

The link made with the Last Supper and the prince sitting and eating bread presents difficulties. Christ desired to share the Last Supper with his disciples; the prince sits alone to eat bread in the east gate.

Brother Bailey says: "Those who cannot accept that Christ in the future will 'prepare for himself and for all the people of the land a bullock for a sin offering' (45:22) have forgotten that this will not be to take away sin". I would agree that it will not take away sin, but Ezekiel does tell us why the prince makes offerings in 45:15,17: it is to make reconciliation for the house of Israel, and the prince is part of the house of Israel. This is why he offers "for *himself* and for all the people". This cannot apply to Christ. The phrase "the house of Israel" of whom the prince is a part refers to the mortal nation of Israel. Ezekiel states: "For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, *and there will I require your offerings*, and the first-fruits of your oblations, with all your holy things" (20:40). Again, this cannot apply to Christ.

Geoff Cave

Another reader has directed our attention to some comments by Brother Thomas in *Elpis Israel*, in dealing with the words of Jesus at the Last Supper: "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Lk. 22:15,16). Brother Thomas comments on this passage:

"The passover must be restored before it can be eaten of by Christ and his apostles in the kingdom of God. This is one of the things to be re-established at 'the restitution of all things'; and the law of its restoration is in the following words: 'In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall (Messiah) the Prince prepare for himself and for all the people of the land a bullock for a sin-offering' [Ezek. 45:21,22]. This was spoken by the prophet to Israel of the fourteenth generation, concerning the observance of the passover by Israel of the generation contemporary with the 'restoration of the kingdom again to Israel', when it should be constituted under the Prince . . . When Ezekiel's passover is observed at Jerusalem, Christ will

be there, the apostles also, Abraham, Isaac, and Jacob, and all the prophets, and many from the four winds of heaven . . . celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power".<sup>1</sup>

Our correspondent also suggests that readers should read the section of Brother Henry Sulley's book *The Temple of Ezekiel's Prophecy* entitled, "The eastern side for the Prince", which presents arguments for the prince being Jesus Christ. In connection with the topic covered in the quotation from Brother Thomas, he draws attention to the following words of Brother Sulley:

"For Jesus Christ as *prince* to take part with his people in such offerings [those referred to in Ezekiel 45 and 46] seems almost impossible to those who are misled by prejudice arising out of traditional theology. The idea of an immortalized Son of God being charged with any such business is to them inconceivable. They also may feel equally shocked at the idea of Jesus returning to the earth, and 'eating bread and drinking wine'. Yet we have seen that Jesus will do this in the kingdom of God, because the pledged word of Jesus cannot be gainsaid. Accepting His evidence, than which there can be no greater, the Lord Jesus will again eat of the passover lamb which is to be offered by Himself as PRINCE over Israel".<sup>2</sup>—T.B.

### "As newborn babes . . ."

Thank you to Sister Valerie Pinfield ([Sept. 2002, p. 343](#)) for the scientific reasons for what we already knew—our Father's way is always best, even though it often seems in our weakness and weariness that another way is easier.

Breast-feeding is an experience that brings a sister closer to understanding the feelings of our heavenly Father expressed in the words of the prophet Isaiah: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget,

1. 1958 edition, p. 297.

2. 1921 edition, p. 89. The whole section about the prince is on pages 84-90. According to our correspondent, the words quoted are on page 183 of the 1981 edition, with the section about the prince beginning on page 174.

yet will I not forget thee” (Isa. 49:15). A baby’s cry is impossible to ignore (even someone else’s baby in the supermarket!). The breast-feeding mother feels the tingling of the ‘let-down reflex’ at the sound of her baby’s cry and becomes distracted and upset if she tries to ignore it. She is moved with compassion, like the father of the prodigal son (Lk. 15:20); note Tyndale’s beautiful translation, “He was with mild heartedness astirred!”. It is impossible for our Father to forsake His children, even though they forget Him. If they cry to Him, He will run to meet them.

Jesus also spoke of the feelings that every mother has implanted in her memory: “A woman

when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world” (Jno. 16:21).

Having experienced this with my daughter only recently when our first grandchild was born, I know exactly the relief, the sense of fulfilment, pleasure and joy, I will feel when God’s first-born returns to the earth. My joy will be full, and all the anxiety and anguish of this life will be a distant memory.

Linda Brown  
Malvern



## Science

EDITOR: David Burges, 7 Whitehead Drive, Wellesbourne, Warwick, CV35 9PW.  
Tel. 01789 842692; e-mail: dburges@alethia.freemove.co.uk

# Putting the miracle back into Creation

Nigel Bernard

**I**N GENESIS 1 the “lights in the firmament”, the sun, moon and stars, are said to be “signs” (v. 14). A fundamental reason why God provides signs is to cause people to believe that He is the living and all-powerful God. For example, God used signs to try to convince Pharaoh to let His people leave Egypt: “and the LORD [Yahweh] shewed *signs* and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes” (Deut. 6:22). The Lord Jesus, when he spoke to the nobleman, also talked about the role of signs and wonders in relation to belief: “Then said Jesus unto him, Except ye see signs and wonders, ye will not believe” (Jno. 4:48).

The Hebrew for ‘signs’ in Genesis is translated ‘miracles’ on a couple of occasions in the AV (Num. 14:22; Deut. 11:3). The Greek word for ‘sign’ is often translated ‘miracle’. In John 6:2 we read: “And a great multitude followed him, because they saw his *miracles* which he did on them that were diseased”. The signs or miracles which the Lord Jesus performed were beyond the power of other men to perform. It was evi-

dence that the Lord Jesus had the power of God, the Holy Spirit.

Miracles vary in type. For example, some lead to an end which could not be achieved by natural means, such as the raising of the dead. Other miracles lead to things which could be achieved by natural means, given enough time and resources. The production of bread is one example of this.

In Isaiah 55 some of the stages in the production of bread, and food in general, are mentioned: “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater . . .” (v. 10). The first stage in the process is rain and snow. The last stage is “bread to the eater”. In between are the various stages of growth which take place as the seed grows in the earth.

God is able, however, miraculously to bypass these stages. This is shown by the way manna was produced: “Then said the LORD [Yahweh] unto Moses, Behold, I will rain bread from heaven