

Bible Student's Notebook

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 32 Issue 798

The Restoration of Israel to the Cand

by — J.G.H. Steedman (?-1968)

hough one may frequently hear expressed the opinion of students and expounders of prophetic interpretation, by word of mouth or in writing, that Israel is to return to the Land of Palestine "in unbelief," nowhere in the Scriptures is it so stated, in Old or New Testament, either directly or implied. Inference, it is true, has been drawn from certain passages that they are to do so, but these passages have been misunderstood by failure to grasp certain sequences of the events prophesied and also to differentiate properly between God's several ways of dealing with mankind, of distinguishing between administrations or dispensations.

In this way it must be remembered that the hope of the church which is the Body of Christ must not be mixed up with the hope of Israel. The realization by the ecclesia, His Body, of their hope will end this day of reigning grace.

Moses made some very remarkable and full prophecies concerning the Children of Israel, and if these are carefully collated certain definite fundamental facts emerge. The passages are Deuteronomy 4:25-31; 28:63-68; 30:1-10. Alongside these, Leviticus 26:33-42 should also be examined.

One cannot get away from the fact that, as stated in these passages, Israel's return to the Land is entirely dependent on a national repentance and turning to their Lord God. When this takes place, wherever they may be on the Earth's surface, and they prostrate themselves in contrition for their sins and the sins of their fathers, God will turn toward them. They are going to be brought back under bondage to the Law and under the Covenant of Circumcision (Ezekiel 20:37).

Those today who call themselves Israel are not in that country because their Lord God has brought them back there according to the prophecies quoted earlier, or any other prophecy of the Scriptures. They are there largely on account of the Zionist Movement and the Balfour Declaration, but they are there also by their own efforts, established and maintained by force of arms. They are there in the character of Jacob, the "Supplanter" or "Heel," the one who acquired [his inheritance] by his own shrewdness and guile – one might term them "Jacob-ites."

This movement is *not* the fulfillment of Scripture prophecy, however much it may look like it and however much it be proclaimed.

The Feasts of the Lord of Leviticus 23 have yet to come into operation and to be fulfilled in Israel's "greater" exodus from the Nations "whither the Lord their God hath scattered them," of which the Exodus from Egypt is but the type (cf. Jeremiah 23:7-8; Ezekiel 20:33-38, 41-42).

The Passover "Lamb of God" has been slain, and the Wave Sheaf has been offered, we know, in the

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Person of the Lord Jesus Christ – the former at His crucifixion and the latter after His resurrection – but the Feast of Unleavened Bread will be kept again on their leaving the Nations "whither the Lord their God hath scattered them." Pentecost will take place when God pours out His Spirit upon the Nation in the Land of their Fathers, after their return (Isaiah 32:15-20; Ezekiel 39:25-29; Joel 2:28-29).¹ Then there is a long gap before the Feast of Trumpets, which is followed ten days later by the Day of Atonement, and on the fifth day ensuing the Feast of Tabernacles begins and lasts eight days.

These Feasts of the Lord, under the Sinaitic Law, have had their memorial significance; some have had their fulfillment in the person of the Lord Jesus Christ; others have had partial performance in contemporary history of that time. However, the "Feast of Ingathering ... in the end of the year" (Exodus 23:16) has had no fulfillment, either partial or complete. In fact, this fulfillment is elaborated in Matthew 13:24-30, and the interpretation of that parable in :36-43, and in 24:29-31. In the last passage it will be seen that the harvest, carried out by the Angels,

is after the Great Tribulation, which is illustrated in connection with the presence of the tares in the midst of the good corn.

It is more than of interest to note that in the *LXX*, the word translated "*ingathering*" is the Greek word *sunteleia*, and in Matthew 13:39-40, the words "*the end of the world*" are the translation of *sunteleia tou aionos*, the together-gathering of the end of the aeon or age.

This same phrase occurs again in :49; 24:3; 28:20, and with "ages" instead of "age" in Hebrews 9:26. This "Harvest" referred to in the New Testament, carried out by the Angels after the Great Tribulation, coincides with the Second Coming of the Lord Jesus Christ to the Earth in the Day of the Lord. I Corinthians 10:11, referring to the historical events of the Exodus, constrains us to conclude that these Feasts typify the Prophetic History of Israel.

Another matter of interest in this quoted Exodus 23:16 sentence is that it states that it is "the end" of the year, but the last day of the final feast is on the 22nd day of the seventh month. There are five more

1. [Editor:] of which Acts chapter 2 was merely a foretaste.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal ISSN: 1936-9360 Volume 32, No. 798 – December 2, 2019 Scripture education in a weekly format!

