

# Beauties of the Truth

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Thought to be Harmonious with God's Plan of the Ages  
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## Summer, Winter, and Sabbath

(Matthew 24)

In the 24th chapter of Matthew, which we call "Our Lord's Great Prophecy" verses 20-22 read:

"But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

What did Jesus mean? Why should the winter be such a perilous time? Why a reference to the Sabbath day? Surely he did not mean that these words were to be taken literally.

### SUMMER AND WINTER

We find it interesting that the scriptures divide the year into summer and winter.

"While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease" (Genesis 8:22).

"Thou hast set all the borders of the earth; thou hast made [margin: made them] summer and winter" (Psalm 74:17).

Seedtime was the winter season from about our October 1st to April 30th, and this was also the rainy season. The last rains fell in April and then came a time of ripening and harvesting the crops, that is "summer." Summer began about our May 1st, ending about our September 30th. Weather was very predictable in Israel; many times the scriptures speak of the early and late rains. The early rain came at the beginning of winter, and the late rain at its close. Rain during the summer harvest season was extremely unlikely:

"As the snow in summer and as rain in harvest, so honor is not seemly for a fool" (Proverbs 26:11). For rain during the summer season would be an unusual climatic condition.

Now Jesus' words in Matthew 24:20-22, and Song of Solomon 2:10-13, provide us with much information. It portrays our Lord coming for his bride to "Rise Up" from her sleep of death and come away. He says:

"My beloved spake, and said unto me, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.' "

Consider how this beautiful scripture portrays our Lord coming for his bride so that she might "Rise up" from her sleep of death and come away with him. Notice that "the winter is past, the rain is over and gone." It is the beginning of summer, that is, the beginning of the first harvest. The vines have "tender" grapes, they are young and giving off a lovely fragrance ... the blossoming vines are scenting the air.

Appropriately, the time when the Lord calls his sleeping saints to "Rise up" and come away with him is the beginning of summer, and extends to the end of the harvest, the vintage harvest at the end of summer, our September and October.

We also have the inter-locking image in this same scripture, that the "fig tree putteth forth her green figs." We understand this to refer to Israel, emerging at the begin-

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ning of this first harvest with the raising of the sleeping saints.

After the final vintage harvest, winter comes. The grapes remaining have not been a part of the great vintage. They remain, and it is winter: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved" (Matthew 24:21-22).

Antotypically, this is the period from the time of our Lord's Second Advent, from when he called his sleeping saints to rise up and come away, through to the final vintage harvest. The final vintage harvest marks the end of the church's earthly experience, the end of antitypical summer. It is before winter, and before the Great Tribulation.

### **GREAT COMPANY'S CRY**

A very familiar scripture is: "The harvest is past, the summer is ended and we are not saved" (Jeremiah 8:20). It is the cry of the daughter of my people. We have understood that at some point the Great Company will know that the Church class has gone beyond the veil. First they realize their plight, but soon they will understand their mission and fulfill it, through Great Tribulation (Revelation 7:14). This is Winter Time.

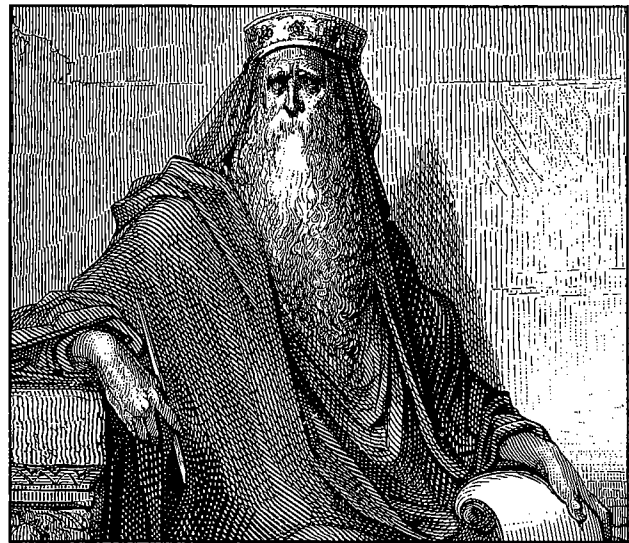
Another scripture to consider furnishes more information: "The city of confusion [Babylon] is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done" (Isaiah 24:10-13).

