

THE TRUTH GLEANER.

BIBLICAL, HISTORICAL AND CURRENT.

“Buy the truth and sell it not; also wisdom, and instruction, and understanding.” Prov. 23:23

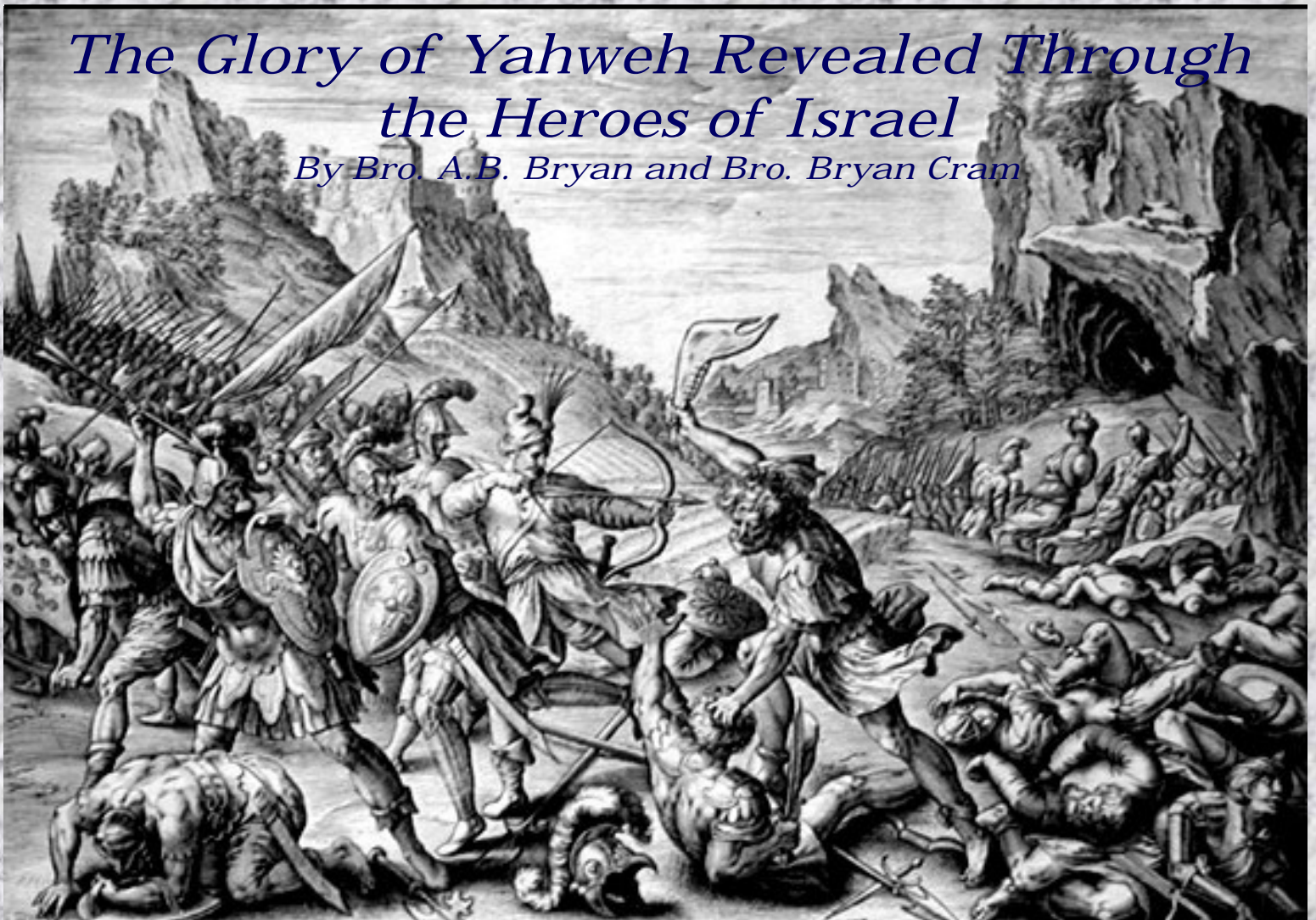
A Christadelphian publication devoted to gleaning and heralding the Truth concerning the problem of life, here and hereafter, the restoration of the Jews to the Holy Land, the return of Christ as King of all the earth, and the signs of the approaching end of Gentile times.

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The Glory of Yahweh Revealed Through the Heroes of Israel

By Bro. A.B. Bryan and Bro. Bryan Cram



Suggested Reading: Judges Chapter 2

Our feature article for this issue, *The Glory of Yahweh Revealed Through the Heroes of Israel*, is an in-depth look at the epic account of the book of the Judges. LORD willing, we hope to present this subject as an ongoing study series over the course of future issues of this magazine, of which this first installment is introductory. There are several reference sources of information that have been of great benefit to this effort and are worthy of note. They are: *The Judges, With Special Reference to The Work of Deborah and Gideon*, by the Christadelphian Scripture Study Service; *The Story of The Bible, Volume 2*, by Bro. H. P. Mansfield; and *The Gospel in the Book of Judges*, by Bro. I. Giles.

~ Introduction to The Book of The Judges ~

The second chapter of the book of the Judges opens with a lament over the disobedience of the children of Israel because they failed to recognize the necessity of keeping separate from the people of the land – failure through compromise, albeit at a time when faith by sight was the order of the day. As we will find throughout the book of the Judges, this scene sets the tone for the problem of life as a result of the frailty of the flesh and the necessity for individual reliance upon Yahweh, even when strong leaders are at hand. Certainly a lesson can be learned in these events that is applicable to our time, and even more so when such strong ones raised up by Yahweh are not to be found. Thus, the admonition of the Apostle Paul rings true: *“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure”* (Phil. 2:12-13).

After this fashion we will strive to peer deeply into Yahweh’s book of remembrance as we journey through this study together, to recall acts of faith and courage that we may be encouraged (Psa. 27:14); to gain wisdom as His will allows us to know the hidden treasures of His Word (Psa. 51:6); to confirm the plan of the ages by the parables He has arranged within the book (Psa. 78:1-7); to make ourselves keenly aware of the subtleties of sin and the dangers about us that are seemingly pure on the surface, but are deadly poison in the end (2 Cor. 11:3); to make ourselves aware of what the future portends (Rev. 1:1), and what our part therein may be as constituent Saints of the Israel of The Deity; and by applying this knowledge, to gain wisdom, laying hold on eternal life (I Tim. 6:19).

Let us begin as the book itself begins by taking note of the fact that the leader at the approach to this epoch of Israel’s history was Joshua, a mighty man of valor, the leader of Israel who championed Israel’s cause after the death of Moses on



A stone lion is excavated from an ancient Canaanite site in Israel

Mt. Nebo. It was he who at long last brought the children of Israel into the Promised Land, conquered Jericho, defeated the armies of the Canaanites, and according to the Divine plan, apportioned the land to each of the twelve tribes. Thus, the last chapter of the book of Joshua echoes again in the 2nd chapter of the book of the Judges, indicating that the Children of Israel served Yahweh faithfully all of the years of Joshua, and then through all the years of those elders that outlived him who had known all that Yahweh had done for Israel (see Plate No. 1, page 4). It was in these days that Israel had strong leaders anointed by Yahweh to bring them into the land of their inheritance and salvation: salvation from the idol’s of Egypt, salvation through the word of Yahweh that would teach them of the coming Messiah, of whom both Moses and Joshua were a type.

In the anti-type, Jesus has likewise prepared for us an inheritance (John 14:1-2) and has been for us in every way an example of which the types alone could not achieve. He is our captain of salvation no doubt, *but it was not his part to win every battle on our behalf*. We, like the Israelites under Joshua, have been shown the way, the victory over the power



“To understand the manner in which Yahweh has ordered the Scripture is to grasp a deeper appreciation of its intended message, and to know, without fail, that its Author is high above the ways of men (Isa. 55:8,9).”

of death has been achieved by the one (Heb. 2:14), but we also must enter the battle against sin of our own free will and volition, as good soldiers of the Spirit. As such, Yahweh’s servants are to be proven upon the battle plain of adversity, showing forth by fruits of righteousness their worthiness of obtaining the promise. *In this we must prevail*, God willing, albeit in the visible absence of our Lord and Master. Again, the necessity for personal fortitude in our times is revealed in the type that has gone before. When Joshua and those elders after him died, there were no longer any visible strong leaders over the whole house of Israel. While some tribes went out to secure their inheritance from the Canaanites and drove them out as Yahweh commanded, others were afraid. They lacked the proper faith in Yahweh that He was able to destroy their enemies, and so they dwelt among their brethren. Thus, the tribes were divided into their separate places. They had no visible government, although of a truth God was their leader and King if they would but search Him out.

