed**, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."*

Why have I emphasised the word '**proclaimed**'? It is to demonstrate that although Moses asked to **see** God's **glory**, he actually **heard** His **character**. Was this it? Was this really all there was? Did Moses miss anything? By no means, for Yahweh had said:

Exodus 33:22

"And it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by"

What Moses **wanted** to see, he **could not** see. But instead, he **heard** what Yahweh's **true** glory is. It is as if Yahweh deliberately concealed Himself from Moses' sight, so that the effect of seeing a physical manifestation of the glory of God did not distract Moses from **hearing** the **true** glory of God, which is **His character**.

The effect on Moses shows clearly that he understood:

Exodus 34:8

"And Moses made haste, and bowed his head toward the earth, and worshipped."

Moses was awed by the **character** of God, understanding that **this** was the true glory of Yahweh. Moses was rightly awestruck by this manifestation, and must have considered himself privileged above all men on the earth, as indeed he was. But perhaps Moses did not fully appreciate what he had just seen. He had actually seen not only the manifestation of Yahweh's **character**, but of His **purpose**, of the very meaning of the Name Yahweh, 'I will be'.

For this manifestation of the character of God was itself a foreshadowing of the time when the glory of God, His very character, would be shown forth to **all** men (**Hebrews 1:1-3**).

(Bro Jonathan Burke, Studies on *The Word made flesh*)

E. "ONE LORD AND HIS NAME ONE"

Scripture declares: "In that day there shall be one Yahweh and His Name one" (**Zech 14:9**).

What is meant by this statement?

It is speaking of the future age when Christ will reign on earth as King. With him there will be a glorious company of immortals, "glorified together with him". These are all brought together in one great beautiful and harmonious unity (**John 17:21**). They constitute the Family of God. The Creator is its Father; the Lord Jesus Christ is its elder Brother, and the members those whom he is not ashamed to call Brethren (**Heb 2:11**).

By observing the Law of Yahweh, they "reverence this glorious and fearful Name, Yahweh Thy Elohim" (He Who shall be Thy Mighty Ones), (**Deut 28:58**). This title expresses the purpose of Yahweh: it describes the family of Yahweh. In this family is revealed the Glory of Yahweh in the glorified Brethren and Sisters of Christ. That is what the Glory of Yahweh can ultimately mean to us. That is our hope of Glory (**Rom 5:2**). Let us so live now that we shall then be clothed with the Divine Nature, that we may truly say, "OUR HEART'S DESIRE IS TO THY MEMORIAL NAME" (**Isa 26:8**). Peter has shown us the way:

"His Divine power hath given unto us all things that pertain unto life and godliness, THROUGH THE KNOWLEDGE OF HIM that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of Divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, ADD to your faith virtue, and to virtue knowledge, and to knowledge temperance... for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ". (2 Peter 1:3-8).

The word in our hearts, the word as a way of life, will help us to build into our lives the Divine characteristics we see in the Son of God. It will make us WORTH SAVING and ensure for us the clothing upon of Divine nature in the Age to come.

God is a real, personal Being

If God is not a real, personal being, then the concept of spirituality is hard to grapple with. If God is totally righteous but is not a material being, then we cannot really conceive of His righteousness manifested in human being. Both apostate Christendom and Jewry have the notion that God's righteousness enters our lives through a nebulous 'holy Spirit' that somehow makes us into God's mental image, and acceptable to Him. Conversely, once we appreciate that there is a personal being called God, then we can work on our characters, with His help and the influence of His word, to reflect the characteristics of God in our beings.

The faithful are promised that they will inherit God's nature (II Pet 1:4). If God is not personal, then this means we will live eternally as immaterial spirits. But this is not Bible teaching. We will be given a body like that of Jesus (Phil 3:21), and we know that he will have a literal body in the Kingdom which will have hands, eyes and ears (Zech 13:6; Isa 11:3). The doctrine of the personality of God is therefore related to the Gospel of the Kingdom.

It should be evident that there can be no sensible concept of worship, religion or personal relationship with God until it is appreciated that God is personal, that we are in His image physically, albeit a very imperfect image, and need to develop His mental image so that we may take on the fullness of His physical image in the Kingdom of God. So much more sense and comfort can now be gained from the passages which speak of God as a loving Father, chastening us as a Father does his son (eg. Deut 8:5). In the context of Christ's sufferings we read that, "It pleased the Lord to bruise Him" (Isa 53:10), although he "cried unto God: he heard my voice.. and my cry came before him, even into his ears" (Psa 18:6). God's promise to David of a seed who would be God's son required the miraculous birth of a human being; if God were not personal, He could not have had such a son. A correct understanding of God is a key which opens up many other vital areas of Bible doctrine. But as one lie leads to another lie, so a false conception of God obscures the system of truth which the Scriptures offer.

NAMES AND TITLES OF GOD

The KJV renderings, with the Hebrew equivalents and their usage and significance:

English Form Found in AV	Hebrew Equivalent	Significance
God	El Eloah Elohim Tzur	Might Mighty One Mighty Ones Rock or Strength
LORD, GOD or Jehovah	Yahweh Eyeh	He Who Will Be (Manifested) I Will Be
LORD or Jah	Yah	An abbreviated form of Yahweh
Lord	Adon Adonai	Lord or Ruler Lords or Rulers
Almighty God	El Shaddai	The Might of the Powerful Ones
Most High God	El Elyon	Supreme Might
LORD God	Yahweh Elohim	He Who Will Be Mighty Ones
Lord GOD	Adonai Yahweh	He Who Will Be Rulers
Lord GOD of Hosts	Yahweh Tz'vaoth	He Who Will Be Armies

THE SAINTS HAVE THE FATHER'S NAME WRITTEN ON THEIR FOREHEADS



painting by Bro Simon Sawell

“And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads... These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb... And in their mouth was found no guile: for they are without fault before the throne of God.”

(Revelation 14:1,4-5)

God's Name and Character

If there is a God, it is reasonable to think that He will have devised some means of telling us about Himself. We believe that the Bible is God's revelation to man, and that in it we see the character of God revealed. This is why the word of God is described as His "seed", (I Pet 1:23) because if it reacts with our mind, a new creature is formed within us which has the characteristics of God (James 1:18; II Cor 5:17). Therefore the more we apply ourselves to God's word and take the lessons to ourselves, the more we will become "conformed to the image of His son" (Rom 8:29) who was in character the perfect image of God (Col 1:15). In this lies the value of studying the historical parts of the Bible; they are full of case studies of how God has dealt with men and nations, always displaying the same basic characteristics.

In Hebrew a person's name often reflected their character and/or information about them.

In Jer 48:17, knowing the people of Moab is paralleled with knowing the name of Moab. The Psalms often parallel God Himself with His Name, His word and actions (Psa 103:1; 105:1; 106:1, 2, 12, 13).

It is therefore to be expected that God's names and titles will give us much information about Himself. A detailed study of the name of God is advisable after baptism; further appreciation of God's character as expressed in His name is something which should go on during all our life in the Lord. What follows is therefore very much an introduction.

When Moses wanted a deeper knowledge of God to strengthen his faith during a very traumatic period of his life, an Angel "proclaimed the name of the Lord: The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exod 34:5-7). This is clear proof that the names of God comprehend His characteristics. His possession of them is proof that God is a personal being – it is nonsense to realise that a puff of spirit can have these traits of character which can also be developed in us humans.

God has chosen one particular name by which He would like to be known and remembered by His people; it is a summary, an epitome, of His purpose with men. The Israelites were slaves in Egypt, and needed to be reminded of God's purpose with them. Moses was told to tell them God's Name, so that this would help motivate them to leave Egypt and start the journey towards the promised land (cp I Cor 10:1). We too need to understand the basic principles concerning God's Name before we are baptized and start our journey towards God's Kingdom.

God told Israel that His Name was YAHWEH, meaning "I am that I am" or, more correctly translated, 'I will be who I will be' (Exo 3:13-15). This name was then slightly extended: "God said moreover (ie. In addition) unto Moses, Thus shalt thou say unto the children of Israel, The LORD (Yahweh) God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob... this is My name for ever, and my memorial to all generations" (Exo 3:15).

God's full name is therefore "The LORD God". The Old Testament was written mostly in Hebrew, and our English translation inevitably misses out a lot of detail when it comes to translating the Hebrew words for 'God'. One of the common Hebrew words translated 'God' is 'Elohim', meaning 'mighty ones'. God's "memorial", the Name by which He wants us to remember Him, is therefore

YAHWEH ELOHIM

Meaning

HE WHO WILL BE REVEALED IN A GROUP OF MIGHTY ONES

It is therefore God's purpose to reveal His character and His essential being in a large group of people. By obedience to His word we can develop some of God's characteristics in ourselves now, so that in a very limited sense God is revealing Himself in the true believers in this life. But God's Name is a prophecy of the time to come when the earth will be filled with people who are like Him, both in character and by nature (cp II Pet 1:4). If we wish to be associated with the purpose of God and to become like God to die no more, living for ever in complete moral perfection, then we must associate ourselves with His Name. The way to do this is to be baptized into the Name – ie. Yahweh Elohim (Matt 28:19). This also makes us the descendants ("seed") of Abraham (Gal 3:27-29) who were promised the eternal inheritance of the earth (Gen 17:8; Rom 4:13) – the group of 'mighty ones' ('Elohim') in whom the prophecy of God's Name will be fulfilled.

Bro Duncan Heaster, Bible Basics, p. 7-9

FURTHER READING

The Book of Exodus, Verse by Verse exposition (Chapters 3,33,34)	H.P. Mansfield
The Ways of Providence (Chapters 10, 11)	Robert Roberts
The Gospel of John (Chapter 17)	John Carter
Eureka (Vol 1 Logos ed., pages 87-118, "The mystery of Godliness")	John Thomas
In Defence of the Faith (pages 17-20)	H.P. Mansfield
Phanerosis	John Thomas
The Lampstand - "God Manifestation" (Magazine articles, Parts 1,2,3,4,5 from Dec 1998 - Jan 2000)	Various
The Lampstand - "The Character of God" (Magazine articles, Sept-Oct 2000 & Nov-Dec 2000)	Various

KEY SCRIPTURE

It is highly recommended that we use **Exodus 33:12 - 34:9** as our foundation for this study.

QUESTIONS

- A.**
- (1) What is God's purpose with the Earth?
 - (2) What lessons do we learn from the story of Israel's deliverance from Egypt?
 - (3) What are the two acts which God requires of all true Israelites?
- B.**
- (1) What is God's Memorial Name?
 - (2) How does it express His purpose?
 - (3) How do we become 'Name Bearers' of Yahweh?
 - (4) How does this give glory to Him?
- C.**
- (1) What is the meaning of the Name of God declared to Moses in the Mount?
 - (2) What attributes did the angel reveal to Moses on that occasion?
 - (3)
 - a. How do we *represent* the company or school we work for?
 - b. What values do they want the staff to uphold?
 - c. How do we *represent* God?
 - d. What values does He want us to display?
- D.**
- (1) In what ways can we manifest the two-fold aspect of God's character?
 - (2) Is it right for us to sometimes manifest severity? If so, when?
- E.**
- (1) What do you understand by **Zech 14:9**?
 - (2) In what way is this connected with Peter's statement in **Acts 13:14**?
- F.**
- (1) Why has God chosen to reveal His Glory in humans?
 - (2) What is the difference between us and other animals?
 - (3) What relationship does God want to have with us?

NOTES

NOTES

Study 2

THE GLORY IN A WORSHIP

Summary

Worship
The Priesthood
The Tabernacle
The Law

“God is Spirit and they that worship Him must worship Him in SPIRIT and in TRUTH for the Father seeketh such to worship Him”. (**John 4:23**)

A. WORSHIP

God desires the worship of His creatures. But what is “worship”? The word is derived from the Old English “worth-ship”, which means to “make worthy”. When we “worship” anything, we ascribe value or worth to it. We recognise it as an object worthy of our notice. We focus our minds upon that object and bestow our energies on directing attention to its worth. When we worship God we seek to elevate Him, to make Him supreme in our lives, so that our thoughts, our words, our actions are directed to the elevation of His moral virtues, His character, His Word. To do this involves sacrifice: it involves the suppression of the flesh so that God may be exalted.

The ordinances given to Israel were designed to this end. To so regulate or govern their actions as to restrain their natural tendencies, that their thoughts would be directed to His Holiness and their own unworthiness. He would be elevated and they would be humbled. They would recognise His love in providing a system of covering their unworthiness so that they might approach unto Him, and so they would respond in praise and adoration to Him for His goodness toward them.

We have selected three features of the worship delivered to Israel to illustrate this principle of ascribing worth to God – The PRIESTHOOD, The TABERNACLE, The LAW.



“...thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron’s forehead...” (**Exodus 28:36-38**)

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having HIS FATHER’S NAME WRITTEN IN THEIR FOREHEADS.... And in their mouth was found no guile: for they are without fault before the throne of God.” (**Revelation 14:1,5**)

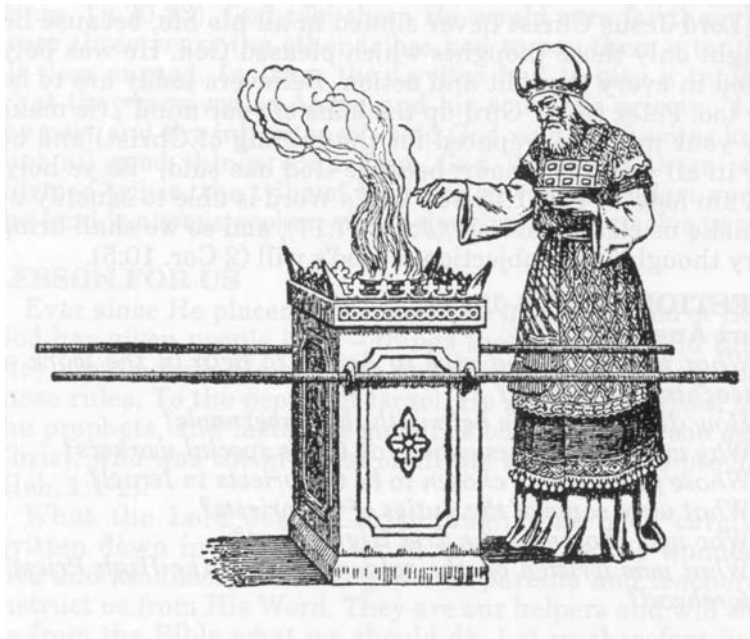
B. THE PRIESTHOOD

Israel were given a supremely exalted position, being called out from Egypt for the praise of God (**Jer 13:11**) that they might be unto Him a Kingdom of Priests (**Exod 19:6**). What advantage did their calling confer upon them? Much every way: chiefly that by the disposition of Angels they were made custodians of the Holy Oracles and so were brought into Covenant Relationship with Yahweh (**Rom 3:2, Acts 7:53**). They were marked off, separated or sanctified from all others (**Amos 3:2**) as a people purchased by Yahweh to be His peculiar treasure, whereas the Gentiles were aliens, without God and without hope (**Eph 2:12**). At the same time, Israel were constantly reminded that in themselves they were no better than other nations. Why then did He call them? - because they were numerous? No! But because He loved them (**Deut 7:7-8**), and because He had made an Oath unto their father. Therefore, for His Holy Name's sake He would (and will) fulfil His purpose through them (**Ezek 36:22**).