The time is plainly defined: there is no wine, that is, the New Covenant has not as yet been inaugurated, there is no joy in the land, Babylon is broken down, but the olive tree is shaken to remove the final fruitage. The scripture tells us that the vintage is done ... the Olive tree [Sarah Covenant] is shaking to rid itself of its last fruit, but instead of olives, it is Grapes that are to be gleaned, still under the covenant, but not gathered in the vintage harvest!

Micah 7:1-7 is very relevant. Verse 1 is the cry of the Great Company when they first realize that the Church has completed her earthly journey. It reads: "Woe is me! For I am when they have gathered the summer fruits, as the grape gleanings of the harvest. There is no cluster to eat, my soul desireth the first ripe fruit."

Verses 2 to 6 describe the deplorable and frightening conditions in the earth at this time, that is, the Winter. Finally, verse 7 gives us the turning of the Great Company to the task before them, and their complete trust in God for their salvation: "Therefore, I will look unto the Lord, I will wait for the God of my salvation, my God will hear me."

One more scripture relevant to the vintage harvest being taken before wintertime, is Revelation 14:14-16. This is the



*Solomon, author of Song of Solomon*

reaping of the harvest of the earth by Jesus. Here he is wearing a golden crown and thrusting in his sickle for the harvest of the earth — the vintage harvest. Then comes the reaping of the false vine. Please observe, the time sequence is consistent. The vintage harvest is taken before earth's great tribulation — a wintertime. The Great Company is in the great tribulation. However, through their fidelity in the reaping of the false vine, they have their robes washed clean during this perilous period.

### **SABBATH REST OF FAITH**

Now let us consider the Sabbath Day. What would be so terrible that Jesus would say, "Pray that your flight be not on the Sabbath day?" Why did he link the Sabbath day with wintertime? There are many Sabbaths: the Sabbath of the week, the Sabbath of the weeks (plural), the seventh thousand year Sabbath ... do any of these really fit the warning?

We have a clue in Colossians 2:16, 17: "Let no man, therefore, judge you in meat or drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: Which are a shadow of things to come."

In Hebrews 3, the Apostle Paul tells how God swore that Israel would not enter into his rest because of unbelief. In Hebrews 4:3 he says those who believe do enter into his rest. In verse 4, he likens this rest to God's own rest on the 7th day of the great creative week. We clearly see that he is talking about the "rest of faith" which every consecrated follower of Christ experiences. This is the rest that was offered to Israel, but which they did not enter because of unbelief. This, too, cannot be the Sabbath about which Jesus warned, since this Sabbath is the rest of faith to every believer.

### **SABBATH REST FROM OUR OWN WORKS**

But Paul also addresses, yet one additional Sabbath, when he writes (italics added for emphasis): There remaineth therefore a rest [margin: a keeping of Sabbath] to the people

of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. *Let us labor therefore to enter into that rest*, lest any man fall after the same example of unbelief" (Hebrews 4:9).

This verse shows another rest, another Sabbath! Note the words, "Let us labor therefore to enter into that rest," and, "he that is entered into his rest, he also hath ceased from his own works, as God [did] from his."

Is this not a companion scripture to Revelation 14:13? "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

This is a promise to the Church of a rest beyond the veil! — a future rest. In Reprints 5071, Brother Russell says this: "There is still a further expansion of the Sabbath in its typical significance to the thousand year day. Then humanity will be at rest from Satan, from sin, from all the trials, besetments and difficulties of the present time, and all mankind will have an opportunity of entering into that rest but the church will enter first!"

It seems that when Jesus said, in Matthew 24:20-22: "Pray that your flight be not in winter, neither on the Sabbath day, for then shall be great tribulation such as never was since the beginning of the world to this time, no, nor ever shall be," he was speaking of the period after the Church would have been taken in the vintage harvest at the end of summer, and would have entered into their rest, their Sabbath.

Those left after the end of the summer vintage, that is, in winter time, would face the great tribulation which Jesus speaks about immediately after the warning, saying, "for then ..." Notice, "then" that is, after the winter and the Sabbath have come. Pray that your flight be before that time, but those "grapes" remaining are still his people, still under the Sarah Covenant. They will realize that they have a work to perform and if faithful, they will be mightily delivered!