This vast era in the history of Israel, spanning some 450 years from the death of Joshua until Samuel the prophet, is recorded in the Book of the Judges (a period of time more than twice as long as the history of the United States, or approximately the same as from the date that Columbus discovered America until the 2nd World War). The Judges did not rule consecutively over this period, but appeared at intervals throughout, just as Yahweh would later send prophets to turn the hearts and minds of the people back to their God, and back to the way of the tree of life. This era of history, which saw some of Israel’s greatest acts

of faith, is also known for some of its greatest calamities of sin. Overall, it was a time very much like our own, and it is characterized by a saying that appears several times in the Book:

“In those days there was no king in Israel, but every man did that which was right in his own eyes.” (Judges 17:6 & Judges 21:25)

If based upon this characteristic alone, the student of Scripture should be aware that a study of the Judges will encompass a study of the problem of life within the present day community of believers. We, like the children of Israel, are frail at best, working out our own salvation as they did amidst a world desperately in need of a strong deliverer, even the apocalypse of our Lord and Savior, Jesus Christ. Given this likeness to our times, and in order to reap the greatest benefit from the record at hand, there are important lessons to be considered, divided for simplicity into **seven categories** below. These are lessons that should be kept in store as we make our study now, and meditate upon the message in the years to come:

- 1. Israel an Example**
- 2. The Place of the Judges in the Hebrew Scriptures**
- 3. Failure Through Compromise**
- 4. Faith by Hearing – the Weak Made Strong**
- 5. Yahweh’s Mode of Instruction**
- 6. In the World, But Not of the World**
- 7. Four Principles in Operation: Sin, Suffering, Supplication, Salvation**

1. Israel an Example

The history of Israel is recorded for us as an example so that we will avoid the same mistakes and pitfalls of those that sinned against God (2 Tim 3:16; I Cor. 10:11). While some may think that to dwell upon the account of the Judges of Israel in this respect is overly repetitive, we would maintain that to exercise our minds in the repetitive nature of the book is a worthwhile and necessary work of prevention against the way of flesh and blood. As creatures of the dust (our very nature being “synonymous with sin”), we are always in need of Yahweh’s strength to overcome, being deficient in our attempt to fulfill with perfection our oath to Him. In Yahweh alone is our strength and our shield. It is He that strengthened Joseph, giving him charge over the prisoners of the pit (Gen. 39:22); Othniel, to deliver Israel from the conquerer (Judges 3:10); Samson, to claim judgment upon the enemies of his people (Judges 16:28); the mighty men of David, to root out the enemies in the land (I Chron.11:10); and Solomon, to establish the boundaries of his kingdom (II Chron. 1:1). All of these were a pattern of The Christ, who was given strength that he might conquer sin, raise the dead, and re-establish the Kingdom of God on earth (Isa. 11:1-10; 49:7-10). Believers by faith are also strengthened through our mediator:

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to

JUDGES - PLATE NO. 1

Joshua: The foundation to the times of the Judges as Christ is the foundation of the Ecclesia

Joshua is translated from the Hebrew *Yahoshua* (Strong 3091), which is composed of two Hebrew words: *Yahweh* (Strong 3068), the memorial name of Deity, meaning “He who will be”, and *Yasha* (Strong 3467), a primary root meaning “to be open, wide or free, to be safe, free, succor, avenging, defending, deliver, help, preserve, rescue, being or having salvation, savior, get victory.” We see the term *Yasha* employed throughout the book of the Judges (in Chapter 10:13, for example), indicating that it is within Yahweh’s power to deliver those who trust in Him, faith being the primary element in securing Yahweh’s protection.

The application of this name to the Messiah is self-evident, and it illustrates the plan of salvation as will be seen from the following references, which are but an earnest of many such like. In addition, when the meaning of the name is formed into a sentence, an expression of Yahweh’s purpose in His Son (of whom Joshua was a type) is revealed thusly:

*“He who will be the deliverer, opening the way of salvation,
having gained the victory.”*

Open-----Isa. 42:6-7 “To open the blind eyes”
Free-----Jn. 8:31-32 “...the truth shall make you free”
Safe-----Psa. 4:8 “...for thou, LORD, only makest me to dwell in safety.”
Succor----Heb. 2:18 “He is able to succor them that are tempted”
Avenging--Psa. 18:47 “It is God that avengeth me”
Defending-Isa. 31:5 “...so will the Lord of hosts defend Jerusalem”
Deliver---II Tim. 4:18 “...the Lord shall deliver me from every evil work”; II Peter 2:9 “The Lord knoweth how to deliver the godly out of temptations.”

Help-----Psa. 33:20 “Lord: He is our help and our shield”; Heb. 4:16 “...find grace to help in time of need”
Preserve—Isa. 31:5 “[Jerusalem] passing over, He will preserve it”; II Tim. 4:8 “...and will preserve me unto his heavenly kingdom.”
Rescue----Dan. 6:27 “...He delivereth and rescueth.”
Being/Having Salvation---Acts 4:12 “Neither is there salvation in any other.”
Victory----Isa. 25:8 “He will swallow up death in victory.”

~ The Place of the Judges in the Hebrew Scriptures ~

<i>1. The Law</i>	<i>2. Joshua</i>	<i>3. Judges</i>	<i>4. Ruth</i>	<i>5. The Kings</i>
The Word of God (Gen. – Deut.)	The Word made flesh; the work of Christ	...delivered to the Saints (The Ecclesia) over the course of Gentile timesmanifest in lives of individual believersraised up to live and reign with Christ
The foundation of God’s plan (a “School Master”) as regarding the Messiah; the revelation of the constituent parts of the “New Jerusalem” by type and shadow.	The illustration of <i>Yahweh’s Salvation</i> , foreshadowing “the Word made flesh” preparing an inheritance for the people of God.	A call to men and women of faith to champion the cause of Truth in the absence of our Master. A representation of the collective ecclesia, beginning with the 12 Apostles.	The beauty of true faith in submission to Yahweh’s strength. Call of the Gentiles from famine and death to the way of life, hence preparing the true Bride of Christ.	The establishment of the throne of David and the house of prayer for all nations. An earnest or foreshadowing of The Kingdom of God.

know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the ecclesia by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:16-21).

2. The Place of the Judges in the Hebrew Scriptures

To understand the manner in which Yahweh has ordered the Scripture is to grasp a deeper appreciation of its intended message, and to know, without fail, that its Author is high above the ways of men (Isa. 55:8-9). What does the Author intend for us to know? First, it is always helpful to take note of the context of any book in the Bible that one is considering (see lower portion of Plate No. 1, page 4). Looking a little more closely we see arranged in the Bible five groups of books, beginning with the books of Moses that are followed by Joshua, Judges, Ruth, and finally, the books of the Kings, that together reveal a "shadow of good things to come" thusly:

i. The first five books comprise "the Law" or "Torah". Within these books we have recorded the creation, the call of the Gentile Abraham, the patriarchs, the birth of a nation sanctified unto Yahweh, the appearing of Moses to deliver Israel from bondage, and the revelation of the plan of salvation via the establishment of carnal ordinances under the Law of Moses. The death of Moses upon the Mount shows us that the Law, while "holy, just and good", could not bring eternal life in and of itself. That work required the provision of another outside the law of which it was a type and shadow. As a whole, then, these books both reveal and *typify the establishment of Yahweh's plan for the ages* or *The Word*.

ii. The "Law" is followed immediately by the campaigns of Joshua ("Yahweh's salvation" of which we have already spoken) conquering the

land of promise and preparing an inheritance for God's people. While wandering in the wilderness the people were fed directly with manna from heaven (Exod. 16:35), but just prior to entering the land of promise "the types were all withdrawn", and Joshua declared, "*Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.*" Soon afterwards, the entire host would pass through the Jordan (waters of descent into the Dead Sea) as a national baptism with the Ark of the Covenant descending before them. ***This typifies the work of Christ, or The Word made flesh*** as a necessary precursor to all of those that follow after Christ, who having passed through the waters of baptism must in some measure provide "victuals," that is to say "spiritual meat", for themselves. Christ has indeed prepared the way (John 14:6), he himself being the gate into the house of David. Yahweh has set His table with rich fare, but only those who truly answer the call and seek Him out will be filled with such spiritual meat and spiritual drink as can give eternal life.

iii. Following Joshua, we come to the Book of Judges, wherein the people are admonished to follow after Joshua's example, yet at a time when that example was no longer visible before them. Regrettably, the book reveals that unbelief and apathy abounded for generations where every man did that which was right in his own eyes. Thus, it was often through much suffering and tribulation that obedience was learned. Among these dark times the Judges appear as lamps

burning brightly, which is the calling of every Saint, no matter of what age, or era (Matt. 5:14-16).

"Judges", from the Hebrew *Shaphat* (shaw-fat' - Strong 8199), signifies one who passes sentence, by implication, to vindicate or punish, by extension to govern. The Companion Bible suggests that the title of the book is more accurately derived from the Hebrew *Shophetim*, meaning "rulers," from the verb implying "to put right and then rule." This would harmonize with the place of the book in its typical aspect as representing members of the ecclesia putting right within themselves by the manifestation of the Spirit Word in their minds and characters. This must precede the reward of the faithful, to sit with Christ on his throne and rule the nations (Rev. 3:21). Thus, the Book of the Judges ***typifies the development of the collective Ecclesia during the "times of the Gentiles", or the calling out from among the world a faithful remnant that together comprise the true Israel of God.***

iv. Next, we find recorded the Book of Ruth, wherein is an example of the beauty and humility that adorns the true bride of Christ, being redeemed by the strength (Boaz) of Yahweh. The account of Ruth is recorded to have taken place "when the judges ruled" (Ruth 1:1). Within this account we can see an example of the life of an individual believer amidst a small community of believers, working out her salvation with fear and trembling, albeit during a time when apostasy was rampant in general. Yet, unlike the book of the Judges, the book of Ruth is remarkably

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suffering and tribulation that obedience was learned. Among these dark times the Judges appear as lamps burning brightly, which is the calling of every Saint, no matter of what age, or era."