Gentiles, being outside the Law, were shut up in unbelief under the dominion of Sin and Death and so perished without Law (**Rom 2:12; 5:13-14**) being separated from the Life of God through their own natural ignorance (**Eph 4:18**).

"Behold therefore the goodness and severity of God".

They were further reminded of the Holiness of God by the selection of a priestly family.



From the NATION, the TRIBE of Levi was selected in preference to the other Tribes to minister in the Tabernacle (**Num 8:14-19**), to show Israel they could approach only in the Divinely appointed manner. An attempted rebellion by Korah, Dathan and Abiram, against this appointment was ruthlessly suppressed (**Num 16**). The Levites had no occasion for boasting or vain glory. The FAMILY of Aaron was selected for the priestly order - they also were given specific instructions regarding their duties, lest they be lifted up in pride. Even the Priests themselves could not approach into the presence of God. The High Priest alone was permitted to enter the Most Holy Place, not at all times, but only on the Day of Atonement (**Lev 16:2**). Only once a year ONE MAN from earth's teeming millions could approach unto God. Did he have any occasion to Glory? No! Look at the elaborate ritual required. He had to be most careful in the manner of his approach "that he die not". He must lay aside his priestly robes and clothe himself in pure white garments, representative of righteousness, and then only on the basis of specified sacrifices did he dare to approach unto God.

Consider the fate of Nadab and Abihu, who offered strange fire contrary to the commandments of Yahweh and the answer which Moses gave on that occasion (**Lev 10:1-3**).

What a lesson is contained in these things for Israel and for us!

Note this ascending order of sanctification – first a NATION, then a TRIBE, next a FAMILY, and finally ONE MAN. The lesson is driven home that God is Holy and that man must humble himself to recognise this Holiness and his own unworthiness before he can approach unto Him. When he does this, he ascribes worth to God – he worships God.

We have previously considered the two-fold aspect of Divine Glory – ie. Goodness and Severity. These same features were revealed in the ministry of the Priests. The Goodness of God was exhibited in the Priest's office as teachers of Righteousness, (**Mal 2:4-7**): His severity was revealed in the execution of the judgements which they pronounced in Yahweh's Name (**2 Chron 19:5-7; Deut 17:9-13**). Thus we read in **Psalms 82:1**, "The judges (Elohim) stand in the congregation of the Mighty One (El). He judgeth among the judges (Elohim)". Phinehas, the grandson of Aaron, in his zeal for Yahweh's Holiness, demonstrated the aspect of severity and in return, was given a covenant of an everlasting Priesthood (**Num 25:11-13**).

How does this compare with the present work of the Lord Jesus Christ, who is our High Priest and Mediator?

Why is it, too, that the Lord Jesus Christ, although a High Priest, was of the tribe of Judah and not of Levi? Consider **Hebrews chapters 7 to 10**.



C. THE TABERNACLE

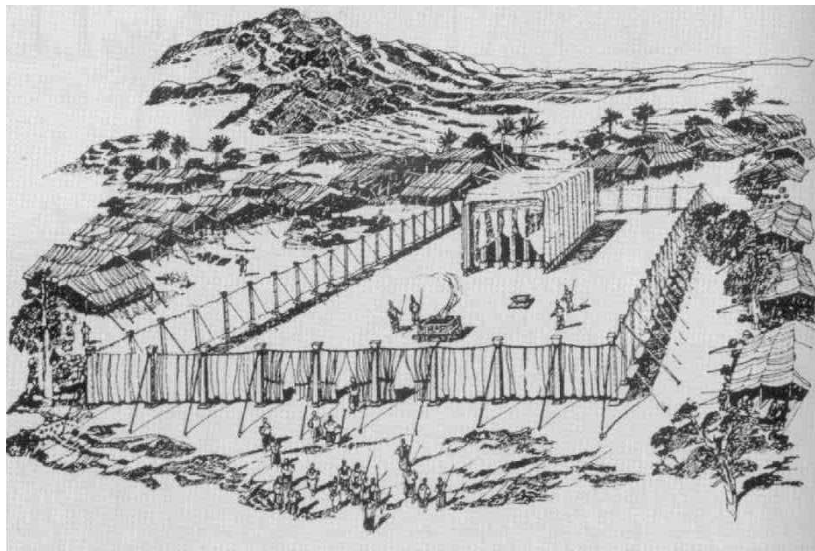
The worship of Israel revolved around the Tabernacle. Here again is seen that same ascending order of sanctification as was seen in the selection of the Priesthood. Beyond the Camp of Israel, was found the World of the Gentiles, “strangers, foreigners, aliens, without God, without hope” (**Eph 2:12**). In the Camp of Israel could be seen row upon row of sun blackened tents set out in orderly array “far off about the Tabernacle” (**Num 2:2**). Close by the Tabernacle on three sides, were found the tents of the Levites and in front, to the East, Moses and Aaron and his sons pitched their tents.

None but the tribe of Levi could so approach to the house of Yahweh – “the stranger that cometh nigh shall be put to death” (**Num 3:38, 10**). “I will be sanctified in them that come nigh me”.

The Tabernacle itself, with its pure white linen, stood out in gleaming contrast to the surrounding dark tents. Israelites were permitted to bring their sacrifices and offerings only to the gate of the outer court. Inside the curtained enclosure of the courtyard were the Levites. Within the Tabernacle in the Holy Place only the Priests were allowed, and inside the innermost chamber, the Most Holy, only the High Priest could penetrate.

This then was the place where sacrifices and offerings were to be made. Here they must assemble for the appointed Feasts, for the Sabbath Services, for voluntary acts of worship or for the “covering” of sins and iniquities which they had committed. All these ordinances were founded on Sacrifice, emphasising again that “Yahweh alone is exalted” (**Psa 148:12,13**). The most solemn of these appointments was that of the Day of Atonement. On this occasion, the High Priest laid aside his Priestly robes and put on the White Linen robes of Righteousness (**Rev 19:8; Lev 16:4, 32**). A covering or atonement was made for the sins of the people, but this was not fully effective. This was not done for any specific sins, but in remembrance of all sins during the year, which had themselves been covered by appropriate offerings. The lesson was conveyed by this annual remembrance of sins that the blood of bulls and goats (normal sacrifices) could not remove sin (**Heb 10:1-4**). NB. **Verse 4** – “sins” should be singular, signifying “sinful nature” (**Rom 8:3**).

The word “Tabernacle” comes from a Hebrew word signifying “Dwelling place”; the word “Sanctuary” means “separate place”. The Tabernacle, therefore, was the separate place (Sanctuary) in Israel where Yahweh dwelt” (tabernacled) among His people.



It was divided into three parts – the outer court, the Holy Place, and the Most Holy, answering to the three stages of God-manifestation – Mental, Moral and Physical. The number of those that attain to each stage become less, and this was set forth in the Tabernacle worship. Outside of the Tabernacle were the thousands of Israel, answering to the countless number of those to whom Divine worship is offered; in the outer court were found the actual worshippers, answering to those

fell short of it when it was revealed in the Law of Moses. We also should see the urgent need for the redeemer provided.

In Christ the principles of the Law of Moses are to be found devoid of the mechanical observances and the elaborate ritual, but evidenced in the true spirit, eg:

The Law	Christ
1. In the observance of the Law a great and wise people would be developed (Deut 4:6)	By observing the commandments through Christ, a body of called out ones is also developed (John 17:14-17; Eph 4:11-15)
2. The Law taught the Divine principles of LOVE (Deut 10:12-22) and VENGEANCE (Deut 32:35-43; Deut 28:15)	In Christ, Divine love is taught (I John 4:9), and Divine vengeance pointed forward to (2 Thess 1:8-9)
3. In keeping the Law, Israel would have given an example to other peoples and so Yahweh would be glorified (Deut 28:9-10)	We are called upon to do the same by our observance of the commandments of Christ (I Peter 2:12, Titus 2:7-8)
4. Blessings would accrue as the result of obedience to the Law (Deut 28:1-2)	In Christ, the blessings and reward is to be eternal life and a place in His kingdom (Rev 3:5, 12, 21)
5. Disobedience to the Law was punishable by death (Heb 10:28)	If we disregard the commands of Christ we can only expect the "wages of sin", which is death (Heb 10:26)

We have the advantage in our generation of seeing not only the shadow, which is the Law, but the substance, which is Christ.

"How shall we escape if we neglect so great salvation?" (**Heb 2:3**)

MAN'S NEED OF SALVATION

In the reconciliation achieved by Christ between man and God, our own position is starkly explained. Unless the Father had intervened, man was without hope and without God. He was cast adrift on the troubled sea of his own iniquity. There is no point in trying to sweeten the bitterness of this truth, or to play down man's state when he is "without God in the world". Every human creature needs to come face to face with the exceeding sinfulness of sin in order fully to appreciate his own need for salvation. The promise of Christ's coming was given in order that there could be grounds for faith for the many generations who would inhabit the earth.

The world was to learn over numerous painful centuries that man could never produce his own saviour: for "it is not in man that walketh to direct his steps" (**Jeremiah 10:23**). The intervention of God was required to give hope to sinners, and to turn them into saints. If man could achieve what Christ accomplished on our behalf, there would have been no reason for his coming. Each person who comes to Christ must learn this essential truth.

(Bro M. Ashton, *The Christadelphian*, June 1992, p.204)

FURTHER READING

Tabernacle Study Guide (The Christadelphian)	Michael Ashton
The Book of Exodus, Verse by Verse exposition (Chapters 25-28 etc.)	H.P. Mansfield
The Law of Moses	Robert Roberts
Law and Grace	W. F. Barling
Faith in the Last Days (article nos. 5,6,7,8,9,10,13,15)	John Thomas
The Letter to the Hebrews (Chapter 9, pages 90-110)	John Carter
Hebrews - Study Notes (Chapter 9, pages 68-84)	John Martin

KEY SCRIPTURE

Study 2 is very much a broad overview of the priesthood, tabernacle and the law. However, if you are looking for a key Scripture, then **Hebrews 9** really ties many of these concepts together, particularly relating to the Lord Jesus Christ.

QUESTIONS

- A.**
- (1) What is worship?
 - (2) What principles should we observe when we worship?
- B.**
- (1) Why was a Priesthood appointed?
 - (2) What lessons do we learn from the incident of Nadab and Abihu?
- C.**
- (1) What purpose did the Tabernacle serve?
 - (2) How did its ordinances teach the people acceptable worship?
- D.**
- (1) What did the Law teach concerning God?
 - (2) What did it teach concerning men?
 - (3) Can its principles be seen in Christ?
- E.**
- (1) What is the difference between Sunday worship and other days?
 - (2) What else can we worship apart from God?
 - (3) How do we do this?
 - (4) Does everyone have a god they worship?
 - (5) What benefits do they get from this?
 - (6) How do we worship our God in daily life?
 - (7) How does this glorify Him?

NOTES

Study 3

THE GLORY IN A KINGDOM

Summary	God's purpose with Israel The Glory revealed in a Kingdom A Fading Glory "What House will ye build me?"
---------	--

The Glory of God was revealed in the ordinances of Divine Worship delivered to Israel. It was also revealed in the Nation itself.

A. GOD'S PURPOSE WITH ISRAEL

God did not redeem Israel from the bondage of Egypt merely for their salvation. If that was His purpose, it was a dismal failure, for only two men (Joshua and Caleb) of that generation entered the land. We do not need to speculate concerning God's purpose with Israel – it is prominently proclaimed in Scripture. The introduction to our first study summarises God's purpose with mankind – not for salvation or destruction but as manifestations of Divine Glory. So with Israel (**Deut 4:6, 7, 20; 28:9, 58; Isa 43:7, 21; Jer 13:11**). They were brought out of Egypt and given righteous laws that they might show forth the virtues of Him who called them. Thus they would live blessed and happy lives and would be compelled to render praise and honour and blessing to Yahweh on account of His goodness to them. Other nations then would be led to admire and wonder at the greatness and wisdom of this mighty and glorious nation and so they in turn would seek after Yahweh.

How miserably Israel fell short of the wonderful destiny to which they had been called. And yet that purpose stands firm (**Jer 33:9**). Because they failed they are to be punished; but because of the original purpose they will ultimately be restored (**Isa 40:1-2,11**). "Behold therefore, the goodness and the severity of God" (**Deut 4:31,24**).

B. THE GLORY REVEALED IN A KINGDOM

During the reigns of David and Solomon, Israel rose to greater heights of Glory than at any other time in their history.

Israel was the Kingdom of God upon earth. "Yahweh, your God is your King" (**I Sam 12:12**).

Again: "Solomon sat upon the throne of the Kingdom of Yahweh over Israel" (**I Chron 28:5**). The Psalmist tells us: "Israel is His Dominion." (**Psalms 114:1-2**).

During the reign of David, Israel was led from strength to strength, as the shepherd King strove against his enemies. The nation was made aware of the might of Yahweh as were their antagonists. The wrath of Yahweh was respected and recognised by heathen and Jew alike. This is well evidenced in the fetching of the Ark of Yahweh from the house of Obed-edom, the Gittite (**2 Sam 6:11-15**).

The point is even further enhanced when we recall the plight of the Philistines who stole the Ark of Yahweh and their attempts to appease Him (**I Sam 6:4-6**).

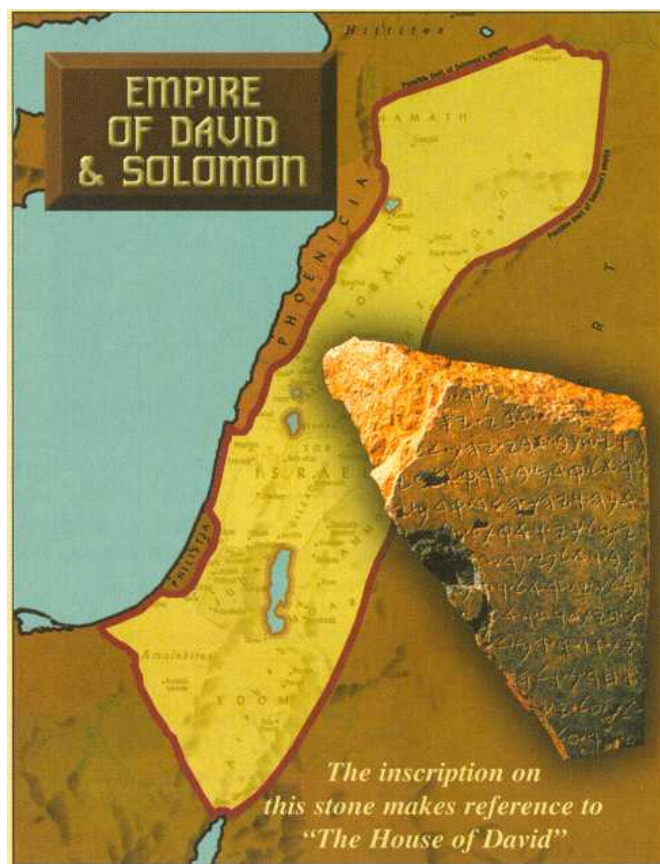
The military campaigns by which David's throne was established, foreshadow the judgements that will be meted out to the nations at Christ's return. David knew that, although Israel's power was then in the ascendancy, there would be a greater, more glorious and permanent Kingdom. The period of his reign although a type of the glory to be revealed when his seed should be "set up

after” him, was only a temporary glory and, under the leadership of mortal men, was soon to pale into insignificance.