— Bro. George Eldridge



Jesus, caring for others

## A Friend Loveth Like a Brother

*"A friend loveth at all times, and a brother is born for adversity" (Proverbs 17:17).*

A different and more correct rendering would give the verse thus: "The true friend loveth at all times, and loveth like a brother born for adversity."

We are to be on our guard against merely whimsical friendship, a friendship that is governed by moods and incidental and ever-changing circumstances. Our friendship is to be without changeableness or shadow of turning, a really rooted attachment to persons or to doctrines, not subject to changeableness and not exposed to those variations which render it quite uncertain as to what our mood may be when we may meet our friend when we next see him.

This is what we mean by whimsical friendship — we do not know whether we shall encounter a smile or a frown, whether it would please our friend to be jovial or uncongenial, whether he may be in a mood to help us or to hinder us. That is not friendship. Certainly that is not the friendship that is represented in Proverbs 17:17.

The text rather teaches us that we are to know our friends when we are in adversity. The friend then becomes a brother, because adversity develops him, tests his quality, elicits his resources, awakens the whole circle of his sympathy, and turns his sentiment into reality and action.

We do not know who our friends are until we have been in trouble. The cloudy day dissolves the crowd that delights in sunshine. When we have need of our friends we shall know how many friends we have. The men who call upon us in the day of trouble are the men who are born for adversity, and who are representing the genius of true friendship.

Here we can always count upon our Heavenly Father and our Lord Jesus — our best friends. Nothing can change them if we be faithful and constant in our love toward them. They do not found their actions toward us upon the reports of others. They read our heart for themselves, comprehend the motive, in its beginning and in its development and in its consummation, and when all others forsake us they are nearer than ever to us.

In six troubles he hath been with us, and in seven he will not forsake us (Job 5:19). "I will never leave thee, nor forsake thee" (Hebrews 13:5). Jesus never turns away from those whom he loves. He has given them into the Father's hand, out of which no man can pluck them (John 10:29). "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Timothy 2:19).

Of what avail is it that we have innumerable friends when we can entertain them, when we can give more than we receive, when we are the sources of inspiration or blessing or satisfaction to them? It is when we are misrepresented, misunderstood, falsely accused, desperately alone, that we shall know how many stand by us. The men who go with us

to Gethsemane are the men who are our truest friends. Thus is character tested. In contrast, superficial friendship is much like the following restatement of Jesus' words found in Matthew 25:42-43.

I was hungry, and you formed a committee and discussed my hunger — Thank you.

I was imprisoned and you crept off quietly to the cellar of your house and prayed for my release.

I was naked, and in your mind you debated the morality of my appearance.

I was sick, and you knelt and thanked God for your health.

I was homeless, and you preached to me of the spiritual shelter and the love of God.

I was lonely, and you left me alone to pray for me ...

You seem so holy, so close to God,

but I'm still very hungry and lonely and cold.

— David Skein

## *Enoch and Elijah*

These two Ancient Worthies both had a miraculous ending to their lives. Of Enoch it was written simply, "Enoch walked with God, and he was not, for God took him" (Genesis 5:24). Of Elijah, "There appeared a chariot of fire, and horses of fire ... and Elijah went up by a whirlwind into heaven" (2 Kings 2:11).

Most brethren who express a thought on the pictures contained in these episodes conclude that both men represent the saints of the Gospel Age, who are taken to be with God in His heavenly kingdom. With this view we concur. Enoch was the "seventh from Adam" (Jude verse 14), and this may suggest Enoch represents the saints taken during the seventh stage of the Church, the seventh period of time counting from the "second" Adam, our Lord Jesus (1 Corinthians 15:47). Enoch's 365 year lifespan reminds us of the sun, which is a picture of the saints in glory (Matthew 13:43).

Elijah is famous for his stand for God during a drought of three and a half years, which represents the drought of truth during the three and a half prophetic "times" when Papacy dominated the Christian world during the 1260 years from 539 to 1799 AD. Elijah represents the Church class who stood for God during this period of affliction.