Judges: The Book of Declension

It is not mere history based on chronological sequence, but a record of events of spiritual significance showing how Israel failed through compromise, underlining the exhortation of I Cor. 10:12: “Wherefore let him that thinketh he standeth take heed lest he fall.” It is epitomized in Psalm 81:10-16 thusly:

*I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
But my people would not hearken to my voice; and Israel would none of me.
So I gave them up unto their own hearts' lust: and they walked in their own counsels.
Oh that my people had hearkened unto me, and Israel had walked in my ways!
I should soon have subdued their enemies, and turned my hand against their adversaries.
The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.
He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee. (Also see Psalm 106:34-48.)*

As we read the book we may well be amazed that such low living can be associated with such a high calling. Human nature supplies the answer: It is possible to be moral without being spiritual; it is even possible to be spiritual without being moral. We can know about God's ways and His purpose, converse upon His truths, and yet fail to apply the principles expressed therein.

Bro. H.P.Mansfield, Bible Margin Notes

peaceful in its overall setting; there is no record of open war or persecution and by the record of Boaz alone, indeed it seems to be a time when there was prosperity in the land. ***This typifies the walk of a true servant of Yahweh as a constituent of the bride of Christ***, for regardless of our worldly surroundings, or the “affairs of this life”, the Truth is our refuge for peace and prosperity in things of eternal significance.

v. Last in this order are the books of the Kings, where a progression in the development of Yahweh's earthly kingdom at the end of Gentile times is revealed. Samuel, the prophet of the Lord, is first on the scene and records the people's rejection of their God as King in preference of a Government of their own choosing (I Sam. 8:7-8). We have a counterpart to this development that spans the generations of unbelieving Jews from their rejection of the true Messiah to the establishment of the Jewish State on May 14, 1948. The Jewish state is verily “a kingdom of Saul”, that is to say, an earthly order of things where Yahweh has given way to the desire of the people as it suits His purpose. In short, Israel was founded upon fleshly ideals of law and reason, while rejecting Yahweh as the real source of strength behind their survival and re-gathering from among the nations. Nevertheless, we recognize that this is a necessary step in the progression to realize a greater kingdom established by Yahweh's hand in the greater “Son of David”. Hence, the kingdom of man's choosing proceeds the kingdom of God's choosing. ***The Book of the Kings, therefore, embodies the establishment of the throne of David, and a house of prayer for all nations; an earnest or foreshadowing of The Kingdom of God.***

3. Failure Through Compromise

The main cause of Israel's failure to remain faithful to Yahweh was due to the evil influence of the world. The world is a corrupter of truth and of conscience (2 Peter 2:19). Israel did not separate themselves from the gods and evil ways of the world, and that was the cause of all their trouble. Such troubles as plagued Israel did not happen all at once, but slowly crept in unawares. The Apostle Paul testified in his day that “the mystery of iniquity doth already work” (II Thes. 2:7) to the eventual leavening of the ecclesia, and in our day perhaps the danger is more subtle than ever! Though our neighbors and co-workers may not worship gods of wood and stone, and engage in carnal sacrifice like the Canaanites, what sort of things do they worship, that is, what do they love most? What are the “priorities” and special cares that consume their time and energy day after day, by which they have forgotten their Creator? Who is it that they serve, instead of learning about God and serving Him? We know the answer: it is Mammon that they serve (Luke 16:9). This subtle influence towards destruction that worldly associations can have upon the Household as well as the individual believer is ever before us in the book of Judges. Take heed!

4. Faith by Hearing – the Weak Made Strong:

We are also shown in the book of the Judges that only by faith can our enemies in the world, as well as the enemy within us all, sin and death, be overcome. “*So then faith cometh by hearing, and hearing by the word of God*” (Rom. 10:17). But who will take heed to hear?! The Gospel of Luke records that Jesus, after he had risen from the dead, appeared to his disciples and said unto them, “*These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me*” (Luke 24:44). Regrettably,

~ EDITORIAL ~
Of the Number Ten:

*Understanding Traditional Prophetic Exposition
 in view of Continuing Expansion of the European Union.*



European Union representatives prepare for the signing of a new European Constitution beneath the watchful eyes of Julius Caesar.

By its own reckoning at the end of 2003, the European Union was on the eve of the one of the greatest developments in its history. In six months' time it would extend its membership from 15 to 25 countries, bringing in the Czech Republic, Estonia, Cyprus, Latvia, Lithuania, Hungary, Malta, Poland, Slovenia and Slovakia as new members on May 1st 2004. Not since the great political earthquake of the French Revolution and subsequent campaigns of Napoleon would so many countries see a sweeping transformation of economies and societies of applicant countries -- not by force, but by willingly giving their support to a newly formed central body politic. Meanwhile, negotiations would continue with Bulgaria and Romania with a view to their membership in 2007, and with a strengthened strategy for preparing Turkey for eventual membership, although this seems unlikely with the present Moslem populace.

The following quotation from the preface of a strategy paper for EU enlargement (submitted to the European Commission in December 2003) captures the essence of these achievements

and the unrelenting emphasis upon trust in man, or the clay element of the developing latter day image:

“In a historical perspective, the coming enlargement is more than another extension of the EU: it represents the application on a *continental scale of a European model of peaceful and voluntary integration among free peoples*. In fact, it is the realization of a dream of the founders of European integration: the reunification of the European continent, divided in the aftermath of the Second World War. The acceding countries need also to adjust to their future role as members of the EU, with full and equal rights. Up to now, their work on the way to Europe has been to adopt and implement the common policies: their new work in Europe, beginning with accession, will be to *exercise a voice in the making of those policies*. The EU institutions and member states, too, must prepare themselves for expansion, by finalizing the Constitutional Treaty to give an adequate framework for the operation of the enlarged Union.”

The long road to this latter aspiration for finalizing a European Constitution has recently made a giant Step forward, a step no less significant than the recent addition of ten member states. On Friday, October 29, 2004, heads of state and government waited in turn to sign the text of a new EU Constitution. Without coincidence, this occurred in the same room where the Treaty of Rome was signed to establish the EU in 1957, the Campidoglio Hall in Rome.

Also of interest to prophecy students is that the incoming Commission President Jose Manuel Barroso is a devout Catholic. However, after drawing criticism from liberals and secularists for fashioning his politics after the same stripe as his lord the Pope, Mr. Barroso summarily resigned his post (apparently things are not quite ripe enough for this bold step). Despite these differences there was unanimity in the gathering of statesmen clamoring for “*more democratic union*”, and so the gathering diplomats urged the now 25 member-states to

~ E D I T O R I A L ~

ratify the constitution quickly.

As these developments transpire before present day watchman, the underlying principle that continues to strike a chord as a sure witness that Yahweh's Word is true is sounding loud and clear; for surely we are hearing a mouth which speaks in tune with the frog spirit of democracy (Rev. 16:13). From the division of the Babylonian empire of Nebuchadnezzar into "inferior" kingdoms of Silver and Bronze, to the clay and iron elements of Daniel's fourth "great and terrible beast" (though their foundation is tenuous at best), they speak with one voice, and together "go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty" (Rev. 16:14).

With this in view we come to the question that rests on the minds of every student of latter-day prophecy: What then about the number ten? What about the fact that this "one voice" of political, social, economic, and religious development across the European continent rests not upon 10 member states (as in ten toes of Nebuchadnezzar's Image, or ten horns of Daniel's fourth beast), but upon 25, with more waiting at the door?

There are several points to keep in mind as we look to answer this question. **The first is a question of Knowledge.** That is, do we understand the history of the development of Europe via the breakup of the Roman Empire by "barbarian" invasion, and its partial reconstruction under the Holy Roman Empire whereby these invaders were converted to Roman Catholicism? **The second is a question of Faith:** Is Yahweh's Word true? Do we believe that the word of the prophets conforms in perfect union with the historical record? Do we believe that Yahweh's plan will come completely to fruition as planned? Of course! **With these two principle foundations of Knowledge and Faith, our predecessors figured out the answer to this question well over a century ago.** How is that possible, seeing



Current 25 Member States of the European Union

that they did not live to see all that has developed in our day in the political aerial? The answer is simple. Christadelphian writers of the nineteenth century had the same benefit that every believer has had since the Apostle John distributed the Apocalypse to the Seven Ecclesias of Asia Minor: they (and we) have the eye of the unseen Spirit of the Deity upon the future of the kings of the earth whose ambitions, fears, wars, strengths and weaknesses were before revealed to the prophets of Israel, and in greater detail in the

seven-fold apocalyptic visions. Being that their destinies have been sealed, and that their activities are confined within the operative will of Yahweh, our part is to strive to reason out these events within the framework already before established. In completing this task we have found no better explanation of these events as regarding the "ten-fold" development of the kingdoms of men in the latter days in context with present developments in the EU than that written in *Eureka, An Exposition of the Apocalypse*, by Bro. John Thomas thusly:

~ E D I T O R I A L ~

The Ten Diademed Horns of the Beast

“...In Chapter XVII. 12, John was informed that the ten horns were symbolical of kingdoms: ‘the ten horns which thou sawest are ten kings, which have received no kingdoms as yet;’ that is, they had received no kingdom at the time of the interpreter was talking with John. Daniel gives the same record in ch. vii. 23. He had said that he wished to know the truth represented by the ten horns upon the fourth beast’s head; upon which it was stated to him that ‘the ten horns out of this kingdom are ten kings that shall arise;’ and those in verse nine, are styled ‘the thrones’ which are to be ‘cast down’ when the Ancient of Days comes to sit in judgment upon them. And this judgment John indicated in the words: ‘These [Ten Horns] shall make war upon the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings: and they that are with him [the Saints of the Holy City] are called chosen and faithful’ (Rev. 17:14).