“I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his Kingdom. He shall build an house for My Name, and I will establish the throne of His Kingdom for ever” (2 Sam 7:12-13).

The promise provided for an immortal King who would reign over a regenerated Israel “for ever”. His glory would not be as that of man, of whom it is said: “For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away” (James 4:14). David was aware of this. It was his hope for the future that caused him to exclaim: “O God! Who is like unto thee. Thou which has shewed me great and sore troubles, shall quicken me again and shalt bring me up again from the depths of the earth” (Psa 71:19,20).

This hope of Glory is not limited to David, but is offered to all who will embrace the same Truths.



“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of David for ever; and of his kingdom there shall be no end.” (Luke 1:32,33)

“Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David” (Isa 55:3).

“In that day will I raise up the Tabernacle of David that is fallen...” (Amos 9:11; Acts 15:16). “Also Yahweh telleth thee that He will make thee an house” (2 Sam 7:11).

The greatest outward manifestation of this earthly Glory was during the reign of David's son, Solomon.

"Blessed be Yahweh thy God which delighteth in thee to set thee on HIS THRONE, to be King for Yahweh thy God, because thy God loved Israel to establish them for ever, therefore made He thee King over them, to do judgement and justice" (**2 Chron 9:8**).

When referring to the Glory of Solomon, Christ said: "Consider the lilies how they grow, they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." "If God so clothe the grass, which is today in the field, and tomorrow is cast into the oven how much more will He clothe you..." (**Luke 12:27-28**).

Under Christ the restored Kingdom will eclipse the Glory of the former: "And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end". (**Luke 1:33**).

Some points of comparison are set out below:

	David & Solomon	Christ
Peaceful reign established by warfare	I Kings 5:3, 4	Psa 110:2
Jerusalem – Throne of Yahweh	I Chron 29:23	Jer 3:17
Israel united under one King	I Kings 4:1, 20	Ezek 37:22
Israel chief of the nations	I Kings 4:21	Micah 4:8
The mart of nations	II Chron 1:17	Isa 23:18
Wealth of nations flows to Jerusalem	I Kings 4:21	Isa 60:11
Fabulous wealth	II Chron 1:15	Isa 60:17
Great fertility	I Kings 4:22, 28	Isa 35:1, 2
Gentiles assist in building	II Chron 2:2, 17	Isa 60:10, 13
Temple at Jerusalem	I Kings 6	Isa 56:7-8
King noted for wisdom	I Kings 4:29-34	Isa 32:4, 33:6
Jerusalem, place of pilgrimage	II Chron 9:23	Isa 2:2-4
Full ordinances of Divine Worship first established	I Kings 9:25 II Chron 8:12-16	Deut 30:6-8 Isa 42:21

There are many further points of comparison which may be investigated and will form an interesting and profitable study.

C. A FADING GLORY

We have seen that Israel's glory did not continue. It could not continue because its administration was placed in the hands of mortal men. It was thus a fading glory. When we consider Israel's past glory, we must bear in mind that this, at its best, was only a shadowy representation of the future glory. In this respect, it was like the Law which, although "holy, just and good", was also but a shadowy representation of the future glory (**Col 2:17, Heb 10:1**). The Law itself provides an allegory of Israel's passing glory. The Israelites could not look at Moses' face because of its brightness, fading as this was. Moses put a veil over his face so that the Israelites might not see the end of the fading splendour.

Whenever Moses is read, a veil lies over their minds. Only through Christ is it taken away. When a man turns to the Lord, the veil is removed (**2 Cor 3:7,13-16 RSV**).

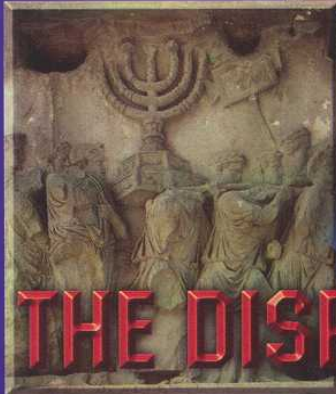
Israel's glory, like the glory of the Law, was only transient, fading, but at the same time pointing forward in each case to a greater glory which was later to be declared.

We read concerning the time of David that "Yahweh had given him rest from all his enemies" (**2 Sam 7:1**), but in the same chapter a promise was made of a future rest (**verse 10**), concerning which Isaiah says "His rest shall be glorious" (**Isa 11:10**). David himself testified that Israel did not, in the days of Joshua, enter into the rest which God had prepared (**Psa 95:11**), and that there was still a rest in store for the people of God. Paul informs us (**Heb 4:9**) that even today this rest is still future and will be entered into when Christ returns to establish his Kingdom (**2 Thess 1:7, Rev 14:13**).



THE HISTORY OF ISRAEL FORETOLD BY THE PROPHETS

Israel's dramatic deliverance from slavery in Egypt had been foretold in Genesis 15. This people journeyed through the wilderness to the Promised Land and were to become a kingdom of priests. The temple of Solomon became a centre of worship. It was destroyed by the Babylonians. The temple was later rebuilt but the Romans destroyed it and scattered the Jews



THE DISPERSION

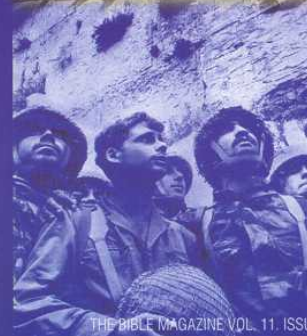
The Jewish people were dispersed throughout Europe for centuries, suffering persecution and humiliation. Deut 28:37 said that they would be "a byword".

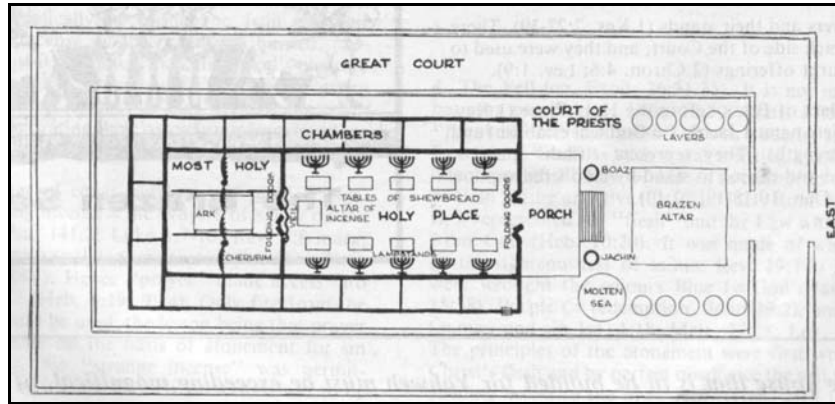
The Nazi poster (right) depicts "The Eternal Jew".



The return of Jews to Israel today is a

preliminary to the restoration of the kingdom under Christ.





Plan of Solomon's Temple

No greater illustration of Israel's past glory could be found than **the Temple built by Solomon**. This building became in Jewish eyes a symbol of their national glory so that the second Temple was inevitably compared with the first and mention made of its "first glory" (**Hag 2:3**). But that glory will be exceeded. "The latter glory of this house will be greater than the former" (**Hag 2:9 RV**). "Solomon built him an house. Howbeit the Most High dwelleth not in Temples made with hands; as saith the prophet, "Heaven is My throne and the earth is My footstool; what house will ye build Me?" saith Yahweh, "or what is the place of my rest?" (**Acts 7:47,48,49**).

The words of **Isaiah 60** beautifully describe this future glory, "The Glory of Yahweh is risen upon thee, and His Glory shall be seen upon thee".... "He hath glorified thee" (**verses 1, 2 and 9**), "I will make the place of My feet glorious.... I will Glorify the house of My Glory.... Thy God shall be thy Glory.... That I may be glorified" (**verses 13, 7, 19 and 21**).

Yahweh's people, His land, His city, His sanctuary, are all to be made glorious so that Glory, Honour and Praise may ascend unto Him.

"Thou art worthy, O LORD, to receive Glory and Honour and Power: for Thou hast created all things and for Thy pleasure they are and were created" (**Rev 4:11**).



Jerusalem at the time of Christ - Herod rebuilt the temple in Jerusalem, with construction beginning around 19BC.



Jerusalem today showing location of the temple mount. (pictures from *the Bible Magazine*)

D. "WHAT HOUSE WILL YE BUILD ME?"

This question is asked in **Isaiah 66:1** and the answer is given in **verse 2** – "To this man will I look...": This is the house which man can build. The man or woman who trembles at the Word and is in consequence of a poor and contrite spirit, becomes "an habitation of God through the spirit" (**Eph 2:22**): "the Temple of the living God" (**2 Cor 6:16**), and "a spiritual house" (**1 Peter 2:5**).

We are all of us, every day, building a character. That is the only thing we can give to God and it will not be accepted unless it is built upon the pattern of His own Character.

He will fill the earth with His Glory – therefore, any character which does not reflect His Glory cannot remain on His Glorified earth, for He has declared “No flesh shall Glory in His presence”. Here again is witnessed the Goodness and Severity of God. Repudiate or neglect His standards and we perish (**Psa 50:16-17**), for His Word is magnified even above His Name (**Psa 138:2**).

In those wonderful promises made to David in **2 Samuel 7**, it is interesting to note the background to the story. David had suggested to the Prophet Nathan, that he would like to build a House for Yahweh, to which the Prophet gave his immediate sanction (**verses 2 and 3**).

Arising out of this incident, the promises contained in **verses 11 to 16** were proclaimed.

David wanted to build Yahweh a house in which the people could worship but God told David that he could not build the house: instead God would build him a house (**verse 11**).

This house which God intended to build was to come through a descendant of David (the Lord Jesus Christ), and unlike the house in David’s mind, this was to be a SPIRITUAL HOUSE, composed not of bricks and mortar, but of LIVING PEOPLE. This is the way, then, in which we become partakers of the promises to David.

“But Christ as a son over his house, WHOSE HOUSE ARE WE, if we hold fast the confidence and the REJOICING OF THE HOPE firm unto the end” (**Heb 3:6**).

But God links this House with His Name in **verse 13**, when He declares “He shall build an House FOR MY NAME...”. So once again we have the Name of Yahweh which is synonymous with His Purpose and His Glory, being reiterated in these promises. Here, then, in David’s day was an introduction to the calling of a people “for the Name”, which Simeon declared in **Acts 15:14**. It should be noted, too, that the following verses in **Acts 15** connect this declaration with David.

Let us, then, tremble at His Word – humble ourselves under the mighty hand of God, building a character well-pleasing in His sight, and we will experience the “goodness of Yahweh in the land of the living”, and He will “exalt us in due time”.

“A Spiritual House” - Believers in Christ



“Pillar in the temple of my God” (painting by Bro Simon Sawell)

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

(1 Peter 2:5)

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

(Revelation 3:12)

“A pillar in the temple of my God”

To be a **pillar** in this temple is to be a **principle part of the building**, or to occupy an important position in the community. A pillar never removed from its place is illustrative of the stability appertaining to an immortal constitution of things. To have the name of the city is to be made a constituent of it - to be a part of it in the municipal sense. The city is Jerusalem: for this is the city which God chose from the beginning to place His name there (**1 Kings 14v21; 2 Chron 12v13**). The city of the Great King (**Matt 5v35**), which though now forsaken, is to be re-married and re-established (**Isa. 62v1,4**). But it is *new* Jerusalem, because Jerusalem under a new constitution of things, - abundantly set forth in the prophets (**Isa 52v1-10; 65v17-19; 66v10-15**). This new constitution of Jerusalem is from heaven, for it comes with Christ from heaven. Therefore the coming Jerusalem, though a manifestation of power and glory on the site of the old Jerusalem, is “new Jerusalem which cometh down out of heaven from my God”. To be made a constituent of this new Jerusalem is **the highest pinnacle of glory conceivable to our imagination**.

(Bro Robert Roberts, Thirteen Lectures on the Apocalypse, p.23)

FURTHER READING

The Christadelphians - What they believe & preach (pages 250-267)
 Zion - My Chiefest Joy (pages 7-66)
 Key to understanding of the Scriptures (pages 68-96)
 Elpis Israel (Part 2, Chap 4, pages 298-307)
 Israel - Ruler with God

Harry Tennant
 Scripture Study Service
 H.P. Mansfield
 John Thomas
 Paul Billington

KEY SCRIPTURE

It is highly recommended that we use **2 Samuel 7:12-29** as our foundation for this study.

QUESTIONS

- A.**
- (1) Why did Yahweh redeem Israel from Egypt?
 - (2) Why did only two men of the generation brought out of bondage enter the Promised Land?
- B.**
- (1) What does the reign of David typify?
 - (2) Why did David fail to bring the Ark of Yahweh to Jerusalem at the first attempt?
 - (3) What house is spoken of in **2 Samuel 7:12**?
- C.**
- (1) What is the rest that remains for the people of God?
 - (2) How do the reigns of David and Solomon pre-figure the Glory of the Kingdom under Christ?
- D.**
- (1) What Spiritual lessons do we learn from a consideration of God's House?
 - (2) What can we build that is accepted to Yahweh and why?
- E.**
- (1) Who is our king?
 - (2) What position are we in now in relationship to our king?
 - (3) What position have we been promised?
 - (4) What lessons do we learn from that?
 - (5) What will we be doing in the Kingdom to glorify God?
 - (6) Is that any different to what we should be doing now?

NOTES

NOTES

Study 4

THE GLORY IN A MAN

Summary

The Sinless One
 What is Sin?
 The Mark Set before us
 The full manifestation of Divine Glory
 God Manifested in Flesh

A. THE SINLESS ONE

The Memorial Name, revealed to Moses, declared God's intention to reveal Himself in a Divine family. First a Son, then through him, many sons (This revelation was considered in our first study).

When we come to consider that Son, we behold the fullness of Divine Glory veiled in mortal flesh. Here was One who did no sin, whose mouth was without guile and who could say, "He that hath seen me hath seen the Father" (**John 14:9**).

God's plan to people the earth with a multitude of immortals reflecting His glory, honour and praise, necessitated that they first be subjected to trial to develop a suitable character. Adam failed when put to this test, and consequently brought death on the whole human race (**Rom 5:12**). Mortality creates in man a moral weakness, a tendency to sin, so irresistible in its workings that "all have sinned", with the single exception of the Lord Jesus.