This *free* electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);
– adult sonship position (Galatians 4).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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For definitions of abbreviations/acronyms, see index after the order form.

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months to run (or six when there is an intercalary² month every third year) before the commencement of the following year. One might understand the passage as being, "And the Feast of ingathering, at the end of the year" (as far as the Feasts of the Lord are concerned), "when thou hast gathered in thy labors out of the field."

Still another point of interest is the word translated "end" in the LXX. It is the Greek word exodos. There is no need to labor its first use in connection with Israel; in the New Testament it is used in this way in Hebrews 11:22, translated "departing" of the children of Israel, but in two other places it is translated "decease" (II Peter 1:15; Luke 9:31; the former of Peter, and the latter of our Lord when He was on the Mount of Transfiguration). In all of these cases the word indicates the termination of an existing condition with a change and a new condition in view. The Hebrew word here translated "exodus" is yatsa, used in Exodus 12:41 and 14:8 among many passages concerning this event. If the conclusion that has been drawn from I Corinthians 10:11 is correct, then it would appear that the "exodus" of the year, represented by the Harvest gathering in, is the end of the bondage of Israel being a "stiff-necked" generation, their "looking upon Him Whom they have pierced" (Zechariah 12:10) and entering into their Millennial blessings and ruling over the Nations.

A further conclusion that can be [derived] from the examination of this Jewish Calendar and Feasts of the Lord is [highlighted] by the words of Exodus 12:2, "This month shall be unto you the beginning

[Editor:] Inserted in the calendar to make the calendar year correspond to the solar year. Used of a day or month. - TheFreeDictionary.com

of months: it shall be the first month of the year to vou." Under the old calendar it was the 7th month. It remained the 7th month to the Nations, so that the 7th month of Israel's calendar was the 1st month of the Nations. This indicates commencement of the redemption of the Nations under the tuition of Israel, and their becoming subject to the King of Kings and Lord of Lords during the Millennium.

Attention has already been drawn to Jeremiah 23:7-8. Here, in the plain words of prophecy, is the antitype of which the exodus from Egypt was the type. A careful examination of the plain words of the prophetic Scriptures emphatically indicates that exactly as Exodus 10:26 stated that "there shall not an hoof be left behind" in addition to the whole of Israel partaking in the Exodus, so will it be in days to come, even to the rebels (cf. Ezekiel 20:33-38).

In the face of these words (and many others which corroborate them), how can it be stated that the present occupation of the Land is the fulfillment of Scripture prophecy? The present inhabitants of the Land are mainly materialistic and many are rebellious, but we are distinctly told that the rebels are to be purged out and not allowed to enter the Land; neither will they be permitted to return to the lands from which they departed. Like the rebels of Moses' day they will be dealt with summarily (Exodus 32:27; Numbers 15:32-26; 16:1-35, 49).

The failure of the children of Israel after the Exodus stems from their open rebellion in worshiping the golden calf (Exodus 19-32). This is the Covenant of Jeremiah 31:32,



The New Birth

A Compilation

"Born Again" and "The New Birth" are among the many popular terms used by many believers. Although these terms are used by many dear brothers as being synonymous with salvation, they in fact have a very limited application, being used for the nation of Israel, and therefore are not "present truth" for the Body of Christ. Authors include: Richard Jordan, A.E. Knoch, and Clyde L. Pilkington, Jr.

32 pp., PB

See order form.

∱-

The Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My Covenant they brake, as though I was an husband unto them.

This Covenant was given with a certain purpose in view, which purpose, because the Covenant was broken, was not carried out. This *first* Covenant, standing by itself, is of such importance that it is well worth a closer study.

Notice should be taken of a principle exemplified in the life of Abram, when he returned from his declension in Egypt:

Abram went up out of Egypt ... into the South [the Negev] ... and he went on his journeys from the South [the Negev] even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the Name of the Lord (Genesis 13:1-4).

One cannot fail to conclude that God brings His People back to the point whence they departed from the right course in His purposes for them. There they start afresh.

The *second*, the replacement tables of stone given to Moses do not represent the *first* Covenant, but an altogether distinct Covenant, embodying

the laws of the first, with many additions to meet the changed relationship between Israel and God. This Covenant was the "yoke," referred to by Peter, "which neither our fathers nor we were able to bear" (Acts 15:10; Galatians 5:1-3). The purpose of this second Covenant of Sinai, containing the Law under which Israel has been in bondage ever since until they were scattered, is contained in Galatians 3:19-24 (cf. 4:21-26).