“The geographical extent of the Roman Habitable upon which the barbaric tribes of the abyss established themselves with Feudal Sovereignty, was the Mediterranean West. They have to be enumerated by the names they bore in the period when they were engaged in the work of establishing themselves upon that territory. The symbol, as we shall see, requires at least eleven abyssal tribes - ten for the horns, and one more for the Seventh Head. The following is the list that seems to me authorized by history: 1. Huns; 2. Vandals; 3. Visigoths; 4. Burgundians; 5. Gepidae; 6. Lombards; 7. Franks; 8. Suevi; 9. Alans; 10. Bavarians. These were the founders of the Horn-Kingdoms of the Beast. This divided form of Mediterranean Europe has continued for ages, even to the present time; though the number of its divisions has not always been nor is it now, ten. The prophecy does not require that the number of the kingdoms should be invariable. They were ten in the period of their foundation, and from this fact have acquired the symbolic designation of the Ten Horns. So that though their number might be reduced one-half, the power



“In many and far-severed countries, horns became the symbols of sovereign power” (From: The Two Babylons, pg. 35, by Alexander Hislop).

“The prophecy does not require that the number of the kingdoms should be invariable. They were ten in the period of their foundation, and from this fact have acquired the symbolic designation of the Ten Horns.” Bro. John Thomas

that might be established over the territory they originally occupied would, to that extent, be represented as the Ten Horns” (*Eureka-Red Edition Vol. IIIa, Pg. 151*).

COMMENT: From this exposition of the development and history of the Ten Horn kingdoms, we may likewise deduce that though the number of the horns be ten, or “*reduced one-half*”, or even doubled or tripled, the symbolical number “ten”, which indicates a completeness of organization, is still applicable to the strength and power of the horn kingdoms so long as they with one mind give their power to the body politic of the Beast from which they arose, that is to say, the Roman habitable of the west, or domain of the catholicized “Beast of the Earth”. This they have done, and continue to do with abandon until the closing hours of Gentile times, when the “mother church”, as the singular rider and director of the beast system, will ride them for her own glory, power, and wealth among men, and there, according to her own treachery, shall come to an end like no other, and none shall help her.

Acknowledgments:
[Milestones “Snippets”](#), and europa.eu.int/comm/enlargement (EU Website)

HISTORICAL

The historical accuracy of the Holy Bible has been a topic of debate for centuries. But since the establishment of the State of Israel and the granting of access to many places where archaeologists before were either hindered or forbidden, the evidence that comes forth, time and time again only confirms that the Bible is true indeed. Case in point is the following story reported in the [Biblical Archaeology Review](#) magazine of the late epigrapher (Study of carved inscriptions) Nahman Avigad who died in 1992.

Despite many years of searching, Avigad believed that he had never seen any evidence of a seal impression of a king of ancient Judah. Unbeknownst to him, however, he had actually published the first evidence in 1986 (Bulla 1 - Note: A Bulla is a Royal Seal), but believed it to be of some other national origin. But in the decade after his death, several newly revealed seal impressions would prove that this bulla was indeed a genuine seal of the Judahite king, Hezekiah.

Each of the new bullae has a scarab similar to the first, plus a more complete inscription that identifies the owner of the seal as Hezekiah. Two others that were found (bulla 3 and 4), offer the most definitive proof that these seals indeed belong to King Hezekiah of the Bible: Both bullae have inscriptions of "*Belonging to Hezekiah [son of] Ahaz, King of Judah.*" At least two others have also been found that corroborate these findings.

Aside from the discovery of these artifacts being amazing in and of itself, proving that, yes, there was indeed an Israelitish kingdom centered in Jerusalem during the first millennium BC, historians have brought forward the question of why would king Hezekiah embellish his royal seal with an Egyptian icon, being both foreign and perhaps abominable in the sight of Yahweh?

In defense of the king who is regarded for his stand against foreign influence, writers from [Biblical Archaeology Review](#) magazine have offered the explanation that "*although winged sun disks and scarabs had originated in foreign lands, by the eighth and seventh centuries B.C., when they appeared on Hebrew seals, they were already quite old and bereft of any religious significance. They were used solely for their decorative value and their connotation of power—and should be regarded as Israelite/Judahite. When Hezekiah adopted the two-winged scarab and the two-winged sun disk with six rays as royal emblems, he was simply appropriating generally accepted icons of royal power and not importing meaning from either Phoenicia or Egypt.*"

At this time it is impossible to tell whether this conclusion is correct or if before his death Hezekiah began to suffer again from foreign influence as when he gave the ambassadors from Babylon a tour of all the treasures of the temple (II Chron 32). But as the Bible makes no mention of this in particular we are better not to speculate upon the unknown. Suffice it to say that it is quite remarkable that these artifacts have been found that substantiate the fact that a Kingdom in Judah did reign from Zion's Hill, and that the Bible is an accurate account of the Kingdoms that God has set up and disposed of according to His will.



Hezekiah

The Seven Night Visions of Zechariah...

By Bro. Don Northey - Continued from last issue

VI. We are now ready for The 6th Night Vision of Zechariah in Chapter 5 ~ The Flying Scroll, and The Vision of The Ephah and The Woman ~



this is those “*having itching ears*” to hear some new thing.)

In Zechariah 5:4, the LORD declares that these indictments will be remembered and will afflict God’s people. This was to occur a number of times through the remaining two “*horns, the brass and the iron*”. Jesus reiterated this indictment when he said of the Scribes and Pharisees, “...*behold your house is left unto you desolate.*” God’s household continues to labor through the “long Gentile night”. Both Jew and Gentile communities have been racked by their *thieves* and *perjurers* who have

pummeled Yahweh’s Truths through out the ages. This now dovetails into the vision of the Ephah, the woman, and the Storks.

The Vision of the Ephah and the Woman continues the *flying scroll* just considered. Verses 5 through 11 further elaborate how the leaders of Israel will corrupt the Way of God, so that by the time of Christ he calls them “hypocrites”. Reading from Matthew 23:31, “*Wherefore ye are witnesses against yourselves, that ye are the sons of them who killed the prophets... fill up then the measure of your fathers.*”

The ephah was the most common Jewish measure (about a bushel in size) and therefore a symbol of trade in general. It represented the “measure” of their iniquity. The Jews survived historically as merchandisers in general, and by the time of Christ, of their religion. **Everything they did was for financial gain.**

In verse 6, this ephah is referenced as “*their resemblance through all the earth*”. Resemblance in Hebrew is *eye*. The RSV renders it **iniquity**. The on-going iniquity of the Jews was their focus upon commercialism. It affected the Temple worship and permeated the entire national pursuit. Jesus had condemned them for making “*his father’s house a den of thieves.*”

Next, in verse 7, we are told the ephah had a **lead cover** that was lifted up to reveal a **woman** sitting inside. Lead is a base metal and is in stark contrast to the golden lampstand of Christ referenced earlier. The RSV is more clear: “*behold the leaden cover was lifted up, and there was a woman sitting in the ephah.*” Lead as a metal is toxic and is used both to keep

Please read Zechariah 5. In verse 1, the fact that the prophet “*turned*” implies that he put the previous visions behind him and *faced* new ones. In this sequence he is looking away from millennial age fulfillment and is looking back into history. Much like the Apocalypse reveals visions of Glory and the Lamb enthroned and then folds back into history as a ribbon folded back upon itself, Chapter 5 of Zechariah now takes us back into history to remind us more specifically of the troubled past of Israel.

In verse 3, there was a curse inscribed on both sides of a scroll, so it was called “*the curse*” going forth to all the earth. This phrase “*all the earth*” is used in Daniel 2:39 in reference to the bronze or Grecian Kingdom which did not reign over the entire globe, so this too is limited in scope. To “*fly*” implies to go throughout history or time in this region of the earth. The writing on both sides recorded *sins* described as **thieves** and **perjurers**. Dr. Thomas directs us to Jeremiah 23:30-32 for the answer: “*Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor... I am against the prophets that...cause my people to err by their lies and by their instability.*” The sins then, were in the way the leaders of Israel mismanaged the oracles of God and wrested them to the destruction of many.