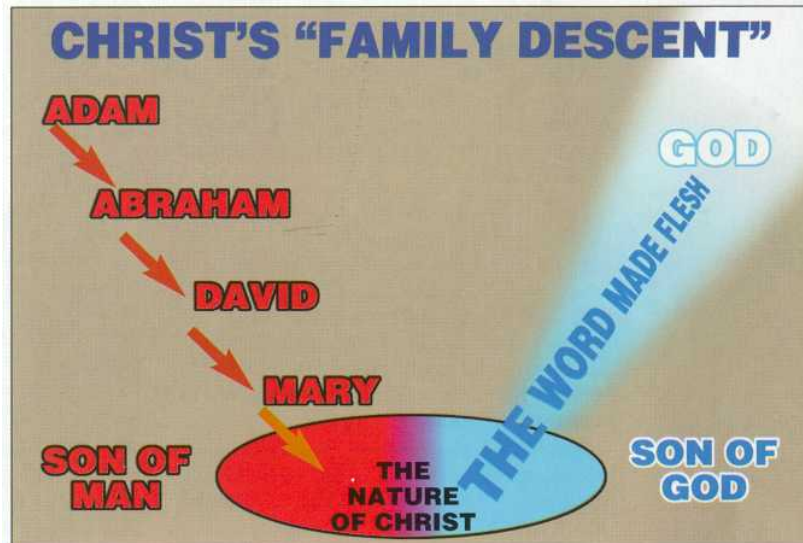
It became necessary, if God's purpose was to stand, that God Himself must take some action to lift man out of the morass into which he had fallen. Man's sin had brought death; God planned to remove it. To do this, Sin must first be destroyed. Where did Sin operate? In human flesh. It must then be overcome and destroyed there. There must be a Sinless Man as the basis of God's Plan to fill the earth with His glory – and in the process of fulfilling this purpose, the redemption of Man would also be accomplished.

There was only one way in which a sinless man could be found – God must provide Him. He would have to be a MAN, partaking of our mortal nature with all its weaknesses, yet so attuned to the God's way of thinking that it could be said that God "dwelt" in him. His mind would be in complete harmony with the Mind of God, so that he would not think or speak of himself, but would in all things be guided and directed by the Father. In this way, he would be specially strengthened (**Psa 80:17**), so that he could overcome the sinful tendencies of his flesh, condemning and destroying sin in his flesh.

To accomplish this mighty work "God sent forth His own Son, born of a woman, born under the Law", a partaker of mortal flesh and blood, and through Him condemned sin and destroyed the power of death. (**Rom 8:3, Gal 4:4, Heb 2:14**).

Here in this Sinless One was seen the perfect revelation of the mind and character of the Father. Here is the first stage in the Divine Plan to provide a means of destroying sin and so fill the earth with His Glory.

Here, in the man, Christ Jesus, we see Yahweh's Name revealed – "Jesus" – "Yahshua, Yah will save" (**Matt 1:21**).



JESUS CHRIST - SON OF MAN, SON OF GOD

Not only was Christ like unto his brethren, he was also different. Christ had no human father. In that he was different. Not only so, he had God as his Father. In that, too, he was different. It is the likeness and the differences that account for the life of the Lord Jesus Christ. He was God with us: God made manifest in our flesh. He was the only answer to sin and death; without him we should be without hope and without God in the world.

We are not able to say how the difference made itself manifest in the making of the child Jesus from conception to birth. But the differences already mentioned were at work then and throughout his life. There are Scriptures which may give some indication:

“For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my should knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

(Psalms 139:13-16)

As the concordances reveal, the original Hebrew word rendered “unperfect substance” (Hebrew, *golem*) powerfully shows that God was working with His Son from conception to birth (Hebrews 10:5; Luke 2:27-31; Hebrews 1:1-2). Mary had conceived by faith (Luke 1:45) and she prayed, “Be it unto me according to thy word” (Luke 1:38); and that word became flesh.

The Lord Jesus explained very clearly that, because of the things we have considered, his body had a heavenly origin. There would not have been a child Jesus had not God produced him (John 6:33,51). Thus, Jesus speaks of his body as being sent from heaven, not literally, but by the Fatherhood of God. His was a body prepared for our redemption, like us, but divinely provided.The Word was made flesh in at least a double sense: first, by the birth of the Son of God, and then by the Godlikeness of his life.

(Bro H. Tennant, *The Christadelphian*, October 1992, pages 365-366)

B. WHAT IS SIN?

The word “sin” is Scripturally defined, “to miss the mark”, “to wander out of the way”, to “lead astray”. When we fall short of a goal or target we have set for ourselves, we “sin”, inasmuch as we “miss the mark”. An interesting illustration of this is found in **Judges 20:16**, where we read of a company of Benjamites who were so expert in the use of the sling, that they could sling a stone at a hair’s breadth and “not miss”. The word rendered “miss” is “chata”, usually rendered “sin”. Their marksmanship was so accurate that they would not “miss the mark”. There is a wonderful lesson for us in this record. Not only do we learn what “sin” is, but we learn also how to avoid it.

These men were experts at attaining their goal, at avoiding sin. How had they become expert? They were not born with that natural gift. It only came through much careful, regular, methodical training and arduous, ceaseless practice. Their target must have been continually before their eyes – they would strain forward to reach the mark. Sometimes they would fall short – greater effort would be needed next time. Occasionally their eye would wander – their aim would deviate – greater concentration would be needed.

By constant trial and error, always striving for improvement, and with all other activity subjugated to that one great ambition, these men gradually developed a high degree of skill.

Suppose they gave up their training for a while. What would become of their skill? Only constant practice would maintain their skill.

Can we see the lesson in these things?

Do we have a clear vision of the “mark”?

Let us anoint “our eyes with eye salve” that we may see clearly (**Rev 3:18**).
“Looking unto Jesus the author and finisher of our faith” (**Heb 12:2**)

Are our arms or legs too weak to reach the mark?

“Lift up the hands which hang down, and the feeble knees” (**Heb 12:12**).

Do we fall short of the mark?

We must “press toward the mark for the prize of the high calling of God in Christ Jesus” (**Phil 3:14**).

Does our gaze wander?

“No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God” (**Luke 9:62**).

Is our aim erratic, unsteady?

We must “keep under” our bodies, and bring them into subjection (**1 Cor 9:24-27**).

Do we become despondent, impatient at our apparent lack of progress, feeling that we will never reach our goal?

Then let us “run with patience the race that is set before us” (**Heb 12:1**).

Do we feel that we are slipping back, not maintaining the standard we have reached?

Let us give more earnest heed to these things, lest we let them slip (**Heb 2:1**, see margin).

C. THE MARK SET BEFORE US

The Divine record declares, “All have sinned and come short of the Glory of God” (**Rom 3:23**). The mark set before us is the Glory of God, revealed in His Son, Jesus. We endeavour to follow his example – we fall short of the moral perfection he displayed – we “sin”.

Here is seen the wise provision of a loving Father.

The mark set before us is not something abstract, unreal, a “phantom”. It is real and tangible – a standard by which we can measure ourselves. We see in Jesus the lesson that sin can be

conquered with the Father's help. We also see in him the means by which we too can receive that same help. He relied on his Father (**Psa 22:8**, see margin). He was strengthened for his wonderful work. We can be strengthened through the power of God's Word (**Psa 29:11; Rom 1:16; Heb 4:12**) and we must follow his example.

He was of "quick understanding in the fear of Yahweh" and so was able to discern between right and wrong (**Isa 11:2-3**).

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (**James 1:5**).

Practice and training is the keynote, so that "by reason of use" we may have our "senses exercised to discern both good and evil" (**Heb 5:14**).

It is interesting to notice that in this passage, the Apostle gives a practical demonstration of his teaching. The words "good" and "evil" are almost identical in the Greek ("Kalou", "Kakou"). A novice would fail to discriminate between these words. Only those who by reason of use have their senses exercised, would be able to distinguish between "good" and "evil".

"When we sin, we have an advocate with the Father" (**I John 2:1; Rom 8:34**), who makes intercession for us. Our sins are "covered" as with a cloak, by His righteousness (**Rom 4:7**): and because he is touched with the feeling of our infirmities, he can have compassion on our weaknesses (**Heb 4:15; 5:2**).

Because of these things, we have the comforting assurance that nothing can separate us from the love of God (**Rom 8:39**). We can obtain strength to overcome as did our master, by a prayerful study of the Word. We are guided by his example set before us in the Word, and by his influence in our lives, through the absorbing of the Word. When we do "fall short", he acts as our High Priest to cover our shortcomings.

D. THE FULL MANIFESTATION OF DIVINE GLORY

In Section 1 of this study, the statement is made that in Christ, "we behold the fullness of Divine Glory veiled in mortal flesh".

It is important to notice the limitations in this statement.

Because the flesh referred to is mortal flesh, the Glory cannot be revealed in physical splendour – it is limited to the mental and moral attributes – the fullness of Glory is concealed or veiled. Because Christ revealed the Divine Character, and manifested the mental and moral qualities of the Father, He was therefore exalted and given a name above every name. He now bears Divine Nature, and in him the fullness of Divine Glory is bestowed.

In these things, we again see the two-fold aspect of Divine Glory – the **GOODNESS** and **SEVERITY** of God – His **MERCY** and **VENGEANCE**. An illustration of this is found on the occasion when Jesus visited the Synagogue at Nazareth (**Luke 4:16-21**). He read from the Scroll of the Prophet **Isaiah** at **Chapter 61:1-3** – "The Spirit of Yahweh is upon me, because He hath anointed me to preach the Gospel to the poor...". He declared "This day is this Scripture fulfilled in your ears". This was the day of **MERCY** when, in the **GOODNESS** of God the poor had the Gospel preached unto them. The following portion of Isaiah he did **not** read. He closed the book and sat down, because those things were not then fulfilled. They related to the day of **VENGEANCE** when the **SEVERITY** of God will be revealed on them that know not God, "and who obey not the Gospel of the Lord Jesus Christ" (**2 Thess 1:7-9**).

In revealing the Glory of God, Jesus extended mercy and compassion to those in need (**Matt 11:28-30**), but severity to those who resisted him (**John 2:13-17**). When he returns, he will bring rest to those who are troubled, and tribulation and anguish to those who cause trouble.

As we strive to follow the example of Jesus, to overcome sin, to attain unto our mark – so the Glory of God will be revealed in us – mentally and morally, until the time comes for us to be "clothed upon" with Spirit Nature – to behold in its fullness the Divine splendour, and to have that

same Glory revealed in us (I Cor 13:12). This is the Hope which, by the Word of Truth, is set before us – thus we persevere “in hope of the Glory of God”.

E. GOD MANIFESTED IN FLESH

Through the Lord Jesus Christ, the way has been opened by which “many sons” might come unto Glory.

This is illustrated to us in the beautiful prayer which Christ uttered just prior to his crucifixion on Calvary. We would do well to read it in **John 17**.

Christ declared in **verse 22** “The Glory which thou (Father) gavest me, I have given them (his Brethren)”. How was this done? **Verse 8** supplies the answer, “I have given unto them THE WORDS which Thou gavest me, and they have received them.”

By an acceptance and continual application of our minds to THE WORD, we will find that the Glory which is therein revealed will begin to be revealed in US, even as it was in Christ.

If you refer to the chart “Deity manifest in Flesh” (at the end of this section), you will see that the words of **John 17:3** form the basis of the Hope of Glory: ***“This is Life Eternal, to KNOW Thee, the only true God, and Jesus Christ whom Thou hast sent”***.

Before we can “rejoice in hope of the Glory” we must KNOW what that Hope is, and there is no better time in life to apply our minds to a study of the Word than in these early years.

The Lord Jesus was only a young man when he commenced his ministry and he was strengthened greatly by his knowledge and understanding of the Word of God.

Let us consider him!

He is the mark set before us.

Look at the sufferings he endured!

Look at the temptations he overcame!

No matter what the circumstances, he could find an answer from the Word: “THUS IT IS WRITTEN”.

How often do we, in our small troubles, find the solution to our problems in God’s Word? The answer is ALWAYS there: It is up to us to have it continually in our minds that it might be brought forward whenever it is needed.

Suffering and trial are essential to the forming of a character which God requires of us. Paul tells us that ***“all things work together for good to them who are called... and those whom He called He also justified and whom He justified, them He also GLORIFIED”*** (Rom 8:28,30).

So then, “We see Jesus made a little lower than the Angels, for the suffering of death, crowned with GLORY and honour, that he might bring MANY SONS UNTO GLORY” (Heb 2:9,10).

Remember the words of **Hebrews 12:3** – “CONSIDER HIM...”.

Jesus Christ - The Word made flesh

Hebrews 1:1-3 says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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."

Here we have an exposition of **John 1:14**, **Exodus 33:18-19**, and **Exodus 34:5-8**. The first verse speaks of Moses, one of the prophets to whom God *spoke*, when he was expecting a revelation. The second verse shows that God, having spoken previously to a select group, now speaks to **us**, and speaks by His son. The third verse shows **how** God speaks by His son, and it is **the very means** by which He spoke to Moses. He speaks by means of an expression of His character.

That phrase 'Who being the brightness of His glory, and the express image of His person', actually means this: "Who being a **reflection of His glory**, and the **character of His actual existence**."

Christ was truly the reflection of the glory of Yahweh, being the very character of His actual existence. The point Paul makes is that we now **see** what Moses and the other prophets only **heard**. We are now to imitate what we have seen.

We can now appreciate more fully what it really meant for Christ to manifest His Father. More importantly, we can appreciate **how**. When Christ came to manifest the Father, he was rejected. The reason for this was simple. Those to whom he came **did not know the Father**, and for this reason they found it impossible to recognise Him in Christ.

The fact was that the Jews, like Moses and Elijah before them, had an incomplete view of God. Both Moses and Elijah were struck by the thought of the **glory** of God, and fully expected that when He was manifested, it would be in the form of blinding light, immeasurable power, and awe inspiring radiance.

Both of these men were taught that this is not **whom** God is, although it is **what** God is. His true glory is seen in His character.

The Jews in Christ's day, however, were fixated on this same concept of whom God was. This was why Christ utterly failed to make any impression on them. They saw their God as a God of power, might, strength, destruction, judgement, and vengeance. They expected that the Messiah, the very anointed of God, and His representative, would look **exactly the same** as this image of God which they had. They expected a Messiah who would appear in glory and power, and manifest the **physical** glory of Yahweh. Instead, they saw a Messiah who manifested the **character** of Yahweh, His **true** glory, and for this they were completely unprepared:

John 8:19

"Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."

Christ here makes the point that the Jews neither knew him, **or** the Father. A knowledge of one would have demonstrated a knowledge of the other.