It is most important for students to distinguish between these two Covenants. The former was broken and finished as far as that and succeeding generations were concerned. The latter was introduced for the carrying out of God's purposes in the Nation, not because of them, but "I wrought for My Name's sake, that it should not be polluted" (Ezekiel 20:14).

This digression has been made because it is believed that, in the future return of Israel from the countries wherein they have been scattered before they go into the Land, God will again put His people under the Covenant of bondage. That Covenant will be the reintroduction of the second Sinai Covenant, which ties them down to strict obedience until after they have arrived in the Land (Ezekiel 20:35-38), when another Covenant will be made with them later – a covenant of peace (34:25; 37:26, not the New Covenant:

And I will bring you into the wilderness of the people, and there I will plead with you face to



See order form.

Studies in Ecclesiastes: The Words and Works of God and Man

by — Vladimir Gelesnoff (1877-1921)

Many current versions of the Bible often translate the same Hebrew word in various ways. In this way a veil of mystery has been thrown over many a passage, and a certain amount of human opinion and guesswork has been imported into God's truth. The Book of Ecclesiastes has severely suffered from inconsistency in translation – no sacred book has ever been so much misunderstood in its whole aim and spirit. Our aim should always be to adjust our thoughts to the facts, and never to adjust the facts to our thoughts.

Applying this principle to the matter in hand, our prime concern is to ascertain what the book of Ecclesiastes has to say about itself. The book aims at achieving a threefold object: (1) Recognition of God as God; (2) Reception of His revelation; (3) Regulation of life in view of a future rectification or judgment.

face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you ... and I will cause you to pass under the rod, and I will bring you into the bond [Hebrew, masoreth, the only occurrence of the word, a binding obligation, which indicates ratification] of the Covenant.

The sequel is given in :40,

For in My holy mountain ... shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there I will require your offerings ... with all your holy things.

At the end of the age, when the apostate leaders of the People will make a Covenant with the man of sin, the temple will be in existence and the sacrifices will be carried out daily (Daniel 9:27). This will be under the Levitical priesthood. From this it is clear that, after their return, Israel will still be worshipping Jehovah right through to the end, and that they will not be what we term "Christian."

So Levitical ceremonial performance will continue to the end. Nevertheless, as in the early days, which had the character of the latter days, many of Israel will believe and will form themselves into assemblies, who at first will be strong and Spirit filled, but who will decline in their loyalty, as we are told in their description in the first chapters of the book of Revelation. There they are called back to their first love and exhorted to repent, endure and overcome in order to obtain the reward that will be theirs in doing so. These believers in Jesus as the crucified Messiah will be persecuted, not only by the Nations but [also] by their own brethren according to the flesh, as were the saints of Judaea in the first century, and like them will be "zealous for the law," having received the gospel of the circumcision.

These things cannot take place in this current period while the body of Christ is still present. As it is prophesied that these things are to take place (and must take place before the Second Coming of Christ), then they must take place subsequent to the completion of the church which is His body. They will require considerably more time for fulfillment than is usually allowed. In fact, in this connection,

considerable reconsideration must be given to the interpretation of Daniel 9:24-27 and a good many other passages besides.

— *The Differentiator*, Volume 26, Number 3 (July)1965 (*edited*)

John G.H. Steedman (-1968), of Dorset England, had a career as a Commander with the Royal Navy and Royal Flying Corps. In his retirement he became a dedicated student of Scripture and was a contributor (1964-1968) to the *The Differentiator* magazine (1939-1970), which editors over the years included: E.A. Larsen, Dr. Frank Neil Pohorlak, Alexander Thomson and Major R.B. Withers.

Steedman's "findings in the area of prophetic truth cleared the way for us to rid ourselves of the burden of trying to fit the Seventy-Sevens of Daniel 9:24-27 into a semi-preterist mold (that is, only one Seven is yet future). His logical and Scriptural arguments allowed us to see a strong case that the entire prophecy of the 'weeks,' or better, heptads of years, has yet to begin." (The Differentiator Revisited).

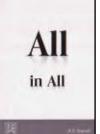
Other Steedman articles that have appeared in the *Bible Student's Notebook*:

The Seventy Sevens of Daniel: part $1 - \underline{issue \#754}$; part $2 - \underline{issue \#755}$

TOPICS:

Major: Israel, Future Restoration of; Prophecy

Minor: Pre-Millennial Kingdom



ALL in All: The Goal of the Universe

by — A.E. Knoch (1874-1965) (#6269) 219 pages, Paperback

(See order form.)