Referencing then the mortal leaders of Israel, the prophets and the priests, these leaders were the Jews in charge over God’s house from that time forward to the present! Reading from Jeremiah 5:30, “*An appalling and horrible thing is committed in the Land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end of it all?*” (In the N.T.

toxins in or out. The woman was hidden for a duration and therefore her “toxins” were contained and not readily seen. Lead melts quickly at low temperatures; a figurative “*melt down*” was destined to occur in the historical future of this vision. She represented the wicked influences of Babylon that had trickled back from the captivity that now influenced the commerce of everything done both in worship as well as in trade. The woman sitting there references a comfortable state of Babylonish materialism that permitted the ecclesiastical “*thieves*” and “*false swearers*” to flourish.

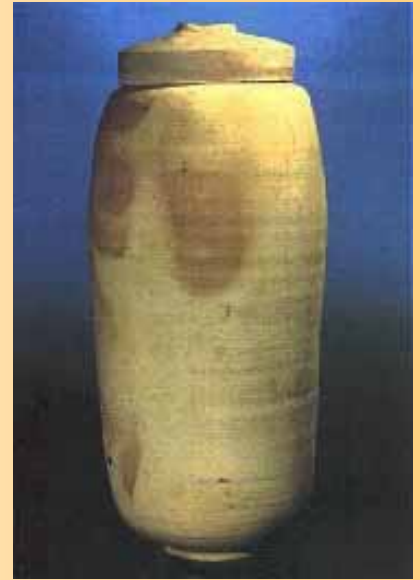
In verse 8, the name of the woman is wickedness or lawlessness or (as Bro. Thomas would inject) *the Lawless One*. Remember that Zechariah received these first 7 visions in 519 B.C. The Temple was finished in 516 B.C. The lead cover was to be off the ephah from this time frame until 70 A.D. The influences of Babylon (the land of the *enemy’s tooth*, from the word Shinar in verse 11) and the Roman World were to corrupt and to leaven the Plan of God until that measure becomes full at the day of Christ.

The mission of John the Baptist was to effect a cleansing of the house of Judah, a sweeping of their house of leaven in preparation to receive the Christ. His preaching was to be a reversal of the effects of the Babylonish Woman let out of the ephah for the past 500 years and the flying scroll, or flagrant thievery of the Truth. Likewise, Jesus railed against his generation of Pharisees in Matthew 23 calling them a generation of “*vipers, hypocrites, fools and blind who swear by the temple, who swear by heaven, who clean the outside of the cup and not the inside*” thus denouncing their purity of worship with a deceitful heart. Instead, the Jewish Rulers of the day were disappointed in Jesus; they hid their faces from him, and esteemed him not. They oppressed and afflicted him; and though he had borne their grief and carried their sorrows, healing their diseases, they scourged and crucified him between *two thieves*, a striking parallel with the *two women referenced in verse 9* which actually depicted themselves — two apostate daughters whose names identify *Jerusalem and Samaria*. You may read Jeremiah 3:6-10 and Ezekiel 23:4-5 to further identify these two corrupt “*daughters*” of Zion.

70 A.D. marked the end of that dispensation.

The Ephah was Sealed with Lead:

“A figurative ‘melt down’ was destined to occur in the historical future of this vision. The Woman represented the wicked influences of Babylon that had trickled back from the captivity that now influenced the commerce of everything done both in worship as well as in trade.”



It also marked the fulfillment of verse 8 in Zechariah 5: “*...this is wickedness/lawlessness. And he cast it [rendered “her”] into the midst of the ephah; and cast the weight of lead upon the mouth of it.*” The melt down of wicked Israel was to happen in 70 A.D. by the Romans, the agents of the 4th Beast with the great iron teeth, bringing Yahweh’s wrath to bear upon that generation of thieves.

In verse 9, the contents of the ephah, or the collective Babylonish influences along with the now corrupt Jewish faith, were lifted up by the two women with stork-like wings representing the two adulterous daughters (Judah and Israel) described in Jeremiah 3:6-11, and now in total, these two are blown by an ill wind into the land of Shinar (the realm of the enemy’s tooth), and later dispersed into the Roman world, eventually becoming the seat of the Roman Catholic apostasy. We take note that Storks are unclean birds representing the state of collective Jewish Israel wandering over the course of the next 2000 years. The wind driving them references the judgments of God upon that wicked generation which, through the armies of Titus, destroyed their center of worship and their commerce, and dispersed them into the world where in verse 11 they were compelled “*to*

build their own house upon a new base.”

Referring to its own base is also a way of saying that the wandering Jew throughout history would survive and emerge as God’s witness because of their constant clinging to the Old Testament, while denying Christ in the New. Their monetary skills, specifically their money management, is also represented by the ephah, and during the Middle Ages, by their little money scales. Reference to a new house implies that a *new religious system* was destined to emerge from the cauldron of “*Christian*” beliefs of which the problems found in the Lampstand Ecclesias attest to, especially the devastating chaos of the Judaizers already mentioned.

So the end of Israel was worse than that first generation who returned from the captivity at the beginning of the measuring line. The apostle Paul picks up on this development, as it was already fermenting within the budding apostolic movement, and he references this “*sin system*” in II Thessalonians 2:8: “*...and then shall that wicked one [lawless] be revealed, whom the Lord shall destroy with the brightness of his coming.*”

The name **Judaizers** is the term for the collective challenges this strata of Jews caused in the early ecclesial movement. After 96 A.D. in the Lampstand Ecclesias of Revelation chapters 2-3, they are referenced in their different garb as Nicolaitans, the Synagogue of Satan, followers of Balaam and Jezebel. Jewry today continues to uphold the same amalgamation of doctrine as represented by the ephah and the flying scroll since the majority of Jewry today is secular, and the religious minority holds fast to the teachings of the Roman Apostasy (the teachings of the immortality of the soul and heaven-going, in particular).

The apostle **Paul says of the Judaizers** that they were false apostles, deceitful workers, and ministers of Satan, who perverted the truth, and preached another Jesus, another Spirit, and another Gospel, and that therefore they were accursed (Gal. 1:6-9; 2:4; 4:17). **Brother Thomas** explains that this corrupt Jewish attack upon the early Christian movement helped contribute to the seed-bed which spawned the Catholic Apostasy 250 years later. This directs us to Revelation 18:2, "...*Babylon the great is fallen... and is*

become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird" of whom sadly is still housed the secular Jew at this writing. At length, the Gospel, having been corrupted by wolves in sheep's clothing, was to transform into a new and apostate religion with the birth of the "**Man Child**" referencing Constantine in Revelation 12, following a gestation period.

Human gestation is regarded as 280 days. Using a day-for-a-year calculation, beginning at approximately 33 A.D. when Peter established the Ecclesia of Christ, 280 years later brings us to 313 A.D. or the time of Constantine the "first Christian Emperor." This is the birth of the man child in Revelation 12 from a now corrupted Christian movement. Concealed within this movement is the true remnant who "*keep the commandments of God and hold the testimony of Jesus*" (verse 17). The true Bride of Christ is to remain a chaste virgin unspotted from the world, waiting for the return of her Lord (II Corinthians 11:2). In prophecy, the use of the terms "fornication" and "adultery" represent liberties or compromising alliances with

false doctrine. This was the practice with the historical Jezebel who was now referenced in Revelation 2:20 as "*that woman Jezebel*".

Jezebel was historically a Phoenician princess and queen of Israel under her corrupt husband Ahab. In Thyatira she was "*called a prophetess, but seduced my servants to commit fornication, and to eat things sacrificed unto idols.*" In Revelation 2:20, we have the reintroduction of "*that woman Jezebel*" so we are reminded of her historical past in how she was a Baal worshipper who corrupted Israel and engineered the acquisition of Naboth's vineyard. This vineyard is representative of Naboth's holdings of the Truth, which he was willing to die for, foreshadowing the faithful Jesus and every true Saint as "joint-heirs" of the same promise.

It was inevitable that Jezebel's corrupting influence would impregnate the ecclesia with apostasy (as with Israel of old), and that the pregnancy would produce the man child 280 years later in a corrupted Church system that Constantine rode in his alliance with the budding "bishops of Rome." Reference also to the synagogue of Satan present in Smyrna is another Jewish tie in to a cor-



We take note that Storks are unclean birds representing the state of collective Jewish Israel wandering over the course of the next 2000 years. The wind driving them references the judgments of God upon that wicked generation which, through the armies of Titus, destroyed their center of worship and their commerce, and dispersed them into the world where they were compelled "to build their own house upon a new base".

The "house" that has arisen upon this Judaized and pseudo-Christian base is none other than the "Mother Church" of Rome and all of the Catholicized "Daughters" of apostate Christianity.

rupted Jewish influence in the early Lampstand Ecclesias, i.e., the Judaizers that Paul warned against, the wolves in sheep's clothing, or those masquerading as Saints. This is all a by-product of the flying scroll of lies (corrupted Truth) and the ephah carried away to Shinar (literally the domain of the 7 Lampstand Ecclesias, and now the "Roman world" in general), or mystical "Babylon the Great". Both the progeny of Jezebel as the Catholicized Harlot in Revelation 17 and a remnant of Jewish natural Israel (referenced as the *one third part* in Zechariah 13:9), have their end time dates with destiny. The one (Jezebel class) is to be totally destroyed (Rev. 18:21) and the other (faithful Jewish remnant) is to be cleansed and healed and blessed (Zech. 13:9, Romans 11:26-27, Isaiah 43:1).

This sixth vision is a pivotal one to understand as we view history over the last 2000 years and the continual unfolding events depicted in the Apocalypse.