Titus 1:16

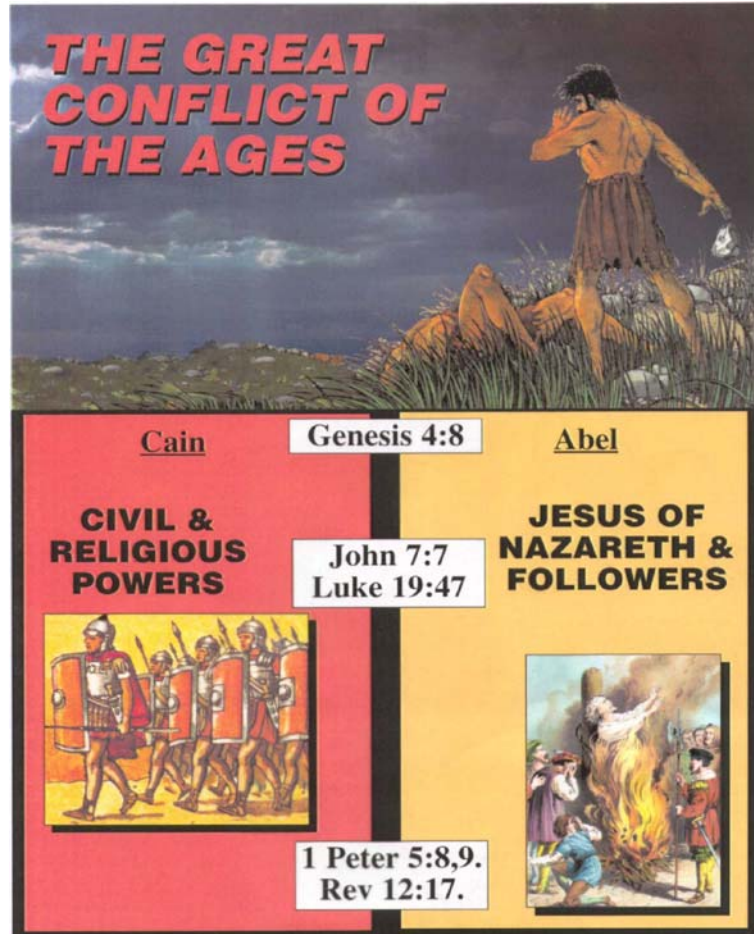
"They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work void of judgement."

This is not written specifically about the Jews, but it certainly demonstrates the same principle - those that do not know God, demonstrate their lack of judgement by their works.

So it was of the Jews. Professing that they knew God, they acted according to the way they thought God actually was. Their works revealed what **they** thought of God. They saw Him as legalistic, judgmental, condemnatory, and severe. With this image of God, they could not help but act in the same manner. When Christ appeared, acting as God **truly** was, they did not recognise him as the Son of God, simply because they did not know what God 'looked like' in the first place.

The perfect expression of the character of the Father was lost on them, because their concept of the Father's character was entirely incorrect.

(Bro Jonathan Burke, Studies on *The Word Made Flesh*)



WAR AGAINST JESUS CHRIST AND HIS FOLLOWERS

"There is no peace, saith the LORD, unto the wicked" (**Isaiah 48:22**). The "wicked" are the seed of that wicked one who was a murderer from the beginning (**John 8:44**). Their hostility and hatred is directed against all who stand between them and the gratification of their lusts - "the lust of the flesh, and the lust of the eyes, and the pride of life" - all of which "is of the world" - **1 John 2:16**. A combination of these lusts cause men to seek power, position, and wealth at the expense of their fellow men over whom they rule. Thus it was the rulers - religious rulers and civil authorities - who conspired to have Jesus of Nazareth put out of the way - **Matthew 2:13; 12:14; Luke 19:47,48** etc. The world hated Jesus (**John 7:7**) and so fulfilled the prophecy of **Genesis 3:15** in putting him to death. In seeking to establish its own power and authority in the earth, the seed of the serpent instigates violence, terror, murder and war as a means to that end. This condition is described in **Isaiah 59:4-8**. See also **Romans 3:10-18**.

This war was continued against God's faithful saints after the time of Jesus - See **1 Peter 5:8,9; Revelation 2:10**. We can also now note **Revelation 12:17** and **13:7**. The war against God's witnesses is catalogued in history and was seen in the stoning of Stephen (**Acts 7**), when the Romans watched wild beasts tear Christians to pieces - and later, when victims of the Inquisition were tortured and burnt at the stake - often because they laboured to have the open Bible before the people."

Bro Paul Billington, *The Bible Magazine*, March 1997 page 12

Jesus Christ was the exact copy of His Father

The apostle says that the Son was “the express image of his person” or “the impress of his substance”. “The express image” or “impress” translates a very suggestive word in this connection. It comes from a word meaning to engrave, and so has the meanings of “instrument of engraving, the stamp of impress made, the characteristic and distinctive form”. The connection of this with **Zechariah 3:9**, just quoted is evident: Jesus is the engraved expression of God’s “person” or “substance” (RV), or the essential reality of what God is. And therefore Jesus is called by God “The man, my fellow” (**Zech 13:7**).

The Son is an expression of the Father. This is further illustrated in the next phrase: “upholding all things by the word of his power.” Upholding, or bearing, as the word means, has been well illustrated by the language of Moses: “I am not able to bear all this people alone, because it is too heavy for me” (**Num 11:14**). But Jesus was able to bear the duty which God placed upon him. He had to endure the contradiction of sinners against himself; he had to resist temptation and overcome, that he might bear the sin of many. This he did by the word of God’s power.

God’s word is powerful if the mind lays hold of it to appropriate it and be renewed by it. In Jesus it was the formative influence in shaping his mind. As the ark was the container of the tables of the law, so Jesus had God’s law within his heart. “I delight to do thy will, O my God; yea, thy law is within my heart.” Its effectiveness in directing him is seen in the record of the temptation. He also called Peter “Satan” when he would not have Jesus follow the way to death, and told him to get behind him, for he did not think as God thought. “Thus it was written” was a sufficient reason to him in everything. “All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me.” By such passages we see how he was able to bear all things by the word of God.”

Bro John Carter, *The Letter to the Hebrews* p. 12-13

FURTHER READING

The Christadelphians - What they believe & preach (pages 70-105)	Harry Tennant
Saved by his life	John Martin
Nazareth Revisited (Chapters 51 and 55)	Robert Roberts
The Letter to the Hebrews (Section 1, pages 9-14)	John Carter
Hebrews - Study Notes (pages 2-13)	John Martin
The Blood of Christ	Robert Roberts
The Christadelphian - "Christ our righteousness" (series of magazine articles, 1992)	M. Ashton and others

KEY SCRIPTURE

It is highly recommended that we use **Hebrews 1** as our foundation for this study.

QUESTIONS

- A.**
- (1) Why was it necessary that God should reveal His Glory in flesh to accomplish salvation for mankind?
 - (2) How did Jesus declare his Father's Name?
- B.**
- (1) What does "sin" mean?
 - (2) What lesson do we learn from the faithful Benjamites?
- C.**
- (1) What is the mark set before us?
 - (2) Compare the work of Christ with that of the High Priest in Israel.
- D.**
- (1) What is meant by "Divine Glory veiled in Mortal flesh"?
 - (2) How did Christ manifest God's Character?
- E.**
- (1) What is the Glory which Christ revealed unto his Brethren?
 - (2) What is the first step to Life Eternal?
 - (3) Where was the great source of Christ's strength?
- F.**
- (1) What does Emmanuel mean and how did this title relate to Jesus Christ?
 - (2) Why was it necessary for Jesus to be Son of Man?
 - (3) Why was it necessary for Jesus to be Son of God?
 - (4) How did Jesus declare God's righteousness?
 - (5) How was Jesus Christ the "Word made flesh"?
 - (6) What does it mean when Christ "declared the Father"?
 - (7) Give examples of Jesus showing God's character in His life

NOTES

NOTES

Study 5

THE GLORY IN A COMMUNITY

Summary The call of God – Discipleship
 Humility
 Sin covered in Christ
 “A people for the Name”

A. THE CALL OF GOD – DISCIPLESHIP

Today “God is calling out of the Nations a people for His Name”. Here we have SEPARATION and DEDICATION, and just what this means is revealed in the life of the great example Jesus Christ who, as shown in **John 17:6-26**, both manifested and declared the Name of God.

He commanded his disciples to preach the Gospel (**Mark 16:15-16**), and carry it into all the world, that they who believe and are baptised, and who walk after the manner they had learned, might be saved (**I Cor 15:2, II Cor 5:16-18, James 1:27**). By belief, then baptism, we are both SEPARATED and then DEDICATED to discipleship in Christ.

What is Discipleship? The word “disciple” comes from the Latin noun “discipulus”, which signifies a “learner” or “scholar”. To become a disciple denotes that the person has an object to study, learn, and follow the teachings of one who leads them. Paul’s exhortation to Timothy was to “study to show himself approved unto God”, “rightly dividing the word of TRUTH”, and that if he did this and stood for the Truth of God, then he would be one whom the Lord knoweth to be His (**2 Tim 2:14-26**).

Paul’s exhortation to the Thessalonian brethren was to “Prove all things and hold fast to that which is good” (**I Thess 5:16-24**). Those who do this will be “strengthened with the Spirit of the Word, having Christ dwelling within their hearts, comprehending with all the saints what is the breadth and length and depth and height; knowing the love of Christ, which passeth knowledge and being filled with the peace of God which filleth up.” (**Eph 3:17-21**).

The Disciples of Christ are therefore “an assembly of persons who believe the things of the kingdom of God, and of the name of the Lord Jesus, and, thus believing, have been immersed into Christ and patiently continue in the faith and well-doing of their vocation, reading, marking, learning and inwardly digesting all things revealed in the Scriptures of Truth.” (Dr Thomas).

The power of God’s Word to transform us

The whole work of salvation is the work of the Holy Spirit, both in the power the word has to change our mind and disposition; and in the wonderful grace of God in influencing the lives of His children by the angels....

The character formed is called the new man of the Spirit. It is a spirit in us in harmony with God’s mind. Such a character is precious. It will be in God’s mercy perpetuated for ever. It is not improper to call such a character “spirit”, for it has been developed by the Spirit. It is a reality. It is something built into a man’s make-up; it is part of himself; it is not an entity which can be given or taken away, as the Holy Spirit gift. The very conformation of the brain, and the facial reflection of this character are the physical expression of this spirit character. And this will be made permanent when this corruptible puts on incorruption.

Bro Graham Pearce, *The Holy Spirit and the Holy Spirit Gifts* p. 22-23



One of the first prophecies in the Bible is found in **Genesis 3:15**. A great conflict is predicted here and it continues down through the ages, to the time of the Lord Jesus Christ (c/p **John 8:44-45**), and beyond - **Revelation 12:9 & 15-17**. This conflict is between the **seed of the woman** on the one hand and the **seed of the serpent** on the other hand.

This is not a conflict between human beings and literal snakes (although that natural aversion between them illustrates the more profound antagonism referred to in Scripture). The promised seed of the woman was ultimately fulfilled in Christ - and by extension it is a term which applies to all those who are "in Christ" by faith. The seed of the serpent, as Jesus shows in **John 8** (and as John the Baptist shows in **Luke 3:7,8**) was fulfilled in faithless individuals who rejected the words of God - thus manifesting that carnal mind of the flesh which is at enmity with God - **Romans 8:7**.

It is important that we grasp the fundamental bone of contention between the two parties in this conflict. This is a basic principle that is involved in many later prophecies. In **Genesis 3:2,3** Eve expresses her unquestioning faith in the Word of God. Her state of mind was made known by the words that she uttered: *"God hath said..."* For Eve this was all sufficient. This mind of faith was expressed also by the seed of the woman, Jesus Christ, when he was tempted, he replied with the words: *"It is written..."* **Faith in the Word of God** then, is the characteristic which identifies that class of people known in Scripture as the **seed of the woman**. The **seed of the serpent**, on the other hand, are those who challenge the truth of God's word (**Genesis 3:1**) and deny its truth (**Genesis 3:4**).

B. HUMILITY

To be called of God – a man must be humbled (**Isa 66:2**). When a man is in such a contrite spirit as the Prophet shows, then he is in a position of having put away the vain glory of the flesh (**1 Cor 1:29**), where God's mercy may be showered upon him.

We have learned from the study of the Law that it was instituted as a schoolmaster to show the way to faith which came in Christ Jesus. We learn that the Law was given "that all the world might become guilty before God", that sin might be magnified to accomplish what Paul says it did for him, "I had not known sin but by the Law" (**Rom 3:19-23; 7:7-9**).

By this knowledge of sin came the fear of God's judgement and a man was thrown upon prayer to God that forgiveness might be meted out to him. In the Prophets God had declared Himself to be the "Saviour" of Israel (**Isa 45:21; Hos 13:4**). The fact that one day He would raise up the anti-typical Isaac sacrifice (**Heb 11:17-19**), and the anti-typical serpent of the Wilderness (**John 3:14**), was the faith that God desired of the man who was humbled by the Law – "That they might come to the righteousness of God, which is by faith of Jesus Christ" (**Rom 3:22**).

When we look back through the record of the Apostles, at what God has done in Christ Jesus, and consider his excellent character, we recall that through His servant's inspired work, we have been called out from the Gentiles as a people for His Name, how we must realise our own shortcomings. How we fall short of the mark – how we sin! In our humiliation there is a tendency to feel repelled by a sense of shame. How can we dare to call ourselves by the name of Christ and to associate with him?

This is a right starting point. It is essential that we realise the majesty, the holiness, the righteousness of God, and our own unworthiness in His sight. We must then recognise that His plan is designed for just that situation. It is because man is unable to redeem himself that God has acted. The basis of His plan is the declaration of His own righteousness (**Rom 3:21-26**). "To declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of Him which believeth in Jesus""

Therefore, if we would participate in His plan, we must first of all be humbled - we must recognise our own imperfection and His righteousness and must be prepared to submit to any requirement that He may impose, acknowledging that He is just and holy and righteous in requiring such things. If we have no consciousness of our own insufficiency, then we are beyond help. This is a feature of the deceitfulness of sin. Those who are most successful in overcoming Sin are the ones who are most conscious of it – who are aware of every sinful impulse of their nature, and in consequence feel themselves to be the worst of sinners (eg. Paul – **1 Tim 1:15**).

On the other hand, those who have surrendered to sin and have become so benumbed by its stupefying influence that they no longer struggle against it – they no longer even recognise it as Sin and are therefore past recognising their dire need for deliverance from it. (**1 John 1:8**) "If we say that we have no sin, we deceive ourselves, and the truth is not in us". When at last, we despair of attaining to any degree of righteousness, we have reached the **first** step in the way of salvation. Our minds have comprehended the holiness of God and our own need. But this is only a **first step**: we cannot leave it there. We must realise that God also is aware of our need and that He has provided for it! (**Rom 7:21-25**)

These thoughts are summed up in the words of **Micah 6:8**, "He hath showed thee O man what is good, and what doth Yahweh require of thee, but to do justly, and to love mercy, and to HUMBLE THYSELF TO WALK WITH GOD" (margin).