Elijah's being taken up into the sky<sup>1</sup> at the close of his life is usually agreed to represent the taking of the saints at the end of the Harvest. The four locations he visited during his last experiences — Gilgal, Bethel, Jericho, Jordan — may represent four conditions of the Church during the harvest. They begin in Gilgal (Christendom), move to Bethel (the Truth Movement during the days of Bro. Russell), thereafter to Jericho (the subsequent divided condition of the brethren), and at last come to the Jordan (a later stage of the harvest, perhaps now beginning).



*The taking of Elijah*

Elijah then smote the Jordan with his mantle, representing the authority granted by the Spirit of God, which many take to suggest a renewed work of the Truth yet impending. Then he and Elisha walked on together a short way until they were separated, Elijah going into heaven by a chariot amidst a whirlwind. Elisha who was left probably represents the Great Company. His subsequent smiting of the Jordan may represent a message to Israel given by the Great Company in the closing experiences of this age. Song of Solomon 5:5-10 and following are compatible with this view.

After Elisha crossed the Jordan the second time, the various miracles he performed seem to represent the work of the Ancient Worthies during the Millennium. (See "Elisha's Typical Experiences," *Beauties of the Truth*, November 1998 and February 1999.)

### **AN EARLIER APPLICATION**

Some have suggested an earlier application of the type as well, and on this also we concur. Elijah's three and a half years of service represented the ministry of our Lord Jesus, the drought representing the "dry ground" of Israel at his first advent (Isaiah 53:2). Elijah spread his mantle over Elisha to call him to follow in his path as a prophet of the Lord, just as Jesus spread his mantle over the apostles to follow his work. Elisha was plowing with 12 yoke of oxen at the time, just as the apostles were engaged with the 12 tribes of natural Israel when they were called to the divine service. In this regard the miracles of Elisha represent the "greater works" that Jesus promised his disciples they would accomplish. On the day of Pentecost, when 3000 shared the redemption secured in Christ, this began to fulfill these greater works.

Thus the same episode has two fulfillments, for there are two ages of Redemption in God's Plan, and the type has something to say respecting each of these. However, for our purposes in this article, we focus on the application mentioned first above, in which Elijah represents the saints going to their reward at the close of the Harvest.

## DISTINGUISHING ENOCH AND ELIJAH

In language, when two words are of similar meaning, they usually can be distinguished by some nuance, and each fits best in slightly different situations. With types that have similar meanings, the same is true. At least in this particular case it seems so. We suggest that Enoch represents the saints who are taken at the opening of the Harvest, after the return of Christ, whereas the taking of Elijah represents the taking of those saints who linger to the close of the Harvest.

With Enoch there was no overt display of his taking. The record simply says he walked with God and “he was not,” for God took him. We think this represents the situation with the sleeping saints who were raised by Christ at his return. They walked with God through the length of the Gospel Age, but when it came time for their reward there was no overt display and it occurred quietly, secretly, unknown to the world.

With Elijah it was different. His taking was marked, known, and understood. In fact, at each city he visited in his last days there was a general awareness that Elijah would be taken. How this came to be is not disclosed in the narrative, but the expectation was quite evident. “And the sons of the prophets that were at Jericho came to Elisha, and said unto him, ‘Knowest thou that the LORD will take away thy master from thy head to day?’ And he answered, ‘Yea, I know it; hold ye your peace’ ” (2 Kings 2:5).

Today also, in fact during most of the harvest, there is and has been a general expectation among Christian people that the saints will soon be taken, and though the years have been deferred more than any supposed, the expectation is still broad among Christian people that we are living in the closing time of the Gospel call, and the saints of God will be called home within a generation. We share this confidence.

The book of Exodus indicates that some of the saints remain in the flesh up until the last plague, for the “firstborn” class were “passed over” during the outbreak of the death of the Egyptian firstborn. This “passing over” represents their deliverance from death into life, which thus occurs at the last episode of the harvest.

Similarly, the saints are shown to linger in the flesh until the last of the seven plagues of Revelation. As late as the sixth plague the saints are exhorted to attend to their garments (Revelation 16:15), and at the opening of the seventh plague comes the announcement, “It is done,” similar to the words of Jesus on the cross as he ended his career, “It is finished” (Revelation 16:17, John 19:30).

In Song of Solomon 5:5-10, a passage referred to above, the Great Company is asked by the daughters of Jerusalem what was so special about her beloved, that is, our Lord Jesus. She responds with a marvelous description symbolic of his majesty and virtue. This is found in Song of Solomon 5:10-16, which closes with the summation, “His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem” (Song of Solomon 5:16).