VII. We are now ready for The 7th Night Vision of Zechariah in Chapter 6 ~ The Charioteers of Yahweh ~

Please read Zechariah chapter 6. In verse 1, the prophet turned again, indicating a new vision was being seen. This phrase is used at the beginning of chapter 5 also; this second "turning" would also direct our gaze back toward the first vision of the 4 Horsemen, bloodied but now at rest amongst the Myrtles. In chapter 1 the horsemen are building booths (the myrtle being a fragrant bough) and are ready to enter into the Kingdom Age once peace is established. In contrast, the vision of chapter 6 depicts the *Cherubim/Saints of Yahweh* on the move, going forth from Sinai toward Jerusalem to engage the hostile armies of the immediate region and ultimately the world.

Consider Psalms 99:1-2. "*The Lord reigneth; let the peoples tremble. He sitteth between the cherubim; let the earth be moved.*" Psalm 68:17: "*The chariots of God are twenty thousand, even thousands of angels* [#8132h, to change or alter]; *the Lord among them...*"

Cherubim, you recall is rendered from two Hebrew words: *Kay* (resemblance) and *Rab* (majesty). In *Phanerosis*, Bro. Thomas suggests that the meaning is derived from the root *rachav* (*to ride*). As the cherubim relate to the Saints, many places in the Scriptures speak of the glorified Saints as chariots in whom Yahweh will ride to victory. The number four points to the camp of *Spiritual Israel* which now comprise the true commonwealth of Israel. "*And that he might reconcile both into God in one body by the cross, having slain the enmity thereby...*" (Eph. 2:16).

There are 4 depicted because this is the military organization of Israel as was the order under the ensigns of *Judah* the Lion; *Reuben* the Man; *Ephraim* the Ox, and *Dan* as an Eagle. These four faces were united in the two cherubim found in the Most Holy Place, and now after the type of Solomon's giant cherubim, they are bursting the bounds of that 20 by 20 cubit space and during the 1000 years *Olam*, "taking the di-



From: The Cherubim, Divine Majesty in Motion, Logos Publications

vine light" to the mortal nations who will be converted by force in preparation for the Eighth Day. The same phrase used in Zechariah 6:5 is also found in Zechariah 5:14; the 4 Chariots go "forth from standing before the Lord [or Ruler/Adon] of all the earth."

The Chariots are seen going forth between *Two Mountains of Brass*, subsets of the Great Mountain looming before Zerubbabel in chapter 4:7, which is destined to become a plain. By referencing *brass*, we are drawn to the *Greek element* of that mountain, which developed into related, yet antagonistic powers that would contend for the Holy Land in the latter days. Daniel identifies these antagonists as the kings of the North and the South in chapter 11. Although the *Ottoman Turk* occupied the position of the King of the North until his






final defeat by Sir Edmund Allenby, *a future manifestation, the Gog* of Ezekiel 38 and 39, will emerge to occupy the Syrian regions of the North Parts and to enter the Glorious Land as a violent storm. (Isa. 17:13; Ezek. 38:9; Dan. 11:40-41). The other “mountain”, or King of the South, occupying Egypt, Edom, Moab, Ammon, and Arabia, is the antagonist against this Northern aggressor and calls in question Gog’s intentions (Ezek. 38:13). Israel, positioned in the middle of the conflict, will be threatened with national extinction. (See Verse by Verse commentary in the *Zechariah Expositor*, page 48 – “*The Ultimate Triumph*” for further detail.)

To appreciate the identity of these two kingdoms, it helps to review the domains of the *Ptolomies* and *Seleucides* in the days of the Maccabees who came to power upon the break up of Alexander the Great’s Empire. After the “great horn” of Alexander was broken, “four notable ones toward the four winds of heaven” came up (Daniel 8v.8). The two eastern portions (north and south) are the ones most relevant to Israel’s future and whose modern representatives (the Euro-Russian Nebuchadnezzar and Anglo-Tarshish Power) are the threatening Mountains of Brass in this 7th Vision.

The Colors of the Horses draw their meaning from those depicted in Revelation chapter 6 where the horses represent the troubles besetting “historical Rome” from about 96 A.D. to about 313 A.D. Although those horses **are not** to be associated with these four chariots, we may apply the colors of those horses here. Open bloodshed was represented by the *Red Horse*. The *Black Horse* depicted natural catastrophic phenomena and protracted hardship, which will reign down upon those hostile nations who oppose the Divine Government in Zion. The *White Horses* reference a state of leprosy or decaying flesh and the *Grizzled Horses* (grizzled ren-



First Phase Mission of the Four Chariots of Zechariah 6

-  **RED** – The “Russian Nebuchadnezzar” of Ezekiel 38, shall come “like a cloud to cover the land” (Ezek. 38:9), he “shall enter into the countries, and shall overflow and pass over”. Edom, Moab and Ammon (Jordan) shall be taken out of hand, but Egypt shall not escape (Dan. 11:40,41). Nevertheless, conglomerate with his Sidonian allies (Joel 3:4) “he shall plant the tabernacles of his palace between the seas in the glorious holy mountain (Jerusalem); yet he shall come to his end” (Dan. 11:45).
 -  **GREEN** - The Jewish nation of the flesh will be overthrown by the northern invader after a fashion of the kingdom of Saul at the hands of the Amalekites (I Sam. 31). Yahweh hides his face from Israel for a time on account of their iniquity, “the time of Jacob’s trouble” (Ezek. 39:23); Two-thirds in the land shall be cut off and die (Zech. 13:8-9); One third prepared by Elijah (Mal. 4:4-6) shall escape into Egypt and Assyria (Isa. 11:11; 19:19-21), and some into Moab (Jordan) through the valley created by the Olivet earthquake (Zech 14:1-2; Isa. 16:4); the city of Jerusalem shall fall. At length, facing national destruction, Israel will call upon Yahweh to send their Messiah, a deliverer – “they shall call on my name, and I will hear them: I will say, ‘it is my people:’ and they shall say, ‘Yahweh is my Mighty ones’.”
 -  **BLUE** – Antitypical Tyre (Joel 3:4), the “Tarshish Power”, and “Young Lions” (Ezek. 38:13 - U.S., British, Australian, and Indian), occupying the role of “King of the South” will cause the Gogian invader and his allies to penetrate the land along the western-most routes through Turkey and Egypt, and will question Gog’s intentions. The vast sea power of Tarshish having been subdued (Psa. 48:7), we conclude that time and circumstances (arranged by the Elohim in advance) will not permit a counter campaign.
 -  **GOLD** – Zech. 14:3 – “then shall the Lord go forth and fight against those nations.” The Saints will move out of Sinai in various directions simultaneously (Deut. 33:2).
- Zechariah records in Chapter 6 a vision of four chariots that go forth between two opposing mountains of brass, styled as Tyre and Sidon by Joel, or “the anointed Cherub that covereth” (Ezek. 28:14) versus the “Jezebel class”. The Chariot/Saints encompass two phases, or major campaigns – First, conquering the land of Promise, then the whole earth, following the proclamation of the “Mid-heaven Gospel”. Two groups move north out of Sinai through Paran, Bozra, and Edom, then on to Median and Cush, thus in between the two mountains of brass. Here are the initial conflicts recorded by Isaiah (63) and Habakkuk (3), followed by conflict in the east and north (Dan. 11:44), which draws the enemy out of Egypt to converge upon the Holy Mountain from North and South (Joel 3:11-12), there to come to his end.
-  **VIOLET** – The sons of Jacob, having borne their shame, shall thereafter know that Yahweh is their God (Ezek. 39:26-29). The captives will be saved and Messiah shall be revealed to them as the good shepherd who their fathers crucified and there shall be a national mourning (Zech. 12:10-14).

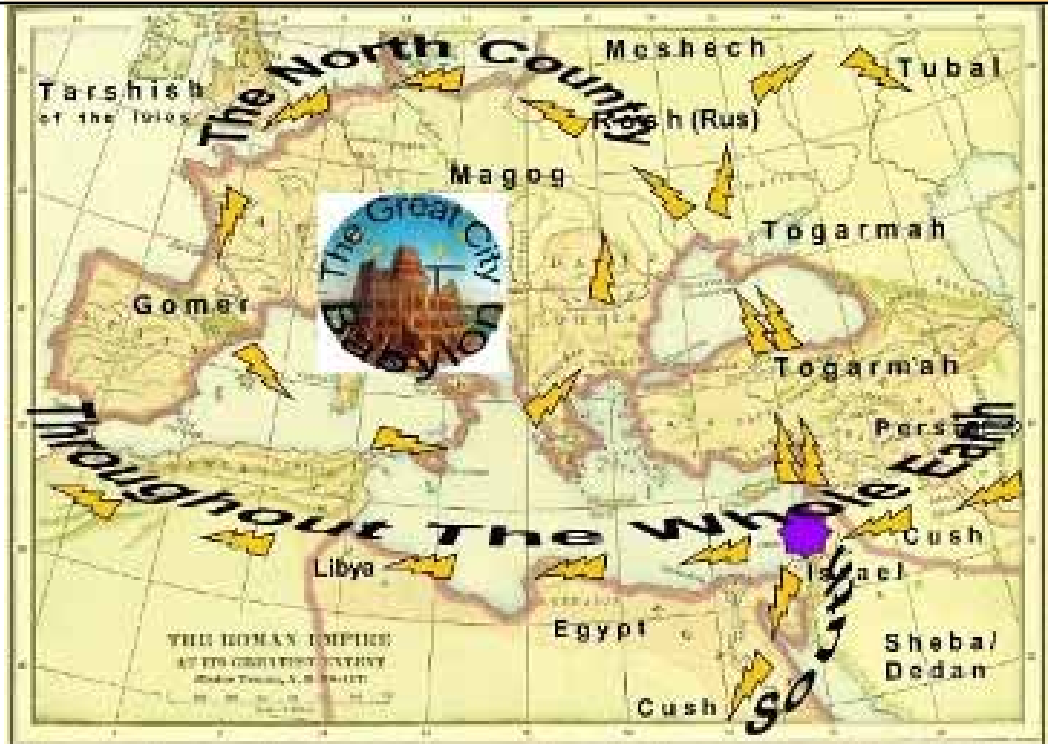
dered from the Hebrew as “hail-spotted” references Yahweh’s use of natural phenomena to pound his enemies into oblivion.