C. SIN COVERED IN CHRIST

When we “put on Christ” through baptism, our past sins are blotted out, washed away (**Acts 22:16**) and we rise to a newness of life. If we really believe this, how can we complain that we cannot stand holy and pure in the sight of God? At the instant we are born of the water we stand without sin in the sight of God (**Rom 6:6, 11, 18; Gal 3:27**). From then on we must keep ourselves pure and spotless that we may be worthy of him who has called us (**Eph 5:26**) “Sanctified and cleansed with the washing of water by the word”. Are we afraid of our inability to maintain this standard? Can we not realise that God does not expect perfect marksmanship from novices?

Our standard, at first, will be low, although with constant practise it will improve. Our early failures are provided for (**I John 1:9; 2:1**) “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous”. As we progress in Christ our standard must improve (**Col 1:10**). “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God”. At the same time we will become increasingly conscious of our shortcomings, more and more conscious of the inward struggle to overcome, and more and more appreciative of the covering provided in Christ.



“When the Jews disbelieved and did not recognise Jesus as the Messiah, the Gentiles were invited to participate in the blessings promised by coming “out of the Gentiles” and by becoming citizens of Israel’s commonwealth. As Gentiles in the flesh they had been “without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (**Ephesians 2:12**). But through faith in the gospel promises and by a relationship to Christ Jesus, they were considered “no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.” (**Eph 2:19**). These Gentile believers had become “Jews” (**Romans 2:28,29**) and “the Israel of God” (**Galatians 6:16**). Their nation was Israel (**Eph 3:6**).

Bro Paul Billington, *‘Israel, Ruler with God’* pages 6-7

As we appreciate what God has done for us through Christ, it must occur to us that there is some way to show our gratitude. There **is** a way, and it is here that we see the other side of the Divine character. Not only is there something we **can** do – **there is something we must do** – something that is **required of us**. In the covering of our sins we see the mercy of God – we cannot presume upon that mercy. **We cannot surrender ourselves to Sin and hope for Divine mercy (Rom 6:1)** “God forbid that we should continue in Sin”. Mercy is extended for involuntary sins. Willful, unrepentant sin is an act of defiance against God, and will not be forgiven (**Heb 10:26**). We are called upon to suppress sin in our lives – to live soberly and righteously in this present evil world. We are a people called out for the Name – we are baptised into the Name – we are called upon to manifest the qualities of the Name.

D. “A PEOPLE FOR THE NAME”

In an earlier study we considered the Name and discovered that it is inseparably joined with the Character of God which is seen in two aspects – Goodness and Severity. We must show the same qualities. Mercy to others in showing them the way of Truth, but intolerant of evil in ourselves. When we see evil in others, show unto them a better way. When others resist, withstand the Truth and blaspheme, we must with sound speech put to silence the ignorance of foolish men. These things can be done only by the constant absorbing of the Word, so that we may have to give to him that asketh. We live in hope of the glory of God. That glory which we hope to manifest in the age to come must now be revealed in our lives. The future – a physical glory! Now – a mental and moral glory.

In this we follow the pattern of our great High Priest. The captain of our salvation being made perfect through suffering, he became the firstborn among many sons who are to be brought unto glory through him. Because of this, he has been made a partaker of Divine nature and is exalted and given a name above every name. Our life is hid with Christ in God (**Col 3:3**). When he shall appear, he will fashion our bodies like unto the body of his glory. We shall be like him – if we are risen with him, we shall be in the likeness of his resurrection for our life is hid with Christ in God. These are the great and precious promises which are given unto us, whereby we may become partakers of Divine nature, “having escaped the corruption which is in the world through lust”. Thus we live in hope of the Glory of God.

Having such a hope as this, we must purify ourselves even as he is pure.

In **Acts 13:6-12**, we read of Paul’s encounter with two persons. One, Sergius Paulus, an honourable man who listened gladly to Paul’s words and had goodness and mercy extended to him; the other man Elymas, who resisted the Truth and experienced the severity of God, reserved for those who would turn away the hearts of others from believing and obeying the Truth. One man figuratively, received sight: the other lost his sight both figuratively and literally.

We are in a similar position. The world about us is shut up in unbelief, that the Father may have mercy on all. That mercy will be extended largely on the basis of **our** efforts to spread the knowledge of the Gospel. In the day of vengeance it will be our honour to execute vengeance upon the nations and punishments upon the people – “to execute upon them the judgement written” (**Psa 149**).

We are now Name-bearers (**I Thess 1:1**) called out by the mercy of God (**Acts 15:14**). We look for the day when the Name will “come from afar, burning in anger” to execute vengeance (**Isa 30:27; 2 Thess 1:8**). The outcome of these things will be the glory of God in all the Earth.

If we are Name-bearers, then we must reflect the Glory of Yahweh’s Character.

The Divine Name expresses the glory of the Divine character and reveals the Divine purpose. Men today are called into the Divine Name (**Matt 28:19; Acts 15:14**) to reveal in their lives the Divine character, so that in the age to come they may be clothed upon with Divine nature. The qualities required in us are “mercy, goodness, truth, etc...”. If we are truly “a people for His Name” we must strive to emulate these aspects of the Divine character:

1. **“Merciful and Gracious”** – The Mercy and Grace of Yahweh is seen pre-eminently in sending forth His son in human nature that he might be a merciful and faithful High Priest, having compassion on the erring and ignorant (**Heb 2:17-18; 4:14-15; 5:2**). For this cause He has committed all judgement to His son (**John 5:27**). We extend the mercy and grace of Yahweh to our contemporaries when we bring before their notice a knowledge of His plan of Redemption.
2. **“Longsuffering”** – Peter exhorts believers to suffer in patience their tribulations, because they have an example in the longsuffering of God in the days of Noah (**I Peter 3:14, 17, 18-20**).
3. **“Abundant in Goodness and Truth”** – In acknowledgment of God’s mercy, man must embrace His truth, repudiate error and evil, and walk in light. There must be a MORAL evidence of MENTAL enlightenment.
4. **“Forgiving”** – See **Ephesians 4:32, Colossians 3:13**
5. **“Visiting Iniquity”** – “Visiting the iniquity of the fathers upon the children unto the third and fourth generation of **them that hate me**” (**Deut 5:9-10**). There is an important addition in this quotation from Deuteronomy. It is the generation of “them that hate me” who receive the punishment meted out by a merciful but just God. Though Yahweh will by no means clear the “guilty”, He nevertheless extends forgiveness to thousands. Thus Paul taught: “While we were yet sinners Christ died for the ungodly” (**Rom 5:8**).

How does this apply to us? If we glorify Yahweh, we reflect honour to His Name. Christ glorified the Father when he said, “Not my will but Thine by done”. Christ both “manifested” the Name, and “declared” it unto his disciples (**John 17:6, 26**).

He manifested it by revealing in his life the Divine characteristics of His Heavenly Father.

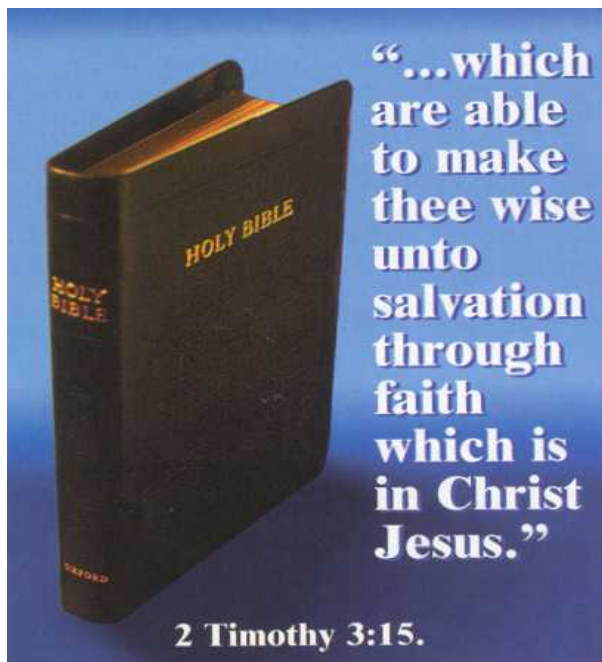
He declared it by teaching His disciples.

By deed and word He glorified Yahweh.

We are expected to do likewise.

How are we to do it?

The Lord answers this in His beautiful prayer: “Sanctify them through Thy Truth; Thy Word is Truth” (**John 17:17**). To the disciples he declared: “If ye continue in my word then are ye my disciples indeed” (**John 8:31**). When we take the Word into our minds, we are taking into our lives something that is Divine, something that is of Yahweh.



“Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. “The mind is naturally alien from God and all His ideas (Rom 8v7; 1 Cor 2v14), and cannot be brought at once to the Divine likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for this purpose, viz., the expression of His mind in the Scriptures of Truth”

Bro Robert Roberts,
Preface to the Bible Companion

GOD'S WORD IS SUFFICIENT FOR THE NEEDS OF LIFE

The disciple is assured that *"all things work together for good, to them that love God"* (**Romans 8v28**). The lives of true believers are in the Lord's hands, and we are to seek Him constantly in prayer for His blessings on our journey through life. He has not promised to reveal to us openly what we should do. Provided that we are following the instruction of the Word of God and prayerfully seek the Lord's blessing and help in fulfilling His commands, we know that His oversight will ensure that life's path will lead us in the steps of the Master, and bring us safely, if we continue in faith, to everlasting life at the return of Christ.

Choice is one of the key functions of the life of a disciple. He must constantly decide between the alternatives which present themselves in everyday living. His decisions should be based on the word of the Bible. It is not a Scripturally acceptable method to shrink from making spiritual choices by handing everything over to the Lord or by asking God for answers. Revelation in this way is not promised in the Bible. We are expected to exercise our minds on the problems of life in the light of Bible teaching and in prayerful submission to God.

The Bible abounds in clear teaching which urges the believer to make the right choice based upon the principles set out in Scripture. For example:

"I have set before you life and death, blessing and cursing: therefore choose life." (**Deut 30v19**)

"Choose you this day whom ye will serve." (**Josh 24v15**) see also **Psalms 25v8-12**

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (**2 Tim 3v16-17**)

The Bible - Divine Instructor

The Word of God is the divine instructor of the mind and provides us with ample guidance on the everyday affairs of life. Therein is set forth clear teaching on the choices to be made in almost every aspect of Christian living. We neglect it at our peril. Moreover the Word of God is food for the mind and strengthens us in making the Christlike choice. If we humbly accept the teaching of the Word and resolve to follow it, we can rightly seek the blessing of God in prayer. He has promised never to leave us or forsake us. When our choice is difficult to resolve even with the Bible in hand and on the heart, our course is to commit our way to the Lord in prayer and, without expecting direct revelation from Him, proceed to do in faith that which we believe to be wise before Him.

These simple guidelines are sufficient for the needs of life. Paul gave detailed tuition to disciples in his own time, many of whom had Spirit gifts, and concluded by saying: *"And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."* (**Acts 20v32**).

Bro Harry Tennant - *The Christadelphians - What they believe and preach* (pages 129-131)

That word can change us, can give us strength to conquer the flesh, can guide our thoughts and dominate our actions. **That is why we must fill our minds with the Word of God.** When we do that we commence to **think** along the channel of Divine ideas and ideals. We begin to think WITH God instead of AGAINST Him. Those thoughts dictate our actions, for action is but the outcome of thought. If the Word is colouring our thoughts, our actions will follow suit. Action leads to habit, habit to character (**1 Pet 1:5-7**). So we have:

WORD
THOUGHT
ACTION
HABIT
CHARACTER

If this is moulded on the Word of God, we have this development:

THE WORD OF GOD producing
GODLY THOUGHTS
GODLY ACTIONS
GODLY HABITS
GODLY CHARACTER

See a Godly character, and such a man reflects glory to Yahweh. BUT – we cannot do this in our own strength. The flesh cannot produce Godly character. The Word properly understood, meditated upon, supplemented by prayer, will help produce it. That is what Christ meant when he

prayed, "Sanctify them through Thy Truth, Thy Word is Truth". We must permit the Word to grow into thought, action, habit, character. This is all in preparation for our great destiny in the future.

The Spirit of God in the Believer

The purpose of God is to fill the earth with His glory by a generation of people who do His will and reflect His character, described by Paul when writing to the Ephesian brethren as a temple fitly framed together for a habitation of God through the Spirit, Jesus Christ being the chief corner stone. The process is one of **moral** perfection, followed by **physical** perfection in the divine nature.

As Peter says: "According as his divine power has given unto us all things that pertain unto life and godliness... given unto us exceeding great and precious promises: that by these ye may become partakers of the divine nature, having escaped the corruption that is in the world through lust" (**2 Peter 1,3,4**). The whole work is the work of God, with the individual's co-operation. It is all a work of the Holy Spirit, through the power of the word and ministrations of angels. The character that is formed is called "the new man of the Spirit." The Spirit of God is in such a person.

This is a most wonderful concept, that a new man can be formed, that the natural mind can be transformed into a Spirit mind, a mind attuned to God's mind and ways. The reality of this idea is expressed in several similar expressions in the scriptures, all of them having the basic idea that the 'new man' is begotten of God. Ponder these 5 passages of scripture:

1. **Born of God:** "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (**John 1:12-13**)
2. **The Father begat us by the word of truth:** "Of his own will begat he us with the word of truth... receive with meekness the engrafted word, which is able to save your souls." (**James 1:18-21**)
3. **Quickened by the spirit - the word:** "It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (**John 6:63**)
4. **God's seed remaineth in him:** "Whosoever is born of God doth not commit sin; for his (God's) seed remaineth in him: and he cannot sin, because he is born of God." (**1 John 3:9**)
5. **Born of incorruptible seed:** "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass... But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (**1 Peter 1:23-25**)

All 5 passages declare that the spiritual life in us has come from God: He begat us, His seed is in us, He quickened us, we are born of God. This is a wonderful happening, which we should continually ponder over.

The placing of these passages side by side plainly shows that the new man within us, "which after God is created in righteousness and true holiness" (**Eph 4:24**), was begotten by the word of God. Peter says an incorruptible seed of God has brought about a new birth, and this has come in the word of the gospel: James says plainly, He begat us with the word of truth; and Jesus says the word is spirit and quickens. The begetting power was in **the word of God**; and **by this means the spirit of God is in us**. These scriptures are written for us to believe and accept.

Not only does the spirit-word beget us, but it is the means of continuing growth; for Peter follows on where we stopped our quotation: "Wherefore laying aside all malice and all guile... as newborn babes, desire the sincere milk of the word that ye may grow thereby." So it is **not** a true idea that the Holy Spirit Gift takes over at baptism and guides the individual in righteousness; no, **his devotion to the word of God and its power is the source of growth**. Surely that which initiates life, which brings light where there was darkness, is capable and suitable for sustaining life and growth. But though the transforming power resides in the word of God, it only becomes effective in the believer by his application of this word to himself.