The daughters of Jerusalem are duly impressed and are moved to seek him also. “Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside? That we may seek him with thee” (Song of Solomon 6:1).

Surprisingly, though the Great Company is seeking their Lord, they seem to know where he is. She replies in the next verse, “My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.” This is a metaphor for love, and suggests the Lord has received his bride beyond the veil. (Compare Song of Solomon 4:16 and 5:1, which two texts properly close out the scene of chapter four, a new chapter beginning properly with 5:2). In other words, the Great Company, in this hour of desperate longing, seems to realize that they have missed the chief favor, as the Bride class has joined Christ beyond, in their symbolic garden above.

The same thought — that the Great Company senses the previous taking of the Bride class proper — is reflected in the oft cited Jeremiah 8:20. “The harvest is past, the summer is ended, and we are not saved.” Jesus warned that we should flee Christendom before the close of the harvest “summer” and the onset of “winter,” but many do not (Matthew 24:20).

So it is with Elisha (the Great Company), as he sees Elijah (the Church) going into heaven. The Great Company recognizes the taking of the more elect class. This does not mean the Great Company will visibly behold the raising of saints into the sky, for those acquainted with the Divine Plan recognize that the saints die as human beings and are raised as invisible spirit beings. On this Paul is clear, stating directly, according to the better manuscripts, “we shall all sleep [literally, fall asleep, that is, die]” (1 Corinthians 15:51, rendering of the Revised Version Improved and Corrected, Parkinson, 2000. See also Marshall’s diaglott for “fall asleep”).

But the Elisha experience does indicate that the Great Company recognizes, after the saints have gone, that they are left behind and have missed the chief opportunity.

The Great Company class is composed of Christians devoted to Christ, begotten of the Spirit, but lacking the zeal which motivates living a fully consecrated life. They will receive spiritual life in the resurrection as servants in God’s Heavenly Temple, but do not share the throne with Christ (Revelation 7:15). Naturally this includes some of the brothers and sisters of our fellowship. But are these to be found exclusively within our fellowship? We believe they are not.

Evidently there are a large number of people of faith, committed to Christ in their lives, whose appreciation of God’s Plan has not kept pace with their hearts, and they remain in various Churches outside of our fellowship. This is suggested by the account of this class in Song of Solomon chapter five, for this woman resists the pleas of Christ to rise from her bed and meet him at the door (Song of Solomon 5:2-6). Contrast this with the spirit of the more faithful bride



*Elisha receiving the mantle of Elijah*

described in chapter three, who rouses herself to seek Christ even before he calls, and is richly rewarded in her quest (Song of Solomon 3:1-4).

At last the sleepy lover of chapter five does arouse herself, but only when moved by a sense of loss.

Then she is deeply “moved” (verse 4). “I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh ... I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer” (verses 5,6). The Great Company lingers in the house of Christendom too long.

Revelation chapter seven also suggests that this company is aroused to action following the harvest gathering of the more favored 144,000 class. Revelation 7:9, which introduces the Great Company, follows a description of the full sealing of the 144,000 in the immediately preceding verses. The 144,000 are taken before the loosing of the four winds closing the harvest, whereas the “Great Multitude” of Revelation 7:9 pass through this great tribulation (Revelation 7:14). We do not suggest that the multitudes within the Churches are spirit begotten, but even a minority among them may constitute a considerable number.

Thus Elijah represents the saints taken at the close of the harvest, leaving behind the Great Company who sense their loss and are thereafter moved to action. Enoch, on the other hand, represents the saints who are quietly “taken” by God to a spiritual resurrection. This taking is unobserved by the world at the opening of the seventh period of the Church.

## MORE ON ENOCH

We referred earlier to Enoch’s lifespan of 365 years, symbolic of the annual solar cycle, thus associating Enoch with the sun, as is the Church class (Revelation 12:1, Matthew 13:43). Enoch’s grandson Lamech also had a lifespan of striking number, namely 777 years. This contrasts with the false Church government of Papacy whose number in Revelation 13:18 is 666. Lamech represents the true Church who are developed through the Gospel Age which in Revelation is depicted as three period of seven times — the seven Churches, seven seals, seven trumpets. This threefold seven is also used in Daniel 10:3 to represent the time during which the “greatly beloved” Daniel class awaits the fruition of their desires (Daniel 10:11).