Once the Gogian confederacy is defeated, and the Kingdom proper secured under the **first phase of military operations**, the nation of Israel will be the base and the Throne from which the everlasting gospel is proclaimed (Rev. 14:6-7) and subsequent military operations proceed. Following an ample period for response, the wise will seek to “kiss the son” (Psa. 2) while the “goat nations” prepare for war. Then shall the Four Chariots of the Cherubim go forth in their **second phase campaigns** to subdue the whole earth. They first stand by the Ruler of all the earth as the two anointed ones of the Four Faces, awaiting their divine orders. These are the **Four and Twenty Elders** and the **Four Living Creatures full of Eyes before and behind**. Once on the move, Ezekiel says they are “as the noise of great waters”, a multitude of people. They are likened to the chariot wheels of the Spirit, full of eyes, and a burning fire, a stream of fire flowing and issuing from before the Ancient of Days.

Quoting Bro. Thomas from *Eureka*, Volume 1, page 79, “*The Four chariots, then, in motion are the Four Living Ones of the Apocalypse, issuing forth at the head of Judah and Joseph against the Gentile dominions of the north and south.*”

Notice that 2 chariots go North. This would represent the general direction of most of the hostilities as we understand things in the realms of the *Beast* (Europe), the *Dragon* (Russia) and the *False Prophet* (The Papacy). This corresponds to Revelation 16:19, “*And the great city was divided into three Parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.*” Wrath, you recall, is the “bursting forth” of his vengeance or “righteous justice.” These campaigns of the 4 Charioteers (Christ and his Cherubim Army) are discussed in more detail in Revelation 19:11-21 as “*the armies that were in heaven followed him upon white horses, clothed in fine linen, white and clean.*”

Once the North Country is quieted (Zech. 6:7-8), the regions of the greatest hostilities will realize peace. Next, according to Isaiah 11:14, “*...they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and*



Second Phase Mission of the Four Chariots of Zechariah 6

Moab, and the children of Ammon shall obey them”, these being representative of the Gentile nations at large.

Thus concluding the 7th Vision in Zech. 6:7-8, “*...the bay went forth and sought to go that they might walk to and fro through the earth.*” Sought is rendered “to search out”. This implies a “mop up” operation, because “to walk: implies that things are now under control. “*So they walked to and fro through the earth*” to “*quiet my spirit*”.

The final result of these campaigns will yield the *peaceful* state of the Cherubim/Saints “standing” in the midst of the Myrtle Trees, bloodied yet at rest. The 4 carpenters, the 7 Eyes on the Christ Headstone, the 2 Golden Pipes who process the Pure Oil, and the 4 cherubim/charioteers just discussed all symbolize the same class of agents, the “*eternal spirit of Yahweh*” post-resurrectionally manifested in Jesus and the Saints.

In conclusion, we are very near to these exciting events at “*the end of the measuring line*”. Jesus said in John 14, “*Peace I leave with you, My Peace... not as the world giveth, give I unto you.*” In John 16, Jesus said, “*These things I have spoken unto you, that in me you might have peace. In the world you shall have tribulation, but be of good cheer, I have overcome the world.*”

Peace (#1515) is rendered **to join, rest, to set at one again**. (It’s what “religion” is all about!) We are talking about nothing less than “covenant peace”, the reconciliation between sinful flesh and the Almighty God of Israel through His Son Jesus. This we have considered through the **7 visions of Zechariah**.

~ Introduction to The Judges, Continued ~



LEFT: A Canaanite Arrowhead from the times of the Judges (11th - 13th Century B.C.) inscribed with the name Zakarbaal, indicating Baal worship by the owner.

many of the Jews that heard his words and witnessed his deeds, and who were also told that these things (present and future) were recorded by the prophets of Israel, remained in unbelief of him. *“He that hath ears to hear, let him hear,”* said Jesus, and still more emphatically: *“Take heed how ye hear”* (Luke 8:18). This exhortation should ring true with every believer today, as there are still those who remain in unbelief of Moses and the prophets. This is not a new thing as Jeremiah clearly testifies, saying, *“To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it”* (Jer. 6:10). We need not be so concerned about how this warning applies to the world (for that is obvious), but how may it apply to Christadelphians? In contrast, therefore, let us take heed to the exhortation, and *“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”* The men and the woman that judged Israel were people of Faith, and yet they all came short of perfection. By this we are taught that it is only through the righteousness of God by imputation, coupled with true faith by the “hearing” of the Word, that we can be justified, or made to be acceptable in His sight.

The book of the Judges (see Plate No. 2, page 18) records the history of twelve such faithful ones, saviors (plus one unjust usurper) whose acts of valor, though praiseworthy (accomplishing six major deliverances from evil), were incomplete on account of the flesh. In this we see that flesh and blood, even when strengthened by Yahweh, cannot accomplish that which *Spirit flesh* alone will accomplish at the Apocalypse of Messiah. Nevertheless, these imperfect, though faithful ones have obtained a “good report” as witnessed by the book of Hebrews, which, following an overview of the faithful from righteous Abel to Rahab, proclaims:

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens..... (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the prom-

ise: God having provided some better thing for us, that they without us should not be made perfect (Heb. 11:32-40).

We believe that an examination of these men and women of faith, while time remains, is of great importance to every believer and Bible student today. As we consider their lives, we may see in them something of ourselves as Truth seekers amidst a generation willingly ignorant of their Creator. In so doing we may gain some measure of reassurance in seeing how they succeeded in the race for eternal life, albeit their lives were fraught with imperfection. But in this there is great hope, for otherwise we would be as those who, either through despair or for a love of worldly pleasures, have given up hope and have gone out from us feeling that they could not reach the goal (I John 2:19). Let us not be of this class, but rather hold fast to our profession with the knowledge that it is Yahweh’s good pleasure to give His servants the Kingdom of God. Have Faith!

Another principle extant throughout the book of the Judges and the Bible as a whole is deliverance by the seemingly weak things according to the eye of flesh, but made strong in the hands of Yahweh, even as Paul declares the following:

“God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord” (I Cor. 1:27-31).

We find, therefore, within the book of Judges the use of such lowly things to deliver Israel, reminding us of the man of sorrow, the Christ, the supposed “carpenter’s son”, the dreamer from Nazareth born in lowly Bethlehem made strong by Yahweh’s hand to deliver us from death. He suffered affliction for righteousness’ sake and was derided for his compassion despite the hidden teaching. He was called “a friend of winebibbers and publicans”, thinking themselves beyond reproach; seen among the Gentile “dogs”, the sick, diseased, deranged, and homeless, those who represented the spiritual sickness of the nation as well as mortal man – these *“things which are despised, God hath chosen”* to deliver Israel, for those who can see and hear with the *eyes and ears of faith*:

JUDGES - PLATE NO. 2

Outline of the 12 Judges, Saviors of Israel

<i>Judge</i>	<i>Meaning</i>	<i>Tribe / Son of, etc.</i>	<i>Defeated or Delivered from:</i>	<i>Refer- ence</i>
1. <i>Othniel</i>	Force, or Strength (lion) of El	Judah / Son of Kenaz; Younger Brother, or Nephew of Caleb	Cushan-rishathaim, king of Mesopotamia	Judges 3:9
2. <i>Ehud</i>	United, or One	Benjamin / Son of Gera	Eglon of Moab	Judges 3:15
3. <i>Shamgar</i>	Cupbearer	Son of Anath	Philistines	Judges 3:31
4. (1) <i>Deborah</i> , (2) <i>Barak</i> (3) <i>Jael</i>	(1) Orderly Motion, A Bee (2) Lightning (3) Sure Footed	(1) Wife of Lapidoth (2) Son of Abinoam of Kadesh-Naphtali (3) W. of Heber the Kenite	Jabin and Sisera	Judges 4 and 5
5. <i>Gideon</i>	Feller, or Hewer Down	Manasseh	Midianites	Judges 6
6. <i>Tola</i>	Crimson Worm	Issachar / Son of Puah		Judges 10:1
7. <i>Jair</i>	Enlightener	A Gileadite		Judges 10:3
8. <i>Jephthah</i>	Set free by Yah, or He will open	A Gileadite / The Son of a harlot	Ammonites	Judges 11
9. <i>Izban</i>	Whiteness or splendid	Of Bethlehem		Judges 12:8
10. <i>Elon</i>	Mighty Oak, or Grove	Zebulun		Judges 12:11
11. <i>Abdon</i>	Servant	A Pirathonite / Son of Hillel		Judges 12:13
12. <i>Samson</i>	Brilliant Sunlight	Dan / Son of Manoah	Philistines	Judges 13