The power of God's Word

Quotation	What the Word of God can do for a believer
Proverbs 2,3	Gives us wisdom, knowledge, understanding and discretion, will save us from temptation, will enable us to show God's love and faithfulness, and to find favour in the sight of God and man
Psalms 119	Cleanses ways, makes wise, keeps believer from every evil and false way, lamp to feet and light to path, quickens, brings rejoicing to the heart, gives understanding
Luke 18:15	Brings forth fruit with patience
John 1:3	Provides means by which a believer is "born again"
John 6:63	Quickens. Is spirit and life
John 8:31-32	Makes a disciple of Jesus Christ; teaches the truth which makes a person free from sin and death
John 12:48	Provides basis for judgement
John 15:3	Makes clean
John 17:17	Sanctifies the believer. God's Word is Truth.
Acts 20:32	Builds up and gives an inheritance among all who are sanctified
Romans 1:16	The gospel is the power of God unto salvation to everyone who believes
1 Corinthians 15:1-2	Teaches us the gospel which saves us
Ephesians 4:20-24	Able to transform us into a "new man", righteous and holy
Ephesians 5:26	Sanctifies and cleanses the believer
Ephesians 6:17	Is the sword of the Spirit
1 Thessalonians 2:13	Is God's Word which effectually works in those who believe
1 Timothy 4:6,16	Nourishes and saves
2 Timothy 1:9-10	Through the gospel saves us and brings to light life and immortality
2 Timothy 3:15-17	Able to make wise unto salvation; profitable for doctrine, reproof, correction, instruction in righteousness; enables "the man of God" to be perfect; thoroughly furnished unto all good works
Hebrews 4:12	Quick, powerful, sharp, pierces, divides asunder soul, spirit, joints and marrow; discerns of thoughts and intents of the heart
James 1:18-21	Provides means by which a believer is begotten of God; saves
1 Peter 1:23-25	Provides means by which a believer is "born again"; incorruptible, abides forever
1 John 2:5	Facilitates the perfecting of God's love
1 John 3:9	Helps the believer overcome sin

THE WORD OF GOD OUR ONLY AUTHORITY

"What more do we want than wisdom in relation to this matter? If the sacred Scriptures are able to make us wise, we need no other instrumentality. The Holy Spirit by the Word, without infusing a single idea into it more than it actually and ordinarily contains, and *without any collateral influence*, teaches us all wisdom and knowledge that is necessary... Why, then, my friends, can we not be content with the means within the grasp of everyone who owns the volume of inspiration? If the ecclesiastical world were content to learn the truth from 'the Bible alone', and it honestly desired to obey the Messiah, there would soon be an end to Presbyterian and every other ism, by which 'Christendom' as it is called, or 'anti-Christendom', as it should be termed, has been for ages desolated."

Bro John Thomas, *The apostasy unveiled*

FURTHER READING

The Christadelphians - What they believe & preach (pages 125-131, 212-237)	Harry Tennant
Paul's letter to the Romans (Romans chapter 6 - pages 67-74)	John Carter
Faith in the Last Days (page 237)	John Thomas
In Defence of the Faith - "Behold: Goodness & Severity" (pages 77-80)	H.P. Mansfield
The Holy Spirit & Holy Spirit Gifts (chapter 3 - "Sanctified by the Word")	Graham Pearce
Bible Basics - "Baptism into Jesus" (pages 287 - 316)	Duncan Heaster
The Lampstand - "God Manifestation" (magazine articles, Parts 1,2,3,4,5 from Dec 1998 - Jan 2000)	Various

KEY SCRIPTURE

It is highly recommended that we use **Romans 6:1-14** as our foundation for this study.

QUESTIONS

- A.**
- (1) What is the meaning of SEPARATION and DEDICATION?
 - (2) What characteristics should Christ's disciples manifest?
- B.**
- (1) What should be our frame of mind before approaching the Father in Prayer?
 - (2) How is it possible for us to attain unto righteousness?
- C.**
- (1) In what way are our sins covered in Christ?
 - (2) How can we show our gratitude to God for what He has done for us?
- D.**
- (1) What are the two aspects of God's character that we should endeavour to manifest in our lives?
 - (2) What does it mean to be "Name-bearers"?
- E.**
- (1) What groups of people are giving glory to God? Now? In the future?
 - (2) Why does God want a group of people to be like Him?
 - (3) Why didn't He just make perfect robots in the beginning to fulfil His plans?

NOTES

NOTES

Study 6

THE GLORY IN ALL THE EARTH

Summary The Slain of the Lord Shall be Many
 The Glory Revealed
 The House of Prayer for all Nations
 The Glory of the Kingdom

A. THE SLAIN OF THE LORD SHALL BE MANY

In harmony with our theme concerning the Glory of God, we wish now to consider the return of Christ from this aspect.

We have noticed that the Name is synonymous with the Glory and so when we read “the Name of Yahweh cometh from afar burning in His anger” (**Isa 30:27**), we understand that an assembly of people is spoken of, who have been made partakers of Divine Nature (the Glory of God) and on whom His Name has been bestowed (cf. **Ezek 43:2**).

The first work in this manifestation of the Name is one of judgement. To teach the nations righteousness – to beat down the wicked as stubble – to sift the nations with a sieve of vanity – to gather them as sheaves to the summer threshing floor – to break in pieces and consume all the kingdoms of men – to celebrate a great sacrifice on the mountains of Israel – to bind their kings with chains and their nobles with fetters of iron.

These passages (and there are many others) clearly indicate the pouring out of Divine judgements on a wicked and unbelieving world.

This process of judgement is summed up in the word “**ARMAGEDDON**”.

This is a symbolic name found in **Revelation 16:16**, which signifies “the battle of that great day of God Almighty” (**verse 14**). “Armageddon” is a Hebrew expression which means “a heap of sheaves in a valley of judgement”. The nations are to be gathered as sheaves of grain into a valley in the land of the Hebrews to be threshed in Divine judgement – a day of battle and of vengeance. (See **Mic 4:11-13**; **Rev 14:14-16**; **Joel 3:12-17**; **Mal 4:1-3**).

Armageddon

Many last days prophecies liken judgement on the nations at Armageddon to the gathering *sheaves of wheat* to be threshed:

“...for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion...” **Micah 4:12-13**

“Put ye in the sickle for the harvest is ripe... Multitudes, Multitudes in the valley of threshing...” **Joel 3:13-14**

“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors...” **Daniel 2:35**

“Thou didst thresh the heathen in anger...” **Habakkuk 3:12**

When “the Great Day of God Almighty” is revealed in **Revelation 16:16**, it is described as “Armageddon” ie. in Hebrew “A heap of sheaves in a valley for judgement” (Arema - gai - dun).

Jerusalem and Armageddon



“I will gather all nations against Jerusalem to battle...” (Zech 14:2)

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat... The LORD also shall roar out of Zion, and utter His voice from Jerusalem...” (Joel 3:2,16)

“For it is the day of the LORD’s vengeance, and the year of recompenses for the controversy of Zion” (Isaiah 34:8, also 31:9)

“Many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.” (Micah 4:11)

This great slaughter is not only a process of destruction, through. There is a plan and purpose in it.

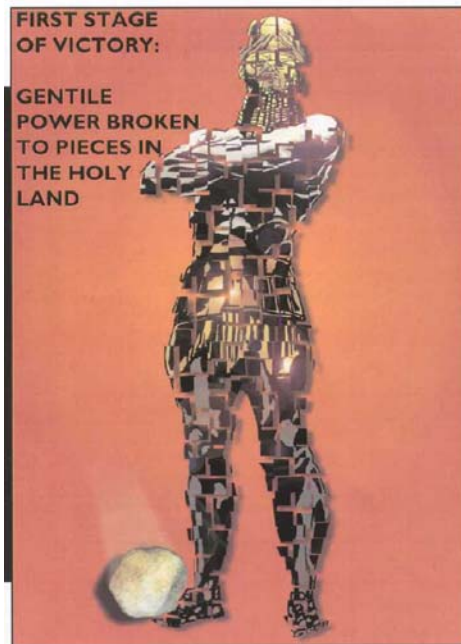
It is a work of MERCY and of LOVE.

In past ages, judgements have been executed on the ungodly – eg. The flood, destruction of Sodom, etc. In these cases the people concerned were completely abandoned to sin and were without true happiness. Their destruction merely accelerated their inevitable annihilation and prevented the endless continuation of a race doomed to misery and corruption.

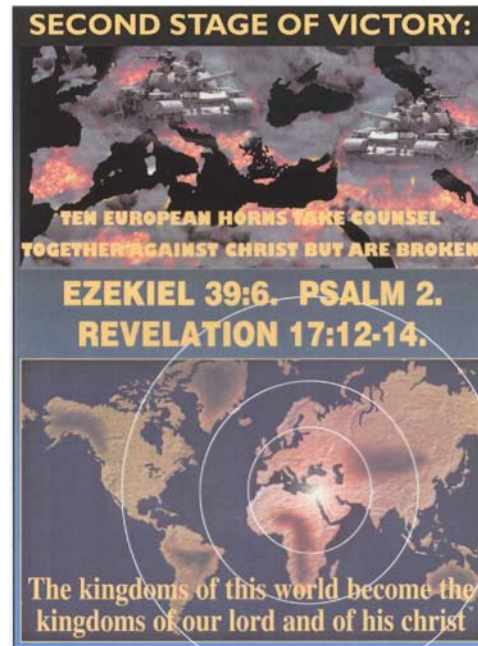
MERCY and LOVE were shown in the opportunity extended for deliverance, and the salvation of the few who did accept the invitation.

How would the Ecclesia in the times of Noah or Abraham have survived if these enemies of righteousness had not been removed?

By these judgements, the Ecclesia was preserved and a warning issued to others to separate from the world and join themselves to the people of God.



“but it shall break in pieces...”



“...and consume all these kingdoms”


“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” (Daniel 2v44)

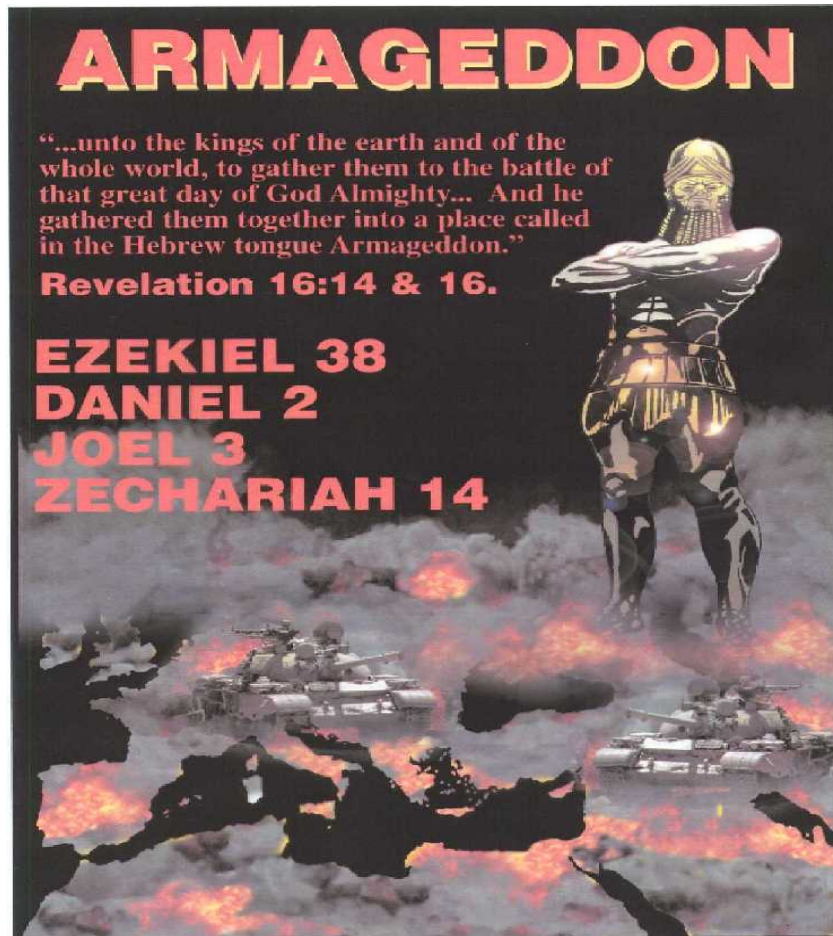
- ☛ **The battle of Armageddon will be in Jerusalem**
Isaiah 34; Micah 4; Joel 3; Zechariah 12-14
- ☛ **Russian, European & Islamic nations invade & defeat Israel**
Ezekiel 38; Daniel 2, 8 & 11; Joel 3
- ☛ **The Roman Catholic Church supports the invasion**
Daniel 8 & 11; Revelation 16
- ☛ **The Russian leader ‘Gog’ heads the invading force**
Ezekiel 38; Daniel 8 & 11; Revelation 16
- ☛ **Jesus Christ & the saints then victorious in Jerusalem! Invading force defeated, Jews turn to their Messiah! Opposition to Christ is crushed. Proclamation made to the nations to repent. God’s glory begins to extend throughout the earth.**
Isaiah 34; Zech 13-14; Ezekiel 38-39; Hab 3; Joel 3; Zeph 3; Rev 14,17-19 etc.

We notice that when similar destruction was threatened against Jericho, Rahab heeded the warning and joined herself to the Ecclesia (**Josh 2:9-13**).

In **Isaiah 26** there is a complete summary of the position from all human viewpoints. **Verse 8** (RSV) declares “Thy Memorial Name is the desire of our soul”.

Almighty				✓		✓	✓	✓
----------	--	--	--	---	--	---	---	---

 Implied by the context ✓ Specifically stated



B. THE GLORY REVEALED

Associated with the coming of the Name is the coming of the Glory.

The Glory of the God of Israel is to come by the way of the East and His Glory will fill the Temple (**Ezek 43:2**).

The messenger of the Covenant, the Lord, shall suddenly come to his Temple, to purge and purify his people that their offering may be acceptable (**Mal 3:1**).

The Man, the Branch, shall build the Temple, and shall bear the Glory (**Zech 6:12-13**). Yahweh's Glory shall rise upon Zion, and Jerusalem shall be a crown of Glory, a Royal Diadem in Yahweh's hand (**Isa 60:1, 62:3**).