This publication is a compilation of the writings of A.E. Knoch on

human destiny. The author examines three major theories on this topic current among students of Scripture. The striking phrase "All in all," which pertains to the vivification of all mankind in I Corinthians 15:28 and relates to the reconciliation of the entire intelligent creation in Ephesians 1:23, is discussed at length. Two extensive appendices are included, exploring the usage of the terms "eon" and "eonian" in the Scriptures.



Mystery Babylon the Great

Select Readings on the Religious System

Part 3

THE FOUNTAINHEAD OF ALL IDOLATRY¹

Babylon is the fountainhead of all idolatry and systems of false worship. This is the "mystery of iniquity" (II Thessalonians 2:7) seen in all of the great "religions" of the world. All alike substitute another god for the God of the Bible; a god made either with the hands or with the imagination, but equally made; a religion consisting of human merit and endeavor.

— E.W. Bullinger Companion Bible Notes, Revelation 17:5

RELIGIOUS PRISONS

The history of Christianity is a history of prisons. Not literal, material prisons, though there have been not a few of these, but prisons which are the result of man's inveterate habit of [crystallizing doctrine] into another "Form," "Creed," Organization, Denomination, Sect, "Order," etc.!

Upon a living movement of God, successors build an earthly organization and imprison the life in a tradition. So a message becomes a creed; Heavenly life becomes an earthly institution.

- T. Austin-Sparks (1888-1971) A Witness and a Testimony (March, 1961)
- 1. See our blog for more quotes on this theme: http://mysterybabylonthegreat.wordpress.com/

THE PERSECUTING PERSECUTED

If we look back into history for the character of the present sects in Christianity, we shall find few that have not in their turns been persecutors, and complainers of persecution. The primitive Christians thought persecution extremely wrong in the Pagans, but practiced it on one another. The first Protestants of the Church of England blamed persecution in the Romish church, but practiced it upon the Puritans. These found it wrong in the Bishops, but fell into the same practice themselves both here [England] and in New England.

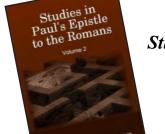
— Benjamin Franklin "Toleration," Works, Volume ii., p. 112

Religious Performance

The underlying foundation of all religion is performance - whether it's a tribal dance around a campfire to satisfy the fire god, or a dead religious activity performed week after week by an evangelical Christian with the intent of impressing his God. It's all religious performance, and God isn't impressed by our performance.

— Steve McVey Grace Walk

(see Mystery Babylon, page 6808)



Studies in Paul's Epistle to the Romans Volume 2

by — George L. Rogers (1869-1947)

Announcing the Long Awaited Volume 2!

After 80 years, the long awaited volume two is now in print. Sadly, this second and last volume covers only Romans 9:1-10:13. Although brother Rogers lived another decade after completing volume one, his health never permitted him to finish the series past the contents of this second installment.

See order form.

120 pp., PB

The Outsiders

Select Readings on God's Ecclesia

Part 7

SCATTERED, YET UNITED¹

We are individual believers scattered here and there, each joined unto the Head and having a unity of spirit because of our common unity with Him who gives us of His spirit.

— F.H. Robison (1885-1932)

THE BODY OF CHRIST IS NOT DIVIDED

I am not connected with any church or organization of any kind. I do not question your race, political views or church membership. The body of Christ is not divided.

— Oscar M. Baker (1898-1987)

Truth for Today, Volume 1, Number 1 (1948)

ACCEPTANCE

We know that doctrine is vital and has helped in bringing us to where we are – to a place where it is the unconditional basis of our acceptance of others exactly where they are. Although this doctrinal understanding will allow us to love, fellowship with and be an encouragement to *anyone* who will allow us, their understanding of that doctrine itself is not our basis of fellowship.

- Clyde L. Pilkington, Jr.
- 1. See our blog for more quotes on this theme: http://godsecclesia.wordpress.com/

Genuine Anger?

The idea that God would genuinely be angry with us or disappointed is equal to the author of a novel finding surprise or disgust with the characters he's fabricated.

Mike Owens

WHAT REALLY MATTERS

Biblical history is wonderful not only because of what it contains but because of what it leaves out. It makes much of Moses and little of Egypt. It gives prominence to Daniel and none to Babylon. It notes Paul the prisoner in a Roman cell and ignores the pomp and glory of imperial Rome. Why? Because it is a history of the things that "mattered." Moses mattered – Egypt did not. Daniel mattered – Babylon not. Paul mattered – not so Rome. Paul and his fellow-saints were more wonderful than all the Caesars of Rome.