Concerning the Number Twelve: Why twelve Judges? The Bible student should have no trouble recalling where this number elsewhere appears, and that a review of the full spectrum of use reveals that indeed, "Salvation is of the Jews" — not of natural Israel, but of those that comprise the spiritual seed (John 4:22; Rom. 9:7-8). A brief look at the Bible record indicates that there were twelve tribes of Israel; twelve wells or fountains of water at Elim (Exodus 15:27); twelve pillars constructed by Moses (Exod. 24:4); twelve stones of the breastplate (Exod. 28:21; 39:14); twelve cakes on the table of shewbread (Lev. 24:5); twelve of each implement for use in the tabernacle (Num. 7:3); twelve spies (Deut. 1:23); twelve stones at Jordan (Joshua 4:3); twelve officers over Israel (I Kings 4:7); twelve brazen bulls under the sea of brass (Jer. 52:20); twelve cubits of the future altar (Ezek. 43:16); an "issue of blood" for twelve years (Matt. 9:20); twelve disciples/apostles (Matt. 10:1); twelve baskets full (Matt. 14:20); twelve future thrones (Matt. 19:28); twelve hours of the day while there is light (John 11:9); twelve thousand sealed of each tribe (Rev. 7:5); twelve gates of the New Jerusalem (Rev. 21:12); a city with twelve foundations (Rev. 21:14); and trees of life bearing twelve manner of fruit (Rev. 22:2).

Can there be any doubt that these things have been ordered from above, and that again, in the Book of Judges, we have an example of how the work carried forth by people of faith (whether judges, prophets, apostles, disciples, or believers through the manifestation of the Spirit Word in Christ) will bring forth the salvation of a peculiar people. These are aptly described by Solomon, Isaiah, and others as jewels that adorn the bride of Christ, which aggregately compose the true Israel of the Deity. It is four square in its ancient composition and cubical in its future (Rev. 21:16), but likewise will be divisible by twelve orders of Israelitish administration from which waters of life and teaching for the healing of Gentile nations shall be accomplished for one thousand years:

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations" (Isa. 61:10-11).

1. A left handed man and a dagger (Judges 3:15-21)
2. An ox-goad (Judges 3:31)
3. A woman judge (Judges 4:4 and 5:7)
4. A Gentile woman and a tent peg (Judges 4:21-22)
5. Three hundred men with pitchers and lamps against the host of Midian (Judges 7:6; 16)
6. A woman casting a millstone (Judges 9:53)
7. A social outcast (Judges 11:2-3)
8. The jawbone of an ass (Judges 15:16)

In a similar fashion as these lowly things, God has “*chosen the poor of this world, rich in faith*” to become “*heirs of the kingdom which he hath promised to them that love him*” (James 2:5). As those who claim to have the one faith, let us act accordingly, not as those who thought themselves as an elite class, despising the poor, the lame, and the sick, seeing the Messiah only with the eyes of flesh, but as those that recognize that we also are in need of the great physician to heal us from the depths of sin’s hold upon all of Adam’s race.

5. Yahweh’s Mode of Instruction

Of primary importance in our study is to discern the “Parable of the Judges”. In other words, we will learn that within the account of each of the Judges of Israel a story is told about the future Messiah and his coming kingdom, as well as all of its prospective constituents who are actively engaged in the fight of faith for eternal life. This is what we mean by the title for this work, “*The Glory of Yahweh Revealed Through the Heroes of Israel*”. A hero is someone who performs a feat of selfless courage to deliver one out of sin and distress – a “savior”. Jesus Christ, the Messiah, is in this category as our “captain of salvation”, and so are all the judges, and though in a lesser measure, so are all those who heed the “high and holy calling” of the Word. The Truth, then, is a calling and election of *heroes* against the enemy of sin, as we shall soon see. The judges saved the people of Israel out of many evils and conquering nations over a period of 450 years. As these conquering nations represent sin, so also the victory of the judges is a parable of the life of Jesus who conquered sin, having destroyed “*him that had the power of death, that is the devil*” (diabolos – deceiver) in himself. Jesus will play a similar role of “Savior” in the near future when all nations are gathered together against Jerusalem to battle (Zech. 14:2), but only after the sinning nation of Israel has suffered greatly, and only when they finally appeal to the God of Abraham to be delivered. Only then will they be saved!

At this time we think it would be prudent to share with the reader a few additional thoughts on the concept of parabolic teaching in Scripture **as a key** to unlocking the importance of its divinely authored message. Hence, the Father’s mode of instruction to His servants is revealed in the words recorded in Matthew concerning His son Jesus: “**Jesus spake in parables unto the multitude; and without a parable spake he not unto them.**” It is important that we realize that these words of Jesus were not simply his words, and that the manner in which he spake was not an invention of his person, but that these things were revealed to him from above, the Word was made flesh; it came from Yahweh, the God of Israel. This is “**Yahweh’s Mode of Instruction.**” First, we would like to share with you some thoughts by Bro. John Thomas and Bro. Thomas Williams concerning parables, type and shadow, in a general sense, and then offer some conclusions on the principle at hand before we proceed.

Elpis Israel – The Parable of Joseph Page 280 (Logos Edition)

“A parable is the setting forth of a certain thing as a representative of something else. Hence, it is a comparison, or similitude. It may be spoken, or acted. In the former case fiction is used to illustrate that which is real; while in the latter, real actions on a smaller scale are representative of remoter and grander events. Whether spoken, or acted, parables are dark and unintelligible to those who are not skilled in the things of the kingdom; but when once they come to comprehend these, the things they resemble immediately appear. To allegorize is to represent truth by comparison. For certain features of the kingdom of God to be illustrated parabolically, is to speak or act allegorically; and is a mode of instruction more calculated to keep up the attention, and to impress the mind permanently, than a set discourse, or formal disquisition. The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter, than any other book on the same subject, and of the same size. They are a study of themselves; and no ‘rules of interpretation,’ or of ‘logic,’ are of any value to the understanding of the things they reveal...”

“Hence, the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ...”

From this citation we are admonished to consider what a parable is, and how the principle empowers the Biblical record of the patriarchs with meaning beyond the record itself. But the principle ends not with the lives of the patriarchs, but continues to operate throughout the lives of many to foretell the mighty work of Messiah, which, if recorded as separate testimony, “*I suppose that even the world itself could not contain the books that should be written*” (John 21:25).

Selected Works of Thomas Williams
- The Divine Sonship of Christ -

Page 349 (1974 Richmond Hall Ecclesia)

*“It is a principle evinced in the Scriptures, that the lesser represents the greater. This is true in regard to symbolic times, and in types and anti-types. The Apostle Paul says that the entire Mosaic economy consisted of types, and these were written for our admonition. The kingdom of Israel was not established simply for Israel and to make history. It was prophetic as well as historic, and **the prophetic aspect is by far the greater and more important.** The kingdom itself was very small, in its typical aspect, compared with what it will be in the antitypical fulfillment; and every constituent part of it was smaller than its antitype – even the territory will be vastly more extensive when the kingdom of Israel is restored.”*

Brother Williams suggests that the **“entire Mosaic economy consisted of types”**, and we agree with this assessment. But do not suppose that this statement is limited to a consideration of the implements and ordinances of the tabernacle, as the Bible record reveals that such types continue onward from Genesis to Malachi. Our consideration is but a small portion of this, but the treasures to be found in a small place, if searched well, are of more value than a casual sweep of many places that are passed by too quickly.

To summarize our point concerning parabolic teaching – the Lord Jesus said to his disciples; *“Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.”* Although the full extent and greatness of God’s wisdom is beyond human comprehension, one of

His blessings is that the human mind is capable of a limited understanding of His purpose, and that such understanding is within our grasp if we will humble ourselves as a little child before our Instructor, and His master work – the Bible. The Bible is our text book. It is the way, the truth and the life. It is the instructor that we may become a part of the Deity. Read it prayerfully, not superficially; study and understand its history, but follow it forward in time, and know its prophecy, following every moral precept and godly example, and enjoying the drama of its presentation. Look beneath the surface of the lives of the patriarchs, and you will see and understand the Messiah; glory in the deeds of its valiant men and women of faith, but know also that they are a witness to the work yet to be accomplished in which the reader can play a part – to conquer the nations, to live and reign with Christ for 1000 years. To read and study the Bible as such is absolutely necessary to sustain the man of God in the constant fight for eternal life. To not read the Bible at all, on the other hand, to exclude the half of it because we become offended or ignorant of its contents, or to think that we can sustain a spiritual life by cracking the Book once a week is a great mistake – such a one will perish as surely as if he or she tried the same program with natural food and water.

To his disciples Jesus said, *“These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures”* (Luke 24:44-45). May Yahweh bless all those who seek with desire an understanding of His will and revelation.

To Be Continued Next Issue, LORD Willing

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