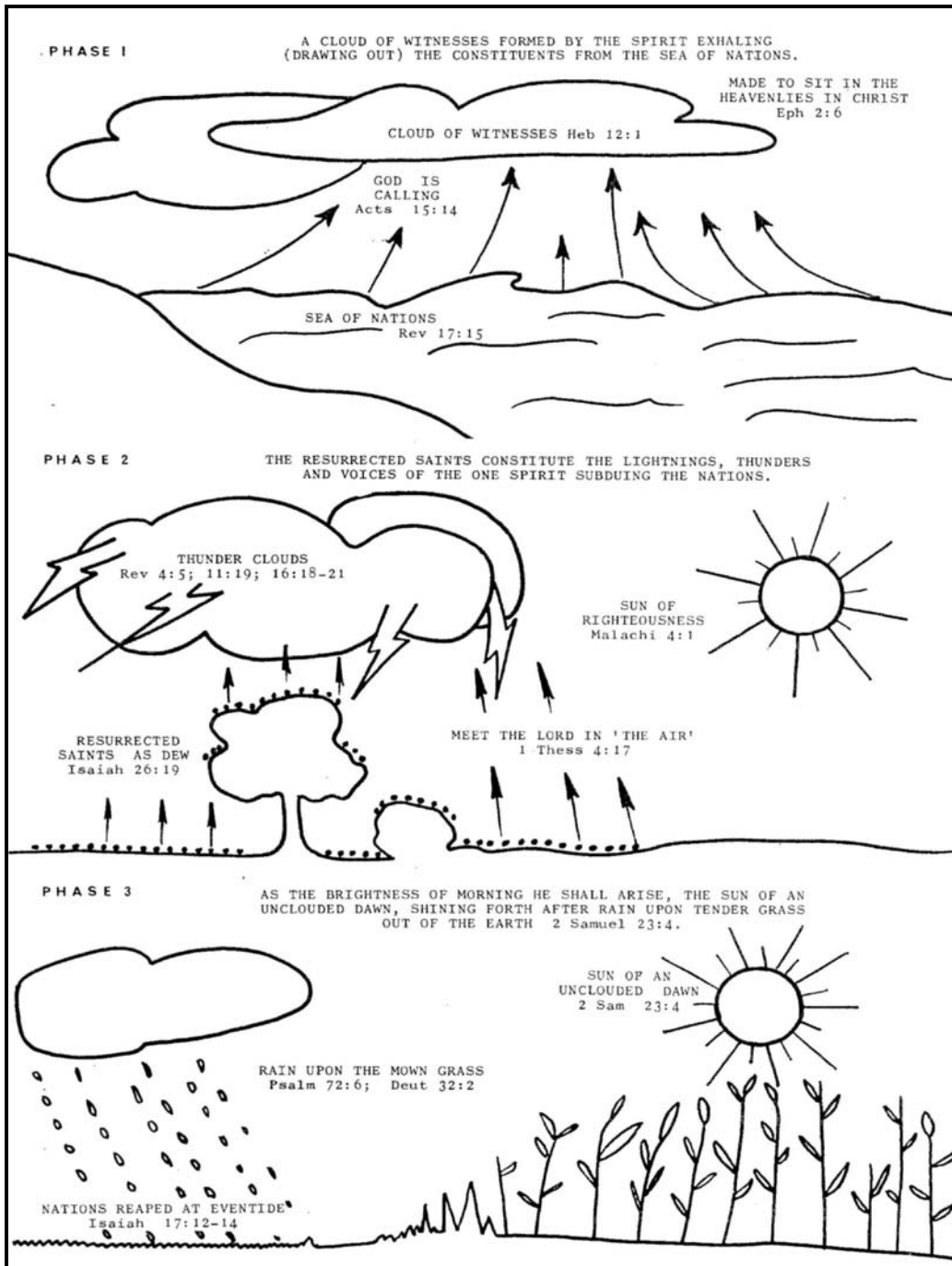
With the coming of the "desirable ones" of all nations, the Temple will be filled with Glory, so that "the latter Glory of the House shall be greater than the former" (**Hag 2:7,9**).

It is abundantly clear that the glory is to be revealed more particularly in Jerusalem and in the Temple to be erected there, than in any other place. A brief description of the Temple may be of assistance in forming a concrete impression of the centre of worship and administration of the Kingdom.

Read the opening verses of **Ezekiel 43**, where a description of the "coming of the Glory" is given. Note **verse 2**. "The Glory of the God ("Mighty Ones" – "Elohim") of Israel came from the East... and the earth shined with His Glory.

This is the Glorified "ONE YAHWEH" – the **NAME**, the **PURPOSE**, and the **GLORY** to which **WE ARE CALLED**.

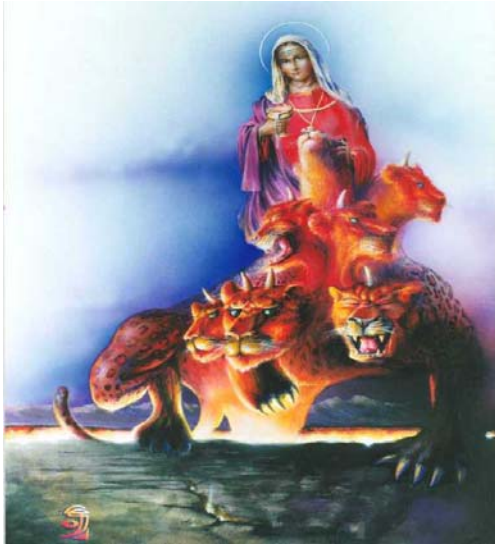
BEHOLD HE COMETH WITH CLOUDS



↑ chart taken from Revelation notes by Bro John Knowles, page 48

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of light, and the earth shall cast out the dead." (Isa 26:19) Note: the word "light" is incorrectly translated "herbs" in the KJV

↑ The above chart shows how God beautifully created the natural world to teach us lessons about Christ's coming and God's Kingdom. Christ comes with healing in his beams (Mal 4:2). The saints are like dew drops upon the grass (Psa 110:3; Isa 26v19) who are drawn up into the atmosphere by the sun's rays. These saints are resurrected to immortal life, and are therefore "kings of a sun's rising" (Rev 16:12). The dew droplets evaporate and are gathered "in clouds" (Heb 12:1). The saints therefore meet their Lord "in the air" (1 Thess 4:17). These clouds bring about thunder and lightning as they judge the nations (Rev 4:5; 11:19; 16:18-21), then like rain they bring the teaching of God's Word upon the mown grass - the mortal population in the Kingdom age (Psa 72:6).



Artwork by Bro Simon Sawell



Above picture from The Bible Magazine

AFTER ARMAGEDDON

The disaster in the Holy Land and the sudden appearance there of a new leadership establishing a theocratic kingdom of Israel will cause consternation in the capitals of Europe. The ultimatum from Jerusalem, to worship the Creator of heaven and earth (**Rev 14:7**) and to break loose from the idolatry of the beast system (**verses 9 and 10**), or face impending judgement, will be greeted by outright condemnation by the Vatican and the leaders of Europe. Emergency sessions will be called as “rulers take counsel together, against the LORD, and against his Anointed” (**Psalms 2:2**). The Pope will reveal that the long expected Antichrist had come at last; he will declare that the hour of tribulation and trial for the Christian Church must be faced, and close co-operation between all Churches must prepare for the ordeal that threatens them.

The success, growing prosperity and influence of the Jerusalem monarchy, will only add to the alarming developments of the times. The heads of Europe will decide that action has to be taken: “Let us break their bands (restraints) asunder, and cast away their cords from us” - **Psalms 2:3**.

The nations will rage - or “tumultuously assemble” - and the people imagine a vain thing. Preparations for war will be urgent and thorough. Weaponry will have been developed to an unheard of degree of sophistication and deadly capability. The looming battle against the supposed Jewish Antichrist will take on the character of a Holy Crusade; war will be “sanctified” - the world will want to rid itself of this “false Christ” who threatens it with judgement. The crisis will escalate: “Then shall he speak unto them in his wrath, and vex (or trouble) them in his sore displeasure.” The King of Zion’s holy hill will stand ready to break them with a rod of iron; he shall dash them in pieces like a potter’s vessel - “And I will send a fire on Magog, and among them that dwell carelessly in the coast lands” of Europe. So these European leaders make war with the Lamb, “the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful” - **Psalms 2; Ezek 37:6; Rev 17:14,15**. In vision the apostle John describes the conflict:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” (Rev 19:19-20)

This then constitutes the second stage of the victory of Christ and his saints over united Europe. As a result, the tyranny will have been subdued for a thousand years - **Rev 20:3**.

(Bro Paul Billington, United Europe, pages 88-89)

C. THE HOUSE OF PRAYER FOR ALL NATIONS

The Temple proper will consist of a range of buildings 60 metres high, forming a circle one mile in diameter and surrounding a great altar elevated in the centre. Surrounding the circular buildings is another range of buildings in the form of a square with sides approximately one mile in length.

At the four corners are towers 145 metres high.

Issuing forth from the altar are streams of water flowing down the slopes of Mt Zion, passing beneath the various buildings and appearing as streams from beneath the north and south walls.

Turning East, these streams become two mighty rivers which flow down to the Dead Sea and heal its waters.

People coming to the Temple for worship will enter through the gates on the North and South sides, passing through the water streams as they enter.

The outer buildings ("the Square") will be used to accommodate these pilgrims in services of praise and for refreshment. Their sacrifices and offerings will be brought to the Priests who occupy the inner buildings ("the Circle"), and who will convey them to the Altar.

No mortal will ever be permitted beyond this inner range of buildings. This area is the Most Holy (See Bro. Sulley's work for complete details of this wonderful edifice).

Here, then, in Jerusalem, the joy of the whole earth, will be the centre of worship and government in the Age to come.



Painting by Sis D. Essex

People of all nations will flow unto it from year to year for the feasts for sacrifice and for worship, so that the Temple will provide the practical means by which all nations will be united in peace and harmony and by which all will be blessed through Abraham's seed. By this means the "KNOWLEDGE OF THE GLORY OF GOD" will be extended to the ends of the earth, (**Hab 2:14**) preparing the way for the final consummation of **Num 14:21**, when the "GLORY OF YAHWEH" shall fill the earth.



Temple of Ezekiel's prophecy - painting from Logos magazine

THE INSTRUCTION OF THE NATIONS

The world's greatest need today is that of spiritual education according to truth. The world as we know it is in thick darkness; a gross ignorance as to the truth about God and His ways prevails everywhere. This ignorance alienates the people from the real wonders of life - that is from a life that appreciates eternal values; from what Scripture calls "the life of God", (see **Ephesians 4:18**). People need - but do not know that they need - an understanding that will enable them to know Him that is true; even the true God and His Son Jesus Christ - see **1 John 5:20; John 17:3**.

Many people think they already know, but the problem is that so much false teaching and misrepresentation has been circulated that a thick veil has been drawn as it were, over all nations (**Isa 25:7; Rev 17:2; 18:23**). They have inherited lies, vanity and things wherein there is no profit. This covering that has been cast over all peoples by a great false church will be taken away by Christ when he teaches the nations the truth of God. In that day the light will shine forth and penetrate the darkness which now exists. It will bring blessing and joy to the whole of the world (see **Isaiah 2:1-4**).

When the nations are thus instructed in true righteousness it will bring forth the most desirable results: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (**Isaiah 32:7**).

As Zion's King reigns victorious, all the earth will at last acknowledge the wonder and rightness of his ways. As the knowledge of the King's teachings spread through society and his principles are practiced in every day life, the purpose of Almighty God will continue to unfold until all the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

(Bro Paul Billington, United Europe, pages 88-89)



D. THE GLORY OF THE KINGDOM

We will now briefly consider some of the conditions which will exist in the Kingdom:

- The nations will be at PEACE and men will be turned again to the AGRICULTURAL PURSUITS (**Isa 2, Mic 4, Amos 9**, etc.).
- Their RELIGIOUS OBSERVANCES also are of primary importance and are frequently alluded to in the Word (**Mal 1:11, Zech 14:16, Isa 2:2-4, Isa 11**).
- Many of the Songs of Zion refer to the MILLENNIAL PRIESTHOOD. Eg. **Psa 99, 110, 122** and other prophets – **Jer 33:17-26, Ezek 44:9-31**, notice **verses 15-16** relate to the Immortal Priests).
- The GLORY of Zion is to be extended to ALL THE EARTH (**Psa 2,48,72**).

In connection with these events, there will also be drastic physical changes which will affect the whole world. In **Zechariah 14:4-11**, we are given a description of the great earthquake which shall occur when the Lord Jesus Christ stands upon the Mount of Olives. This earthquake will elevate Mount Zion and Jerusalem some 400 metres, in order to bring about the changes spoken of in this chapter. Bro. Sulley in his book, "The Temple of Ezekiel's Prophecy", pictures the glorious new condition of things in the following words:

"All human authority is swept away. All human organisation is disintegrated, and all human power is broken. The earth is so smitten as to "reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (**Isaiah 24:19-20**).

Bro H. Sulley, *The Temple of Ezekiel's prophecy*

Picture to yourself, the state of things when these prophecies come to pass. War, revolution, fire and sword have done their work, society disorganised, all business at an end; the once busy and crowded city now empty and desolate. Merchant bankers and tradesman, master and servant, business people and factory workers - these are all brought to one common level. "The unemployed" no longer parading their hunger-bitten and thinly-clad forms in the streets. All will be employed, because there is work to do: "For before these days (the days of the building of the Temple) there was no hire for man, nor any hire for beast; neither was there peace to him that went out or came in, because of the affliction" (**Zech 8:10**)"

"A voice is heard from Zion, sounding through all the earth: "Come and build My city. Have not I spoken it? Are not My people waiting upon the fulfillment of My words: The sons of strangers shall build up thy walls, and their kings shall minister unto thee" (**Isa 60:10**)...."

"The Olivet earthquake will lay bare the finest building material in the world. The city of Jerusalem stands upon splendid building stone". One writer says: "the rocks... around Jerusalem furnish not only a solid and durable white building stone, but marbles of red, pink, and yellow colours, capable of receiving a fine polish;... the beds of stone, locally called 'Misseh', have yielded large blocks used in the ancient structures of Jerusalem, such as those of the wailing place of the Jews, which have been extracted from the quarries near the Damascus gate."

As the final thought we find a complete summary of the Millennial work of Christ in **I Cor 15:23-28**, "He must reign till all enemies are under his feet". Christ the firstfruits – then those who are at his coming finally, the harvest at the end of the Millennium when the Kingdom shall be delivered to the Father, even the Son himself being subject to the Father, that God may be **ALL IN ALL**.

"That they all may be one; as thou, Father art in me, and I in Thee, that they also may be one in us" (**John 17:21**). "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (**Heb 12:1**).

FURTHER READING

The Christadelphians - What they believe & preach (pages 56-65)
 Zion - My chiefest Joy (pages 114-134)
 Eureka Vol. 5 (Revelation chapters 19-22, pages 298-365)
 Ezekiel's prophecies of the restoration - Ezekiel 33-39
 Zechariah - Verse by verse exposition (Chapters 12-14)
 Bible Basics - The Kingdom of God in the future (pages 155-164)
 The Temple of Ezekiel's Prophecy (pages 201-282)

Harry Tennant
 Scripture Study Service
 John Thomas
 H.P. Mansfield
 H.P. Mansfield
 Duncan Heaster
 Henry Sulley

KEY SCRIPTURE

It is highly recommended that we use **Zechariah 14** as our foundation for this study.

QUESTIONS

- A. (1) Why is the judgement necessary in preparing the nations for the revelation of God's Glory?
- (2) What is Armageddon?
- B. (1) How will the Glory first be revealed?
- C. (1) What will be the form of Divine Worship in the Kingdom?
- (2) What will be the work of the Saints?
- D. (1) What is the ultimate to be attained through the Kingdom Age?
- E. (1) How can humans glorify God, as distinct from the animals and the plants?
- (2) Why does that make mankind the focus of God's creation?
- (3) What is it about the Kingdom age that inspires you?
- (4) How does a knowledge of the Kingdom affect how we live today?

"A Spiritual House" - The New Jerusalem



"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

(Revelation 21:2-7)

NOTES

NOTES