But if these meanings are correct, what of the generation between Enoch and Lamech, namely Methuselah? His lifespan also is remarkable, being the longest-aged of all the patriarchs listed in the scriptures. Of course his years did not reach 1000, probably because each of Adam’s race was to expire within a “day” of 1000 years (Genesis 2:17, Psalms 90:4). Methuselah died at 969 years, 31 years short of a thousand.

But the year of his death is remarkable. According to the numbers in Genesis chapter five, Methuselah died the very year of the flood, presumably in the opening weeks of that year before the flood waters broke forth. The name “Methuselah” comes from “muth,” a root that means “death,” and from “shalak,” which means “to bring.” The name Methuselah means, “his death shall bring.”<sup>2</sup> This name given him by his father Enoch is widely supposed to be a pointer to the coming of God’s judgment, and the coming of the flood just following the passing of Methuselah supports the suggestion.

Presumably Methuselah, like his father Enoch, was a man of faith who bore living testimony to his father’s godly message. As Enoch represents the saints taken by God quietly, Methuselah represents the saints who, like Elijah, endure to the end of the harvest and become a signal of the final judgments closing out this age.

But if Enoch, Methuselah and Lamech all represent something respecting the Lord’s elect — and their lifespans in particular are part of the symbolism — what of Noah, their more famous successor, a man of faith so great that he was chosen to survive with his family? Probably he also represents the Church, from yet another point of view, his six hundred years to the flood showing that the 6,000-year curse of sin and death during which the saints are developed will give way to a blessed Seventh Millennium in a new world.

## SEVEN AND THIRTEEN

Enoch was the seventh from Adam. As already remarked, this is consistent with him representing the Church who are developed through the seven periods of the Gospel age. But the number thirteen also appears in his life. According to the numbers given in Genesis chapter five, Enoch was taken 13 years before the end of the thousand year day

beginning with Adam. If that thousand year “day” of Adam represents the whole period of the curse of sin and death, then Enoch being taken some years before the close is at least consistent with Enoch picturing in particular the saints who are taken early in the harvest while the curse is still abroad.

This conjecture is strengthened by considering the number of years by which Enoch preceded the end of that first millennium, namely thirteen. The two numbers, seven and thirteen, we observed in the ministries of Ezra and Nehemiah (see “Twenty-One Days,” *Beauties of the Truth*, February 2005).

There we saw that Ezra’s work in year seven of the king represented the work of revitalizing the Church through the harvest message early in the harvest. Whereas, by way of complement, Nehemiah’s work, 13 years later, represented the completion of the Church at the end of the harvest, as the curse of sin and death upon the world come to a close. The thirteen years from the taking of Enoch to the end of Adam’s judgment day represents the same interval.

The same thought is contained in the Exodus picture. The Exodus occurred following the 10th plague on Egypt, when the firstborn were passed over and the firstborn of Egypt, the inheritors of that culture, all died. This represents the end of the Harvest when the saints are finally delivered, and the kingdom of this world passes not to a next generation of inheritors but is superseded by the Kingdom of Christ.

That episode occurred at an interesting time — an even 2500 years after Adam, *almost*. More precisely, the Exodus occurred just 13 years beyond that period. Just as in the the Nehemiah picture, this Exodus picture also occurred at the end of a 13 year period.

— David Rice

(1) The King James version uses the word “heaven,” which in this case we think means the sky. The Hebrew word used is Strong’s Number 8064, *Shamech*, which is “from an unused root meaning to be lofty; the sky ... alluding to the visible arch in which the clouds move ...” It is translated “air” 20 times, such as Genesis 1:16, “the fowl of the air.” We use “sky” rather than “heaven” in order to avoid the obvious contradiction with John 3:13, “No man hath ascended up to heaven,” by which Jesus means the spiritual abode of God.