— Alan Burns (1884-1929)

BSN

TOPICS:

Major: Select Readings



The Great Omission:

Christendom's Abandonment of the Biblical Family

by — Clyde L. Pilkington, Jr.

204 pages, PB

This book presents twenty years of study, taking a candid look at

the issue of multiple wives in Scripture and society. The book chapters are:

- The Problem: The Sad, Ignored Epidemic
- The Divine Provision
- The Marital Gift
- The Old Testament Scriptural Precedent
- The New Testament Scriptural Precedent
- The Religious System's Destruction of the Biblical Family
- The History of Its Practice
- The Cultural Issue
- The Benefits of Plural Marriage
- Who Is Immoral?

This book also has 14 appendices.

(see order form on back page)

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According to "Nature"?

by - Mark Peters

as it ever occurred to you that *NOTHING* can be absolutely classified as "natural" or "according to nature," for if *absolute* sovereignty is taught in the Scriptures (and it is!), then *all events*, even those spoken of as "natural" (*i.e.*, from a human, non-Deity perspective) are, in fact, Supernatural, *i.e.*, *above nature* – Divine in origin, design, purpose and function.

Even though Paul uses the Greek word *phusis*, and the *CV* translates this as "*nature*," there must always be an awareness that sometimes – as Paul tells us, "*I speak as a MAN*" – there is a distinction in the Divine Reality between the *absolute and*

the relative, the absolute being Divine in origin and the relative simply being human perception apart from the Divine; while in fact, this human perception is an *error* that denies the fact that ALL REALITY IS DIVINE, for ALL is OUT of HIM (Romans 11:36).

So, even "to err" is *not* "human": IT IS *DIVINE!* (Romans 11:32; Isaiah 45:7).

TOPICS:

Major: Nature; Sovereignty *Minor:* Absolute and Relative

Mystery Babylon (continued from page 6806)

No Authorities

The Bible is our only authority. There are helps (and hindrances), but no "authorities." Expositions represent fallible human endeavors to grasp God's truth as revealed in His Word, and are neither authoritative nor inspired. The opinions of the founders of evangelical movements, however great or godly, are no more authoritative than those of other Christians, are equally

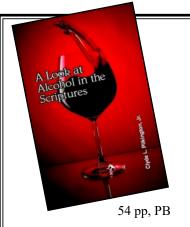
amenable to the tribunal of Holy Writ, and must stand or fall by its verdicts. To set up the teaching of any man, or set of men, as an "authority" is a return to Romanism.

- A.E. Knoch (1874-1965)

TOPICS:

Major: Religion; Select Readings

Minor:



See order form.

A Look at Alcohol in the Scriptures

by — Clyde L. Pilkington, Jr.

[God brings forth] wine which makes man's heart glad (Psalm 104:15).

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However, it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring

sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version

AV: Authorized Version BSV: Bible Student's Version

CLNT, CLV, CV: Concordant Literal Version

DAR: Darby Translation DT: Dabhar Translation ED: Emphatic Diaglott

ERV: English Revised Version

EB: Exegeses Bible *FF*: Ferrar Fenton Bible

GNT: Goodspeed New Testament

HCSB: Holman Christian Standard Bible

KJV: King James Version

MKJV: Modern King James Version

MNT: Moffatt New Translation (James Moffatt)

NAS: New American Standard Version

NET: New English Translation NIV: New International Version REB: Rotherham's Emphasized Bible TCNT: Twentieth Century New Testament

WEB: World English Bible WNT: Williams New Testament WT: Weymouth Translation YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)

BDB: Brown-Driver-Briggs Hebrew Lexicon CB: Companion Bible Notes & Appendixes (Bullinger)

CC: Concordant Commentary (Knoch)

CKC: Concordant Keyword Concordance (Knoch)

CL: A Critical Lexicon and Concordance

(Bullinger)

CWS: Complete Word Study Dictionary (Zodhiates)

FoS: Figures of Speech (Bullinger) SEC: Strong's Exhaustive Concordance TGL: Thayer's Greek-English Lexicon

UR: Unsearchable Riches

VED: Vine's Expository Dictionary *YAC*: Young's Analytical Concordance

Reference Notations

cf. – compare

e.g. – for example

et al. - and others

etc. – et cetera (and so on)

ff. – and the following

i.e., - that is