(2) cited from www.Joshuanet.org

## Crimson Garments from Bozrah

(Isaiah 63:1-3, 5, 6)

Who is this that cometh from Edom [the land of Esau, who for one earthly morsel sacrificed his spiritual inheritance — Edom thus typifying the nominal Church and so-called Christendom], with dyed [crimson, RSV] garments from Bozrah [the capital of Edom signifying the Papacy]? this that is glorious in his apparel, travelling [riding on horse-

back] in the greatness of his strength? I [the risen Lord] that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat [wine vat]? I have trodden the winepress alone; and of the people there was none with me [in the sense of upholding his cause]: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled [splattered] upon my garments, and I will stain all my raiment. ... And I looked, and there was none to help; and I wondered [was appalled, RSV] that there was none to uphold: therefore mine own arm brought salvation [victory, RSV] unto me; and my fury [righteous indignation], it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury [similar to when Moses forced the Israelites to drink the golden calf, which he had powdered and mixed with water, Exodus 32:19, 20], and I will bring down their strength to the earth.



*The Prophet Isaiah*

In the hymn and elsewhere, these words are applied to Gethsemane and Calvary. The emphasis given is that Jesus went through this bitter experience alone, his soul being exceedingly sorrowful unto death. The apostles, not being able to fully enter into his experience, fell asleep.

The text does not refer to Gethsemane, however. Jesus is speaking about treading the vine of the earth, which takes place at this end of the age. The “people” not with him are those of Edom — Christendom, ecclesiastical and civil. They will not be with him in the sense that, in the final circumstance, no righteous ones will remain. Conditions in the earth will be so corrupt that no one will stand upright for truth and principle.

— Frank Shallieu, *The Keys of Revelation*, page 489

# Financial Report

2,577.25	Balance January 1, 2005
1,950.00	Donations
0.00	Interest
-2,812.24	Expenses
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1,715.01	Balance December 31, 2005
572	Current Subscribers

## Lo, I Am With You Always

The setting for our lesson is a storm on the Sea of Galilee. "Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side" (Matthew 8:18).

The press of the crowd to follow Jesus and witness his many miracles began to tax his strength, and he wished to go by boat with his disciples to the other side of the Sea of Galilee to find rest and refreshment. The Gospel of Mark also tells of this event: "The same day, when the even[ing] was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full" (Mark 4:35-37).

The Sea of Galilee is known for tempestuous storms that usually originate in the hills of Lebanon and course down between the mountain passes unto the face of the lake. These storms exhibit such fury that the Sea of Galilee becomes very dangerous indeed. Such a storm arose on this occasion.

The Master was with the apostles in the boat. In fact, he was in the "hinder part" of the boat "asleep on a pillow" when the storm arose. The disciples awoke him, and said: "Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" (Mark 4:38-41).

Jesus was laying the basis for the apostles to have complete confidence and trust in him as their Master. He wished to inculcate faith in the apostles, and this whole scene, this whole providence of God, was designed to that end. With the Master in the boat with them, even though he was asleep, their faith should have been sufficient in connection with his claim to be the Messiah, the One sent from God, that regardless of whether or not he slept, the powers, the elements of earth, would not be permitted to sink the ship in

spite of evidences to the contrary. Of course when he stood up and rebuked both the wind and the sea, his action was something unheard of, and the apostles then realized that he was indeed Master of earth and sea.

The Gospels of Matthew, Mark, and John tell of another occasion when Jesus and the apostles were traveling by boat over the Sea of Galilee. The multitudes who had been sent away hurried around to the other side of the sea, so that when the boat landed, they were there to witness further miracles and hear more of Jesus' sermons. He gave the people many lessons. As evening drew near, the crowd had not eaten, so Jesus miraculously provided for them before sending them back to their homes on the opposite side of the sea. After he blessed five loaves of bread and two fish, there was a miraculous multiplication so that the crowd of five thousand people could be sufficiently fed. Imagine feeding so many with just five loaves and two fish! And after the people had been given the food, twelve baskets full of bread remained — enough for the disciples themselves in abundance.



*Jesus, stilling the tempest*

Following this miracle, the Master constrained the disciples to get back in the boat to return to the other side whence they had originally come. He had to constrain them because they did not want to be separated from him. They wanted to stay with him at all times, but as was frequently the case, the Master wished to get completely separated, to be apart from the cares of earth and even from the apostles, by going either into the desert or to the top of a mountain. He wanted to get away from distracting influences so that he might commune with his Father. On this occasion, he went up into a mountain to pray: "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matthew 14:22, 23).

— Continued next issue